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# THE HOME MISSION MONTHLY

AN ILLUSTRATED MAGAZINE

INDEX TO VOLUME XXVII

NOVEMBER, 1912, TO OCTOBER, 1913

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EDITED BY THEODORA FINKS

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WOMAN'S BOARD OF HOME MISSIONS OF  
THE PRESBYTERIAN CHURCH IN AMERICA

NEW YORK

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Editorial

November, 1912

**E**VANGELIZATION of the Mexican population of the southwest depends to a great extent on the school work—the work for which we women are responsible. Through the school children the church is to be built up. The plaza schools have still an important place to fill in the work of education and evangelization. “More plaza schools and better equipped boarding schools,” was the strongly expressed sentiment of the Albuquerque Interdenominational Conference. Even in the places where the public schools will be able to meet educational demands, the mission teacher ought to be there, for her example in home life and the principles of practical Christianity.



SHALL not the women of the Presbyterian Church assume more responsibility for providing schools among the Spanish-Americans within the borders of our country? Shall we not make LARGER EFFORT in our societies to increase the funds necessary for this work? Shall we not communicate to our new members the enthusiasm which has made it possible for us to accomplish so much in the past, that their efforts, combined with ours, shall result in the doubling

of our efficiency among a people who have doubled their population in this country in so short a time? *Let us be up and doing!* Let us plan definitely in our societies to accomplish a specific object, and then carry out our plan with an energy that shows no hesitancy.



THE first woman missionary to New Mexico, Mrs. A. R. McFarland, celebrated her eightieth birthday last August, at Alva, Oklahoma. Mrs. McFarland and her husband, Rev. David R. McFarland, opened the work in Santa Fé practically on their wedding trip, and for seven years continued in the face of great difficulties. From the New Mexican field they went to Lapwai, Idaho, and taught the Nez Percé Indians. At Mr. McFarland's death his wife removed to Portland, Oregon, and while there felt a strong call to Alaska. At that time she met Dr. Sheldon Jackson, and in 1878 went with him to Ft. Wrangell, where she was the first evangelical missionary, and for many years the only white woman. Mrs. McFarland opened the first English school at Ft. Wrangell, which was later destroyed by fire. After several years' service there, she removed to Sitka and became associated with the boys' school which is now our Sheldon Jackson School.



DR. DAVID R. BOYD, who recently left the superintendency of schools under our



Board, to accept the presidency of the University of Mexico, writes:

"Almost my first duty was to make several trips through the State in the interest of the University and in attending County Teachers' Institutes. In many of these Institutes a large number of the members were Spanish-Americans who were improving their qualifications for teaching. I was especially interested to know that many of them had received training in the Menaul School or in the Mary Allison School. In several instances directors from districts located in communities that were entirely Spanish were making special application for teachers who could speak English and for American teachers. In four cases out of seven these directors were men trained in Menaul School or whose wives had been trained in the Mary Allison School.

"In conversation with several leading men who had been actively and efficiently connected with educational work in New Mexico, I learned that in almost every instance where Mexican families showed improvement in home surroundings and public spirit in the community, they had been trained in the mission schools of the different missions supported by our and other churches."



A CRISIS has been reached in the development of work among the Mexicans in Texas, according to *The Missionary Survey*. "The time has come," it states, "when a strong supply of NATIVE PREACHERS must be had or the marvelous opportunities for growth will be lost. The Mexican people are to-day open to the reception of the Gospel as never before. One of the first things done in the foreign field is to provide Christian educational advantages for the young. This is absolutely necessary to the production of native material for school and church." There is little being done in Texas for her large number of Spanish-Americans. That trained native material is sorely needed in five States, is apparent from the articles which follow. What is needed at the present moment, however, is more teachers of *good red blood* to send to the southwest, and more *support* for mission schools.



THE warring in Mexico is said to be practically over. However that may be, reports have come from Arizona and California just as we go to press, of lawless bands

of Mexicans who have crossed the border to plunder and kill. It is to avoid such lawlessness as this that the Mexicans are now emigrating from their old homes far over the border to the safety of our States.



THE Woman's Board of Home Missions suggests that each auxiliary society prepare a chart showing the growth or decrease of gifts to Home Missions during the history of that society. The chart should be hung on the wall of some public room of the church during "Home Mission Week." The Board also recommends that each missionary society interest the session to have a similar chart prepared, showing the history of the gifts to Home Missions from the church; these charts could be hung as part of the Home Mission exhibit of that church. Similar charts could also be prepared, showing the growth of interest in Home Missions as indicated by gifts from the Sunday school and from Young People's Societies. These charts should be used to show the home missionary work of the individual church in all its organizations. They should be made on stiff cardboard and sufficiently large to attract attention. In every church, no matter how small, someone can be found who has artistic ability and will gladly do the work provided the "interested missionary woman" secures the necessary statistics.



WORK on the improvements at the Allison School is progressing satisfactorily, the necessary sum having generously been given for that purpose. The addition of three new baths for the dormitory, a water heater for them, new laundry requisites, and new paint within and without, assures increasingly satisfactory results in the oldest mission school in New Mexico.



HOME Mission Week is with us, November 17-24. Are you prepared? If your preliminary campaign has not been as complete as desired, there is yet time to accomplish much, and if no one else has had initiative to organize and push the work in your town, it is distinctly a duty which lies in *your* path. Every woman in every Home Missionary Society should have a definite and vital part in this effort to make Home Mission Week an "awakening time," a

time of intimate understanding of and rousing enthusiasm for Home Mission Work. Nine Women's Home Mission Boards are represented in the Council of Women for Home Missions. Shall we not prove that the Presbyterian societies are no laggards in issuing an imperative call to every individual woman, in whatever circumstance, to pause and study her personal responsibility in the nation-wide movement to bring Christianity closer to the people? It is our privilege to interest new members as well as to win back those who have dropped from the ranks.

A great factor in Home Mission interest, and one which should be kept to the fore in Home Mission Week and preparation therefor, is the need of **THE HOME MISSION MONTHLY** by every new member of your society. And also the need of its bright

"little sister" magazine, *Over Sea and Land*, in the home of every child. You who know these two magazines and their high aims should not fail to "pass the good word along" so that the thousands of newly interested women shall mean thousands of new readers for the two organs of our missionary work.

✽

"Love gifts" for the **FINKS MEMORIAL**, for the betterment of the Wasatch Academy at Mt. Pleasant, Utah, are coming in through presbyterial treasurers, but sufficient funds have not yet been received to erect this memorial to the beloved first editor of **THE HOME MISSION MONTHLY**. This is the twenty-sixth birthday issue of **THE HOME MISSION MONTHLY**—what time more fitting for a gift?

## An Analysis of the Mexican People in the United States

By Alice Hyson, Los Ranchos de Taos



**T**HE Mexican is a product of the fusion of aboriginal North American races and the Spanish race. At times this fusion was in the crucible of war, in the conquests of the Aztecs and in the conquests of the Spaniards in the days of Cortez and Montezuma; but later in times of peace, when the power of love overcame all obstacles to intermarriage of the races, the result is a race of physical and mental strength.

The number of Mexicans now in the United States is estimated at not less than 615,000. They are nearly all found in Texas, California, New Mexico, Arizona and Colorado. It is claimed that there are 250,000 in Texas alone.

No doubt the unsettled state of Mexico has vastly increased the number coming to the United States. The average Mexican lacks ambition, and has little tendency to leave his native place, unless driven.

About one per cent of the Mexicans in the United States are Protestants. The vast majority, however, belong to the Roman Catholic Church and no doubt many of them are true and loyal to its teachings; but many seem to be only nominal Catholics. The priest is certainly losing his power

over the people in political and educational matters; and with this weakening there is splendid chance for Protestant mission work. I am very sure that is the case in New Mexico from the many changes for the better which have come under my own observation.

There is still some self-torture in the name of religion, as among the Penitentes of New Mexico; but the conduct is more modest and mild than heretofore.

Nearly all the Mexicans believe in God, and modern atheism finds little fertile soil among this people.

The Mexicans speak Spanish and speak it surprisingly well considering the disadvantages of not learning it in school. They love Spanish dearly, and feel that English is a foreign tongue intruding on the old Spanish ground of the southwest. The English language has a long, hard fight ahead before it becomes the mother tongue of our Spanish-American citizens. This question of language is a most *serious* problem in the education and Americanizing of the Mexicans in the United States.

There are many difficulties, of course, in the educational work. For the most part the Mexicans are primitive farmers and poor. They keep their children out of school to work, and while the cause of general education among the Mexicans is hope-



ful in the outlook, there is great need for the helping hand, the moral and spiritual tone and the good cheer of the mission school.

The spirit of *mañana*, or waiting till tomorrow, is perhaps the worst trait of the Mexicans. As a race they are disposed to take life too easy. They are wanting in energy and ambition to excel. They are bound to the past by custom and tradition. Mexicans display almost no inventive power; in the old-time way of doing things, with poverty at the door, necessity is always present, but she is the mother of no invention among these people. There is a real want of public spirit which greatly hinders

their progress. We see many traits favorable to progress: they have a fondness for publicity; they take interest in political questions; they have a talent for public speaking; they are a kind, friendly people; they generally favor the prohibition of the liquor traffic; they make safe and just jurors in the courts, and are a law-abiding people.

After many years of work among the Spanish-Americans, I see much progress which has been made, and many hopeful signs for the future; and I bespeak for this people a fair and generous deal of the civil, social and spiritual heritage of all Americans.

## Shall Our New State Have a Christian Civilization?

By Prudence Clark, formerly at Chimayo, N. M.



FOR sixty-four years New Mexico has been part of the United States, but not until this year was room made for her star in our flag or for her in our sisterhood of States.

In 1848, at the close of the Mexican War, the United States added to her territory a large tract of land that had belonged to Mexico, her sister republic. In this territory was included what is now Arizona and New Mexico and parts of several other states. In this section were hundreds of thousands of Indians and nearly a quarter of a million of Mexicans. A large proportion of these inhabitants were in Arizona and New Mexico.

When New Mexico became part of the United States there was scarcely a regular school in all its borders. It was forty-three years before a public school system was fully organized. Is it any wonder that New Mexico was long in gaining statehood?

In 1867, our church organized its first mission school at Santa Fé, and since then has established a number of worthy boarding and day schools.

To give a little detail of the line of work carried on in mission day schools:

In 1900, the little valley of Chimayo, near Santa Fé, petitioned the Woman's Board of our church for a school. This was granted, and my sister and I were sent to open up the work. School was begun in a little adobe

room, and soon every available corner was filled.

In little more than a year, a suitable building was erected, the school moved into more commodious quarters, and became known as the John Hyson Memorial. A Sabbath school was organized. A little church followed, members being gathered at first from our school, then from the community about.

The school and its influences took hold upon the people in many ways. Very soon a desire came to improve their home life and conditions about them. There was increased industry in every way, but there were few factories or industries where they could find employment and many pushed farther out into Colorado and elsewhere where they could find desired work. Weaving had been one of the industries of the valley, the Chimayo blankets long being famous. Many more took to weaving and now five or six times as many looms are at work.

Conditions have improved in many ways. More windows have come into dingy little homes; better homes have been built; clocks, bedsteads, sewing machines, and innumerable articles have come into use.

Many of the pupils have gone out as teachers in the public schools where better equipped instructors were so sadly needed. They have been doing their share to upbuild and strengthen these schools. One has become an evangelist; others are helping in the work of giving the Gospel to their people.





THE LUXURIANT CROP OF ALFALFA, WHICH REPEATS ITSELF SEVERAL TIMES A YEAR

## The Industries of New Mexico

HOW WE ARE TRAINING THE YOUTH TO SUSTAIN AND DEVELOP THEM

By Rev. B. Z. McCollough, Santa Fé

**N**EW MEXICO, the land of sunshine, adobe and health, is an old territory but a new state, and with its coming into the sisterhood of States, there should be a marvelous development of its latent resources. The famed southwest is to-day a great storehouse filled to overflowing with opportunities for the diligent man of whatever race. Its vast expanses of level or undulating plains; its great mountains of mineral wealth; its canyons and lakes and forests of matchless beauty and indescribable wildness; its fantastic monuments and myriad ruins of prehistoric peoples; all these could whisper stories of hidden wonders and abounding resources. Its few large cities and many happy little villages, its fields of waving grain and orchards of succulent plenty; its ancient lodes still paying dividends in yellow and green metals; its tur-

quoise mines enrapturing the hearts of New York City's wealth; its great ranches of cattle, sheep and horses; all these tell something of the little that is being done to-day in the line of its development.

New Mexico is now a great state, the fourth in size in the Union. It possesses thirty-one million acres of land open for settlement, more than half of which is level and of an excellent soil. True it is that much of this comes under the head of absolutely dry land; but even in parts of New Mexico "dry land farming" is being carried on successfully when followed intelligently. Professor Campbell, the father of dry land methods, has said that in all his travels he has found no more ideal soil nor better conditions for dry farming than those near Las Vegas. Yet at Las Vegas there is a large mesa of hundreds of acres without tenants, and in many other places in the State there are like opportunities for dry land development.

Much of the land that is owned and tilled

to-day is "wet." Irrigation certainly makes the valley to blossom as the rose. Part of this land is owned by the Mexican people, who generally till only a small tract, but most of it is owned by the American, who farms in a much larger way. Apply water to this land of sunshine and great yields are returned. In some of the valleys from four to six cuttings of alfalfa are made in one year, with returns of from one to three tons each to the acre.

Horticulture, sheep raising and stock growing are industries that to-day are attractive inducements in either a small or large way. Mining for coal or minerals, boring for oil or water, supplying the cities and mines with foodstuffs, starting and continuing factories and canneries—these are only a few of the avenues for profitable work in the new State. Only yesterday the writer asked a prominent business man, who has spent upward of twenty years in New Mexico, if the State had any factories worthy the name. His reply was that the only factory he had ever heard of was in San Juan County, for making apple-jack! But I believe even that is not running at the present time.

Who is entitled to the first chance at the developing and sustaining of these industries? If there is any distinction in the matter, the favors ought to go to the native people. The benefits are needed and should be possessed by them. While there is not a poorhouse in the State, yet there are hundreds of poor Mexican people. They lack a vista, an ambition, and an understanding of how to obtain or develop many of the great opportunities at their own doors. Few of them know that there is land to be taken up; few understand the methods of successful farming; few understand the art of intensive farming or know anything about natural selection in breeding and rearing animals; few of them know how to use their energies in any craft; comparatively few are doing more than eking out a daily-bread existence. Where you find one who sells a coal claim for \$150,000 and refuses a million dollars for the rest of his holdings; where you find another who left an estate of a million dollars made from sheep; another who has climbed into political power and cultured eminence; you find the great multitude who see not and hear not and know not. The many cut a little wood and sell it, rear a few goats and milk them, till a few acres of ground, peddle a bit of fruit, conduct a

little store, work at odds and ends as they have opportunity, and have little to show for the hours they have lived. With an ambition engendered, with a purpose fixed, with an education implanted, and a training fully developed and exemplified, there is no reason why the Mexican people should not be in better circumstances, possess better homes, and maintain a civic pride and influence alien to them to-day.

But where is this spirit of progress being manifested toward them? Where is there a school outside of the Agricultural College (and that reaching very few Spanish-Americans) where progressive training is given? In this vast territory there are thirteen hundred elementary schools and thirty high schools. There are some sixty thousand youths in these public, parochial, and denominational schools, but in few of them is there a satisfactory course of training to meet the needs of the State. Practically nothing is done in any of the schools to instill into the minds of the youth habits of diligence and a desire to take up land and cultivate it by either dry or wet methods, to follow horticultural pursuits, building operations, poultry and stock raising, or any of these other industries. Yet to-day New Mexico is getting more than half of her eggs and three-fourths of her butter from the outside! We are dependent upon Kansas eggs, Colorado butter, and California vegetables to a great extent, when there is no reason why the State should not supply all of her needs from within her own borders.

Certainly these are things that ought to be taught and looked after, and the equipment necessary for this instruction should be furnished in the schools. As yet manual training, worthy the name, has not been taught even in our mission schools. Some sewing is taught, and a little domestic science. Some of the teachers, however, realize the need of teaching the youth to help themselves in order that the next generation may, more and more, come into their own. Both the Mary E. James and the Menaul schools are planning for this additional feature, but acceptable male teachers are few. Some instruction is being given in both of these schools in wet farming, but even that is quite limited.

One other industry is receiving emphasis in our schools. This is the industry of brain equipment for teaching and preaching. For our native preachers we go back to the mission schools. In the fashioning of charac-



ter here is certainly an industry well worth while. The number of teachers developed and sent out into the world, however, far outweighs the number of ministers. In doing this work all of our schools are training and fitting the youth to develop and sustain the industry of character.

Superintendent Ross, of the Menaul

"We are going to have to depend upon the mission schools for our teachers," was the recent statement of one of the leading educators of the new State. Would it not be wise, however, to fit everyone who comes to these schools with an understanding of how to *do* things as well as to read and to say things, with an understanding of the oppor-



CHIMAYO PUPILS, WITH FURTHER TRAINING AT MENAUL. THE BOY IN THE UPPER LEFT CORNER IS AN EARNEST CHRISTIAN, READY FOR COLLEGE, AND DESIROUS TO HELP HIS PEOPLE. HIS MOTHER, A WIDOW, IS UNABLE TO HELP HIM. WITH A GOOD START HE COULD HELP HIMSELF AND MAKE GOOD USE OF HIS OPPORTUNITIES

School, was recently in the northern part of the State, attending the Taos County Institute. While there he found that out of the fifty-five teachers in attendance, fifty-one were from the Protestant mission schools. Later he learned that out of the total enrollment of fifty-nine, fifty-four had received their education in these schools.

tunities about them for their own development?

In helping another to help himself you help your neighbor to be a man, you add an enterprising citizen to the community, you make a patriot for your country, and you place a man in such a position that he can consider the higher meaning of life.

## The Children and Home Mission Week

**H**AVE you made any plan for work for the children in these days of preparation for Home Mission Week? There is a GREAT work for them to do, if you will but start them at it and encourage them in it. The direct result will be the accomplishment of the primary object of the Home Mission Week campaign—the rousing of new interest in mission work. The plan is for the children—for everyone—to get new subscribers for *Over Sea and Land*, so that the attractive little magazine will get into new homes to be read to the children by those whose interest we are trying to gain. Every

child who sends in five new subscriptions receives a "Blue Ribbon of Honor" with an Honor Pin, and the name is printed in the list of "Blue Ribbon Bearers." Selling such an attractive illustrated monthly magazine for twenty-five cents a year is a *favor* and not a nuisance to parents. Get this Children's Rally started at once—you can do it and they can do it, for the Home Mission campaign. The Honors may be obtained through your Secretary of Literature, or direct at the publication office of *Over Sea and Land*.

**10,000** before January is the Rally Cry.



TWO FAVORITES AT MENAUL

## Need of Medical Work Among the Mexicans

By Hubert H. Johnson, M. D.



THEOLOGIAN once said, "I am a soul but I have a body." So long as this body is ours and at times needs assistance in its fight for efficiency, so long will scientific thought be called upon to aid in maintaining that efficiency. No normal man wishes to lay aside that body of his so long as it can be made to serve, hence he will go to much expense, provided he possesses the means, and will endure suffering, if his heart be strengthened with hope that the future will bring relief from pain and restoration to a normal condition. The cry for relief is a universal one, is not confined to any country or people, nor to any race or color of skin.

How often have I heard the cry in Spanish, "*Me duele mucho*" (it pains me much). This cry is especially appealing when it comes from the lips of those who are ignorant of the simple things that are common knowledge among the intelligent.

Lack of bathing facilities in the houses of the Mexicans may be a good excuse for not bathing, but if the value of the bath were only fully known and appreciated, a bathtub might be provided in many instances. The houses are nearly all made of adobe. The kitchen may be a distinct room or may include the dining-room also; but the parlor, sitting-room and bedroom are all combined in one. There is no provision for a bathroom. Also, there is no stream in New

Mexico which contains water warm enough in which to bathe. The necessity for bathing is very apparent when you see children creeping around upon a dirt floor. Those who can afford to do so have pieces of carpet placed over the hard dirt floor, but we would not allow *our* children to creep upon such floors.

Few of the simple home means, that can be used so advantageously for the relief of pain, are known. If a little instruction in the daily care of the body could be given these people, the results would be far-reaching in the future. Nothing seems to be known about antiseptics, and the necessity and value of cleanliness from the standpoint of *preventing* disease has not been learned by the majority.

The opportunity for medical work among the Mexicans is present everywhere. In the districts lying twenty-five or thirty miles distant from the centers of population the people are too poor to afford medical attention. These districts comprise populations ranging from two hundred to one thousand, where there are no physicians, hence many die without the attention of physician or nurse. There is a great need for hospitals throughout New Mexico and Arizona, and although there might be some reluctance on the part of many to enter a hospital if ill, yet prejudice would soon be overcome as soon as the real benefit was manifested. The cry of the body for relief would be so urgent that the mental or spiritual objection would soon be overcome, and the masses would seek the hospital for help.



The homes provide, as a rule, no adequate facilities for nursing the sick, and conditions are unfavorable for recovery. Many of the windows in the houses are made so that they cannot be opened for ventilation. I have seen a man, sick with high fever, lying on the floor with nothing under him but a piece of carpet; for a pillow some old clothes and coats were rolled up; and this is not by any means an isolated case. The roofs of the houses are not rain-tight; in many houses the water comes through the roofs like a sieve, wetting everything and making living conditions very unhealthy. Where the floor is made of dirt it soon becomes a veritable mud hole. With these conditions present, the need of a dry bed, with warm and clean surroundings, good baths and proper food, is apparent.

A hospital to do efficient service in this country would need to establish a nurses' training school for Mexican girls, not only for the immediate need of nurses for the hospital, but for the future good of the community. Wherever they should go after finishing the course of study and training, they would be the means of transforming unsanitary conditions among their people living in the remote districts far from medical advice.

Medical work among the Mexicans would

be a great factor in the religious work, and prove a very valuable means to an end. A well equipped hospital, with a good nurses' training course, and weekly or bi-weekly clinic days preceded by religious services, would prove a strong right arm for the Church.

The very practical effect of a Christian physician doing the actual work of Christ in healing the sick can readily be seen. The ignorant Roman superstitions against physicians would receive a blow.

A man who would not attend worship from choice would do so from necessity, if by so doing he could find relief from bodily ills. During illness a man is most receptive to spiritual impressions, and some Christian thought expressed at clinic would occupy his mind until the next clinic day. Those remaining in the hospital would afford an exceptional opportunity for personal work. My experience has taught me that what one *does*, speaks louder oftentimes than what one *says*. You do not have to stand off at a distance and preach about the necessity for cleanliness and free use of soap; but, taking the soap in your own hands, go to work.

So I believe that the *practical* work among the Mexicans is what will count for most and produce the best results.



MISS ALICE HYSON, HER SCHOOLHOUSE AND BROOD AT LOS RANCHOS DE TAOS

# A Greater Enthusiasm for Mission Schools

By Rev. Frederick S. Schaub, Superintendent Allison-James Schools



GREATER enthusiasm for mission schools can only be brought about by a knowledge of the real work done by these schools, and of the results produced. If the women of the Presbyterian Church could see the work first hand, and come in touch with the living results, the officers of the Woman's Board and of the Synodical and Presbyterial Societies would have no trouble in raising the funds to carry on the work.

Why do we need very little publicity on the mission fields to secure pupils to fill these schools? "We are advertised by our loving friends." As soon as the young people go out from the schools they become "Living epistles read and known of all men." The value of the training they have received is demonstrated before the eyes of their friends and neighbors in word and deed. This training so appeals to the people that it breaks down the strongest prejudice, even that of religion, and brings them to the school begging for places for their children.

Would that someone might discover a method for transmitting, in detail, the wide and lasting results of our mission school work. If this method could be discovered or invented, the enthusiasm would soon rise to a high pitch and remain there. While this method is still a hidden secret, we must depend upon the old methods and try to tell of the transformation of lives, young and old, as well as the transformation of whole communities, and thus bring about a greater enthusiasm for a work that God has already so greatly blessed and so surely owns.

Take the work among the Mexicans: Why are so many so enthusiastic about the mission work in New Mexico? Is it because our schools are the only schools in the State, or because the mission school is superior?

The State school is here but the mission school *is* superior. It is superior because it stands for more than the other schools, because it teaches, day by day, the principles of the One whom the common people heard gladly, because characters are produced that make a decided impression upon the citizenship of the State. Not always do they excel in intellect, but when it comes to true manhood and womanhood, there is no comparison with the products of the other schools.

Do not understand that any schools of like grades turn out better intellects than our mission schools, for they do not. It is safe to say that fifty per cent. of the pupils of the mission schools go out better equipped, from an educational standpoint, than the pupils of like grades in other schools. This is not a guess, but actually demonstrated every day of the year in the educational, business, and even in the political world, not to speak of the overwhelming evidence as manifested in the homes of those who have been in the mission school.

These results make the educators of the sections where the mission school is a factor, decidedly enthusiastic. These men are responsible for the State schools, and the problem of securing efficient teachers is a serious

one. The product of the mission school always has the preference—because he is qualified and has

a character to back the qualification. Business men who use or see the product of the mission school are enthusiastic over the results. Man after man will bear testimony to the wondrous changes wrought by the mission school.

But why is it that the mission schools produce such results? It is not because they are better equipped to do school work than the other schools, for most of the time their equipment is not as good. There is just *one* reason for it, and that is that with the "book learning" given to the pupil, the foundation principles of the eternal Word are drilled into the minds and hearts by con-





scientious teachers, and characters are developed that rise preëminently above the average citizen. We find them in every walk of life exerting a mighty influence for God and His Church.

When we realize that these results are

produced among people that have been without the most ordinary opportunities of the past century, people that are ignorant, superstitious and prejudiced, how can we help being enthusiastic? How can we help wishing for the extension of our school work?



THESE ARE WIDE-AWAKE GIRLS, THE CALIFORNIA MEXICANS WHO ARE IN OUR LOS ANGELES SCHOOL

## California's Hope for Her Mexican People

By Mrs. J. E. Havener



IN the great Convention Hall at San Francisco, during the Sunday School Convention, sat a man quiet and alone—a man who walks with God, a Mexican pastor of a church in southern California. His heart was stirred by the great spectacle before him, a procession of people of different nationalities, marching into the hall, singing their testimony to the love of the Savior of all peoples. Many countries were represented, even China and Korea, and he waited to see some of his own people—but none came.

There are over twenty thousand Mexicans in Los Angeles County, about sixteen thousand of whom are in the City of Los Angeles. The one hope for them is in their children.

About twenty-nine years ago the young presbyterial interested itself in these sad-eyed children and started a little school under a Christian teacher. This grew in time into a boarding school, and additions were made later so that twenty-four girls could be accommodated—giving a Christian home and teaching to twenty-five out of a population of sixteen thousand! Is it a

matter of surprise that a new building is being planned, which will house seventy-five girls? Already the lot is bought in eastern Los Angeles—a beautifully situated plot of over an acre—and now California women are bestirring themselves for funds necessary to erect this school building.

What is California's hope for her Mexican people? Look at these two pictures:

Down near the Los Angeles river-bed is a tent in which a Mexican family lives—ignorant, dirty, superstitious, often remaining in bed all day to keep warm during the cool days of our rainy season, the children always half-fed, half-clothed.

The other picture is of a clean, well-kept lot and a neat little cottage, in which a well-dressed mother is sitting sewing. Two children, nicely clothed, outspoken and courteous, are at play nearby. Who is the mother? One of the girls who was taken from the tent home and placed in the Mexican school, where she learned to know her Redeemer, where she learned to wash, iron, cook and sew—learned to keep house in a house, the only one in which she had ever lived. Only a little while in the school and this transformation was brought about, and a Christian home established.

That is our hope!

# The Interdenominational Conference at Albuquerque

Condensed from the Published Report of Mr. Joseph Ernest McAfee, Secretary of the Survey of Religious Conditions



ON June 11, 12 and 13, 1912, there was held at Albuquerque, New Mexico, a conference of workers in the various evangelical denominations interested in the evangelization of the Spanish-American—often called the “Mexican”—of the southwestern portion of the United States.

The call for the conference was issued by the Home Missions Council, and active support was given by the constituent Boards directly concerned in this work. The move was an outgrowth of the general survey of religious conditions in western States conducted during the first half of 1912. It was apparent that the problem of the Spanish-speaking population required separate treatment. No common fund of information was available. No attempt had been made to bring together the numerous evangelical forces in a large way. Those in one State were working in ignorance of what their friends even of the same church affiliation were doing in a neighboring State.

The prevailing use of the Spanish language makes the problem distinct. Though many of these people are native to our soil for generations—some, indeed, have descended from those in whose veins European blood flowed and who dwelt upon this soil before the Pilgrim Fathers landed on Plymouth Rock—yet the Spanish language has to this day proved a barrier to their incorporation in American civilization.

There is coming to us from Mexico, in addition to the alien population long native to the soil, an immigration which the sense of nationality embitters against American citizenship. These people do not intend to become citizens; they resent the suggestion. One of the Mexican missionaries at the conference declared that if he should advocate naturalization among his people he would be shot, a prediction in which others with opportunity to know conditions declared he was justified.

The five States involved in this problem—California, Arizona, New Mexico, Colorado and

Texas—are generally referred to by those interested as holding a population of 350,000 Spanish-Americans. Estimates prepared with care at the conference, however, show that the number has been much underestimated, and that recent immigration is responsible for increasing the population to almost double that number.

It is stated on authority that although there is much drunkenness among the Mexicans, they are, as a people, ready to support the prohibition movement; also that the liquor interests fear to submit the question of prohibition to popular vote since the Mexican element is sure to rally in opposition to the saloon.

Educational and missionary work is inadequate among these people. The Roman Church has not been zealous to educate, and illiteracy prevails in most communities. The persistent effort of mission schools has done much to better this condition.

A number of so-called plaza schools are still maintained. This was once a more general method of missionary effort than now. The plaza school is located in the center of a village and is conducted as a day school, usually with but one teacher. The tendency of late years has been for missionary boards to withdraw from this field as the public school system has extended, and to concentrate effort upon boarding schools, carrying students through higher grades. There are plaza schools only in New Mexico and Colorado, the system not having been employed by missionary agencies in the other three States. It is estimated that there are 1460 pupils in these schools.

By several of the missionary workers the premature withdrawal of the plaza schools was deprecated. It was recognized that they should properly give place to public schools, but several expressed disappointment that the policy was pushed so rapidly as to embarrass certain needy communities.

Missionary agencies maintain several more

or less pretentious plants. Attention of the conference was called to one Methodist school with 60 pupils, and one Presbyterian with 25, in California; one Methodist with 55 pupils in Arizona; three Presbyterian with 266 pupils, one Congre-



OUR FUTURE FARMERS, MERCHANTS, PREACHERS, TEACHERS AND STATESMEN FROM EMBUDO



## Hurry Up Extras

**One Hundred Dollars**—FOR A MUCH NEEDED WELL AT HARLAN, KENTUCKY.

**Eighty-Five Dollars**—FOR A NEW ROOF ON THE TEACHER'S COTTAGE AT MANCHESTER, KENTUCKY.

**One Hundred Dollars**—FOR A WIRE NET FENCE AROUND BELL INSTITUTE GROUNDS, WALNUT, NORTH CAROLINA.

**Fifty Dollars**—BARN FOR THE TEACHER'S HORSE, MANCHESTER, KENTUCKY.

**Fifty Dollars**—ORGAN FOR THE NAVAJO INDIAN MISSION, JEWETT, NEW MEXICO.

**Fifty Dollars**—BREAKING OF NEW LAND AT WOLF POINT INDIAN MISSION, MONTANA.

All of the calls above specified are greatly needed, and prompt responses will be much appreciated. Should any appeal to you, kindly address Miss Dora M. Fish, Treasurer, Room 717, No. 156 Fifth Avenue, New York.

## Hurry Up Extras Provided

\$190—Repairs Teacher's Home, San Juan, Colorado.

\$100—School Supplies, Marina Mission, Porto Rico.

\$250—Piano, Tucson Indian School, Arizona.

\$ 60—Stoves, Wolf Point Indian Mission, Montana.

\$ 25—Water Pipe from Spring, Big Pine, North Carolina.

\$ 25—Repairs Teacher's Home, Rock Creek, Tennessee.

\$ 25—Fence, Walnut Run, North Carolina.

gational with 40, two Methodist with 78, in New Mexico. There appears to be none in Colorado. No definite report was forthcoming from Texas, though it is understood that boarding schools are already operating or are being established. The total enrollment for these schools so far as is known runs over 500.

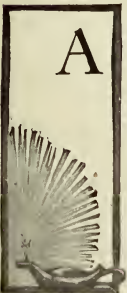
During the conference emphasis was repeatedly laid upon the need of thorough industrial training. One Mexican minister was specially emphatic, pleading that the people should be trained not only in the technique but in the spirit of industry; that labor should be given a worthfulness and dignity in their eyes as a means not only of economic but of spiritual quickening.

The boarding schools aim more and more to raise their standards, one or two already carrying students through the branches of the ordinary high school grades. Leaders are thus being supplied for religious and community work.

The resolutions adopted at this most important meeting are too extended for reprinting; but that a strong, concerted effort of coöperation is desirable and possible, was resolved, as well as a closer touch between churches and mission schools and their pupils and that the conference, in coöperation with the Home Mission Council, institute a Permanent Interdenominational Council on Evangelical Work among Spanish-speaking people of the southwest.

## Learning to be Men at Menaul

By Louise E. Murray



NEW era opens for the Spanish-speaking American when he learns to speak English. What the future leaders of this new State shall be, depends largely upon the advantages we can give to those who are coming to the mission schools. Here they are taught truth and honesty, temperance, thrift, and all that makes for noble Christian manhood.

The temperance declamation contests at Menaul last spring brought out many earnest and capable speakers. One or two translated their declamations into Spanish to give at home during vacation. You would enjoy some of their original dialogues and debates. It is interesting to note the eloquence with which they argue for George Washington as the greatest

man in history, "because he was the father of our country."

The public school system is weak here, giving a term of but two or three months a year. However, a new law provides for at least five months in each district, and the standard is being raised.

The relation of the mission school to the public school is to be a close one, and Menaul boys have a reputation for making good teachers. Mr. Stroup, for a number of years the Bernalillo Co. superintendent of schools, says that he has seen Menaul boys making good in whatever communities they are found. He tried often to secure them as teachers in his schools; but the demand for them was so great that they were always engaged by others before he could reach them.

Not all who leave the school become teachers, but example is better than precept, and as Mr.

Stroup says, "they are the leaven that will leaven the whole lump."

Here is a boy, the eldest of five or six orphans, who aims to have them all "educated in Christian schools." Three of them are here, apt students, and he himself is a power for good in the school. There is a boy, slow in his studies, but quick to transform his father's store and garden after he had learned order and thrift at Menaul. So it goes, each one receiving an uplift of some kind.

In one way we are especially proud of our boys. Out of a thousand who have been in the school, only four, to our knowledge, are in the saloon business. To understand what that means, you need to know that brewers are on the lookout for young men with a little business training and good principles, because these are the men they can depend upon. They furnish the bar and give financial backing. This is a great temptation to a young man starting in business, as it is the most lucrative trade in which he can engage. Most of our boys signed the smoke and drink pledge last term, some after a severe struggle with themselves.

Perhaps the reason our Sunday school is so interesting is because each class is given a definite responsibility. Every Sunday some class gives a special song, till we have gone the rounds. At the closing exercises each class responds to roll-call by repeating a verse of Scripture or some good thought learned during the lesson period. One day the teacher of one of the primary classes gave her little boys the words: "We will follow Jesus." "Better I," came from one of the class. So they learned it, "I will follow Jesus." At roll-call Mr. Ross repeated the words after them and asked "Who will follow Jesus?" "Everybody," piped up little José, the baby of the school. "But everyone won't follow Him," said the superintendent. "Everybody at Menaul," came from the same little fellow. Even the least bit of a boy understands the keynote of Menaul.

Our boys won a two-mile race and hammer throw in last Spring's track-meet with the Government Indian School, University of New Mexico and Albuquerque High School. They also took a number of seconds and thirds, in other events. Our football team is hard at

work. Athletics are most important in teaching the Mexicans a good way to enjoy a holiday, without drinking, dancing, and other things they usually associate with holidays.

A long-felt want is being supplied by the acquisition of a manual training teacher. This opportunity will hold many who would otherwise drop out for the lack of something tangible, and will also draw others to the school.

Perhaps the Mexican you know is only a loafer, found always near the saloon with a pipe in his mouth—the fellow who has no chance, whose parents had none before him. You look into his dull, unlearned face and say, "Is it worth while to try to make a man out of this rough material?" Come out to Menaul. Shake hands with one of our upper classmen who comes from a Christian family and has educated parents. The quality of the finished product justifies all the effort that can be put forth to educate these people.

As much difference between these two types as between the barren desert that surrounds us and the bright oasis in which we live. You would scarcely believe that anything better than sand-briers, thistles, or prickly cactus could grow from this unpromising soil. But the Davidson Memorial irrigating plant went into operation on the place a year ago, and the results are



WHEAT GROWS LARGE AT MENAUL. NOTE THE SIZE OF THE HEADS AGAINST MR. ROSS'S FACE

such as to be almost unbelievable.

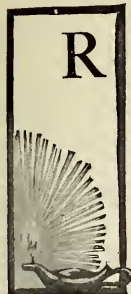
If you need further proof of the good results at Menaul, read the words of Mr. Carlos Cordova. He is an alumnus who has been through Tusculum College, was disciplinarian here for a year, and is now in McCormick Seminary:

"While I have been out this summer I have read and heard and seen some of the results of the boys that have been there, and, am glad that they are standing by the principles of their Alma Mater. I confidently believe you are the very center and the most useful, interesting and successful work of the whole missionary enterprise in the new State. Menaul is the great center light that is shining and will illuminate New Mexico, not only in the faith of the Christ, but in honest and faithful work in business, politics, and in all commercial lines."

Yes, it is worth while; worth our money, our effort, our prayers. You who are giving your money, do not forget to pray for the work.



# Is Medical Work Needed in New Mexico?



READ the following letter in connection with Dr. Johnson's article. The letter came from one of our teachers in New Mexico.

"I believe you can hardly appreciate the conditions under which a mission teacher labors. Do not think, for a moment, that the teacher on the field does not realize the imperative necessity of training these young people, especially the second generation of our own converts, if we are ever to have an efficient membership in our Mexican churches. But see the situation: doctor at least forty miles away; no one in the whole region has ever heard of physiology. You would gasp for breath if I should begin to tell you of the native remedies. Here are some cases: Wednesday a boy comes to implore you to go to his father, twenty miles distant. Can't leave school—send directions as best you can. Friday, wife comes, will not be denied, vows she will not go back without you, only lose half a day of school; consent to go, find patient passing through crisis of pneumonia; family is sure it is the end, but patient survives the crisis and makes good recovery. Teacher earns everlasting gratitude of these people—my experience with two brothers in this family, just a year apart.

"Last December our minister's two youngest sickened and died within ten days—there was an epidemic of this infantile pneumonia among the babies. What can the teacher do but give the attention that is needed? This was followed by a course of tonsillitis, or what the doctor calls 'Mexican sore throat,' among the older children. This did not make great demands on me but interrupted the work through absences. The week before Christmas, when we were busy every evening rehearsing for our great effort of the year, I had some trouble in the back of my head. Nevertheless, I was obliged to leave my work, in order to visit an old woman who was dying three miles distant.

Next there was a case of typhoid. I didn't sit up this time but kept constant watch of temperature, etc. Shall I tell it all? Well, February 21st, there was some ten inches of snow. Then there had been a smallpox scare and I, with the help of a boy, had vaccinated some eighty children, also myself. I have had some hospital practice and can hardly see a sufferer die before my eyes without trying to do something. So this night, with snow on the ground, I went to the aid of this young woman and her baby. This woman had been my pupil and I expect to teach her children. Of course I went to bed at two o'clock, and into the schoolroom next day.

"Shall I confess it all? I was aroused one midnight by a fourteen year old boy who lived two miles away. Would I go to his mother, she was very bad? I parleyed with him. I ought not to be called to such cases. His father was away from home. Finally I consented to go and we drove off.

Once the child slipped from the sideless seat and fell to the ground; he dragged the reins with him, jerking the horse back so that it broke one of the shafts, but no bones were broken and we finished the trip, and brought the woman through in time to get her and the baby settled by sun-up. After school that day I went back and put them in order. Yes, I helped the other baby into the world, too, but that was in June after school was out. But this did not end our troubles of the winter. In that same snowstorm a three hundred and thirty pound man fell and bruised his shoulder. Some days later there was inflammation that proved to be blood poison. He called the doctor forty miles distant. He made six trips in the next six weeks. The forearm suppurated next to the bone and had to be lanced. A pocket five inches long had to be syringed out twice a day and packed with gauze—that was my task. I didn't lose much sleep nights, but there was very little time for a sewing class!

"All this seems to be a part of the mission school work. I do not break into school time unless the case is extreme, and then only when I have an assistant."



"BRINGING LAMBS TO THE FOLD" AT MENAUL, AND THE MENAUL ORCHESTRA, MAY, 1912

Note the 'cello, "home made" from a soap box. The drum is the gift of Dr. Barr of Chicago. Menaul hopes for brass instruments this year.





THE LARGER OF THESE TWO EMBUDO GIRLS  
IS A CHRISTIAN

## “Vitalizing Our Societies”

HOME Mission Week is really Commencement Week; the beginning of an aroused concerted effort to win our land for Christ. Let us never for a moment think of it as a culmination. The evils of our land so press upon us, that humanly speaking the work seems hopeless; we must center our thoughts upon Divine help, and believe that it is all-sufficient.

The keynote is struck in “Success in our work for the evangelization of our homeland depends upon prayer.” A little child of five years is not required to know how her requests are answered, she is simply intent upon the asking. May we thus have the childlike spirit.

Suggested topics for special prayer during November:

- 1st. We would see Jesus.
  - 2nd. To know, by the power of the Holy Spirit, the meaning of John 15:7 (first clause).
  - 3d. To be able to accept the conditions of John 15:7.
  - 4th. To be taught how best to give the “Bread of Life” to the hungry multitude.
- A Member of the Woman's Board.*

5

## Mission Study



HE Panama Canal, the Presidential election, the Home Mission campaign are each claiming a share of attention in the minds of Christians and should awaken a spirit of true patriotism in the heart of every loyal American.

We, as Americans, are justly proud of the wonderful feat of engineering which has united the two great oceans; grateful, too, to the Creator for raising up such a man as Colonel Goethals to bring to a finish this long-delayed project. The successful candidate for the

Presidency will have the honor of throwing open to the world this great waterway which will change the commercial relations of all nations. How timely, then, is the Home Mission campaign now in progress which should remind the American people of the power within the nation's grasp to shape the policies of the governments of Europe and the Orient.

God has called America to world-wide leadership and the consequent responsibility which such leadership entails, i. e., to induce world forces to accept Christ, our Leader, as Commander-in-Chief of the world army.

The Church will be intelligently equipped if the lines of education mapped out for this campaign be effectually carried out. The Home Mission study class is an important, if not the

most important, factor and an effective method in presenting conditions as they exist. “Conservation of National Ideals,” the book for 1911, deals with vital problems and should have careful consideration, as it emphasizes many phases in the national life which cannot be ignored.

The book for 1912, “Mormonism, the Islam of America,” takes up in detail the history, organization, methods, doctrines and missionary propaganda of the “Church of Jesus Christ of the Latter-Day Saints.” The object of the study—“that we may distinguish the false from the true, that we may have charity for the Mormon while condemning his religion, that we may, as a result of this study, be led to wise action.”

Those who have been attending the conferences during the summer and have listened to the discussion of the new book, “Mormonism, the Islam of America,” under such leaders as Mrs. D. E. Waid, Mrs. D. B. Wells, Rev. Bruce Kinney, Mrs. E. H. Silverthorn and others, will be eager to share the feast of good things. Students at these conferences should be utilized. Enlist them and give them the opportunity to develop into leaders.

In pursuing any course of study keep ever in mind the objective point—to lead to some definite action which will fulfil the slogan of the campaign, to make “Our Country—God's Country.”

MARY A. GILDERSLEEVE

# Mission Study Outline

By Mrs. D. B. Wells

## "MORMONISM, THE ISLAM OF AMERICA"

### CHAPTER I—PART II



LET us not forget the main purpose in studying so carefully the history of the earlier days of Mormonism. The claim is constantly made that Joseph Smith, Jr., was a martyr, and his followers unjustly and unkindly driven from place to place. Thus an appeal to sympathy and a popular love of justice is made which is not founded upon facts. For this reason the facts should be known, viz., that the lawless and immoral acts of the leaders and many of the people exasperated and wore out the patience of every community in which they settled to such a degree that they could be tolerated no longer. Smith, Rigdon and others brought down upon themselves the righteous indignation of their neighbors and are not entitled to a particle of sympathy for the consequences they suffered.

Again, note the arrogant assumption of Pharisaism, wholly contrary to the spirit of Christ; of divine authority for immorality of all kinds; of rebellion against constituted authority; of intolerance of all other creeds; of entire disregard of the rights of others. A survey of this early history shows clearly no characteristics of Christianity; it reveals the fraudulent nature of the whole system, together with its craft, greed, despotism, and crime.

The third historical period, the time spent in Missouri, from about 1831 to 1838, overlaps both the period before and after. Containing the same manifestations of lawlessness, it also includes "revelations" which released the Mormons from paying just debts to their "enemies," as well as a renewal of a divine (?) command to appropriate the riches of the Gentiles to their own use. Gentile opposition took a more organized form, met by the formation of the "Army of Zion," and of the Society of Danites. This latter was founded upon Genesis 49:17; was later denied by the Church, but publicly acknowledged by Brigham Young in a sermon printed in the *Deseret News*. The tithing system was promoted; the corner stone of a new temple laid at Far West, a building never erected. Cowdery, Whitmer, and Johnson were cut off from the church for resisting the authority of Smith. Rigdon preached his celebrated "Salt Sermon," in which he advocated a war of extermination of all Gentiles, using as a warrant for it the example of the early Christians, stating that "The apostles threw Judas Iscariot down and trampled out his bowels; and Peter stabbed Ananias and Sapphira when they lied to the Lord." Finally the Missourians became so infuriated that Smith and Rigdon fled, some other leaders were in jail for six months, and the mass of the people prepared to seek a new home.

The fourth period covers their stay in Illinois, 1838 to 1846. At first they were welcomed for political reasons by the people of the little vil-

lage of Commerce, near Quincy; but Smith was not pleased with matters there, so he founded the city of Nauvoo, "the beautiful," where he seemed to be going to have things all his own way for a time. He even aspired to become President of the United States, and was in the midst of his campaign at the time of his arrest and death. Emboldened by his seeming security, Smith's own actions toward women and his public avowal of the doctrine of polygamy again disgusted and angered the community. He was arrested and placed in jail at Carthage, which a mob stormed, and shot both Smith and his brother, Hyrum. Like all mob action, it was illegal and unwise. Yet Smith had so often escaped the merited penalty of wrongdoing and had grown so bold in his immoral practices that this seemed the only sure way of putting an end to it all. This, however, gives color to their claim of his martyrdom.

The fifth period, from 1846 to 1912, includes the accession to leadership of Brigham Young, and consequent secession of those who thought the son of Smith the rightful successor; the removal to Utah which was compulsory; the development of the present hierarchy. Its principal events historically are: the early hardships of the journey across the continent, only assuaged by a command from the leaders to have frequent balls and dances; the "hand cart scheme" which resulted in the death of hundreds of men, women and children; the terrible Mountain Meadow Massacre, a slaughter of 132 peaceable citizens who were crossing Utah on a journey to California in pursuit of gold, this massacre being by the direct order of Brigham Young to John Doyle Lee, who, eighteen years after, was executed by the U. S. Government for his part in it, and who testified that when he reported the massacre to Brigham Young, the next morning after it occurred, Young said, "Well, John, I feel pretty good over that; I told the Lord all about it, and He said it was all right." The motive was twofold, to deter others from coming into Utah, and to confiscate the money, tools, and provisions carried by the party.

This period also includes the long conflict between the U. S. Government and the Mormon Church, a time of bitter controversy and much suffering; the organization of the Z. C. M. I. which has grown to such gigantic proportions; the death of Young, leaving twenty-five wives and fifty-four children; the passage of the Edmunds-Tucker law against polygamy and its enforcement; the Woodruff manifesto, advising against polygamy; and the admission of Utah to statehood. In one of the later chapters we shall see how insincere were the promises and pledges made at this time.

At the close of this meeting have a symposium of one-minute reasons why Mormonism is un-Christian, untrue, illegal, fraudulent, immoral and criminal in its teachings and tendencies.



# A Glimpse at Mexican Housekeeping

By Alice Blake



THE Mexican home, whether of the better or poorer class, is always an object of curiosity to the tourist, and is naturally a subject for consideration by those who are interested in the people.

The typical house is built of adobe, or sun-dried brick; where the soil is not suitable, and stone is abundant, the latter material is used. In wooded sections, either for convenience or through shiftlessness, small poles are set upright in the ground, side by side, to form the walls of a domicile. Such a structure is called a *jacal*. In some localities the ordinary log house, called a *juerte*, may be found. In every case the walls are completely hidden, within and without, by a plaster of mud put on by the bare hands of the women.

The men will mix the plaster but do not undertake to lay it. The first rough coat is smoothed over with a second strawless coat, and this is covered with a coat of native plaster of Paris. This rock is found in abundance, is easily burned in a fireplace, and ground on the *metate* or "grinding stone" one often sees in pictures, with women grinding grain. It is mixed with water until the set is broken and then washed over the wall with a piece of sheepskin in lieu of a brush. A yellow clay, heavily laden with bits of mica, is used for trimmings. When finished, in spite of dirt roof and hard earth floor, the humblest house presents a neat appearance, especially in the inside; and to the native eye, also on the outside. The door-yard, or *patio*, is as carefully swept as the floor by those who appreciate the virtue of cleanliness; this is because the family life is spent as much outside as within the house.

The evolution of the Mexican home in the larger towns is now making toward Americanism. These changes naturally bring some problems in their wake. The housewife, who may be fastidiousness itself over her smooth, hard, earth floor, will have no idea how to manage a floor of boards. The close, air-destroying stove should never take the place of the more unscientific but altogether delightful little fireplace that is so easily built against the inside wall of every room; but who can resist the demands of civilization when it comes knocking so blatantly at every door? Theories of ventilation may easily be thrown to the winds in a country where one may and does sleep out of doors the greater part of the year; but new conditions make new customs, and the theories underlying these customs must be taught the Mexicans if they are to be housed with oil lamps and heating stoves, as of course they must be now in times of storm, cold weather, or

sickness. This, too, is a part of our mission. The Mexican housewife is quite an industrious body, as a rule, though she takes life composedly and has time for visiting and the inevitable cigarette. She usually rises between five and six in the morning and prepares a cup of coffee for the members of the family, who serve themselves as they come on the scene. Breakfast proper is quite a heavy meal of beans or meat, with hot *tortillas*, and is served between eight and nine o'clock. After breakfast the housewife proceeds to the morning work.

Cooking, with the exception of making warm bread, does not require much attention, unless there is special baking. The pot is simply put on to boil and is ready for breakfast, dinner or supper alike. The coffee pot is ready at all hours, to be served on any occasion.

The Mexicans are very fond of chocolate and sweets; and they have a number of savory, native dishes that they like to prepare when materials are to be had. Wheat flour, coffee and compound lard have been the undoing of the Mexican stomach. But, due to adverse circumstances or to improvidence, there is very likely to be a long season when little besides the dry *tortilla* is found in many homes.

If a bedstead is owned by a family, it is generally used for ornament alone. Each member of the average family has an individual home-made mattress of wool. At night these mattresses are laid on the floor or in the *patio*. Pieces of wagon sheeting or skins are laid down first, to protect the mattress from contact with the ground. The covers are not tucked under the mattress but are folded back from the edge. In the morning all the mattresses are neatly piled into one bedstead and covered with a spread. The pillows are also made of wool. It will be observed how a large family and an almost unlimited number of guests may be accommodated in a house of one or two rooms.

After "raising" the beds in the morning, the floor and *patio* are swept, and then there is time for hair-combing and making the simple toilet of the day. We hope to be able to establish new and better habits in these matters.

The family life is very simple. There is little that is arbitrary. The children are allowed to come and go at will. They seldom trouble their parents for means of amusement, and parents don't trouble them with training. They are called upon for simple errands, and accompany their parents in all the tasks of the home or farm. They are seldom nagged or driven, and often take pride in being considered helpful. The family life is agreeable, but too simple to be effective in preparing the youth of this generation for the work of the world to-day.

## The Penitentes?

Yes, there are still Penitentes who persist in the old rites of self-torture, but our Christian teaching is making headway.

A few weeks ago there was a gathering of Penitentes near Taos. Away into the night

they sang and prayed to the saints and images. In beautiful contrast, there was a service held in our school room by a pupil of a mission plaza school and a graduate of Menaul, who is now a theological student.

E. W. CRAIG.



## Familiar Faces

THIS group of workers will interest not only those who have personally met our teachers and missionaries, but every woman who is affiliated with our societies. The picture was taken at Santa Fé, New Mexico, at the second meeting of the Inter-Denominational Conference of Mission Teachers. Among the Presbyterians in the group we see Mr. J. C. Ross, superintendent of Menaul School, Albuquerque, since 1897, and Mrs. Ross, missionary. Mr. Ross stands in the center of the first row, with hands clasped; Mrs. Ross is the third from the left as we look at the picture, in same row. Rev. Frederick L. Schaub, superintendent of the Allison-James Schools, stands at Mrs. Ross' left. Miss Elizabeth W. Craig (1888) and Miss Lucy Craig (1898), teachers at the El Prado de Taos School, both with gray hair, are seated on the steps, the second from the right-

hand lower corner, and the center of the row above; while Miss Alice Hyson, at Los Ranchos de Taos since 1887, sits with hand in her lap to the left of one Miss Craig and behind the other. Miss Ada Wagner, our missionary at San Pablo, Colo., is the second from the end on the back row, left. Miss Frances M. Davis, principal of the Embudo School, stands at the right of the center post. Miss Melicent I. Woods, formerly a teacher in Utah and W. Va., is sitting just in front of the right back white post. Miss Olinda Meeker, head matron of the Mary E. James School, stands at the extreme left, in the lower row. Rev. B. Z. McCollough of Santa Fé, author of an interesting article on a preceding page, stands alone in the doorway.

There is also a good showing from both the Congregational and Methodist schools.



## From the Secretary's Desk

"**V**ITALIZING Our Societies," the leaflet outlining a simple plan for deepening the spirit of prayer throughout our constituency, has had a cordial welcome. Many of the cards for local members have been signed and returned to this office. Originally it had not been the intention that these cards should be used by members of prayer groups; they were only for those where there were no prayer circles. So many requests have come that we are glad to change the plan

and will furnish local cards free in any number desired. Thus, if prayer circles *desire* to use the local cards for individual members of groups, we will gladly furnish them.

The following phrase is not sufficiently clear: "That prayer may be united and definitely directed, prayer topics shall be prepared and sent to each circle leader. The preparation of these topics shall be assigned by the president to a member of the society, and on . . . . . of the

first week in January the president and chairman of all circles shall meet to accept these topics and to plan for such other meetings as may be deemed advisable." Some correspondents believed that this implied *postponing the formation of prayer circles until January*. Such was not the intent. The circles are to be formed *now*; but in January the movement is to be deepened and strengthened by the special preparation of prayer topics for auxiliary societies; these would naturally be of a more local and personal character than any subjects suggested by the Board.

The following quotations from personal letters from widely scattered synodical and presbyterial officers indicate the prayerful spirit in which the work is being presented:

After requesting a large number of cards, a correspondent wrote:

"We are all so busy with a multitude of things, that I have about reached the conclusion that *some few must cease to do and take time to pray*. Whenever I get a chance to speak to our auxiliaries, they very kindly invite me to come to them. I talk about tithing God's time, as well as silver and gold; and I try to impress upon their minds the fact that it is not our time at all, it is God's probationary time, and any instant He may end it. It is difficult to make people believe that prayer is definite work, so many have neglected and lost interest in the gift of faith. We certainly need to do something to arouse in the church a desire to become intimately acquainted with God."

"I studied the plan very carefully and after asking Divine guidance, I wrote to my secretaries, making just as urgent an appeal as I could and directed them how to write their secretaries. I tried to interest them as best I could with such suggestions as I felt would be helpful in presenting the plan of 'Vitalizing Our Societies.' No other method could give us new life. The apparent and imperative need of all is prayer—and I rejoiced to get your letter with its suggestions to me. I earnestly hope each secretary will be enthused and able to impart a great deal of enthusiasm to her local secretary."

"I consider this campaign the most important we have undertaken and I shall give it my heartiest support. A disciple came to Christ and said, 'Lord, teach us how to pray,' and truly we should pray that prayer, for if we know how to pray aright, we would live aright, work aright and give aright."

"I will follow this up closely for I feel it will mean much to the work in ——— Synodical Society."

"Have written to presbyterial presidents and corresponding secretaries in regard to plan of 'Vitalizing Our Societies' and the forming of prayer circles, and will make the thought prominent at our synodical meeting."

The following quotations suggest how two local societies are prosecuting the work:

"Please send to ——— 354 prayer pledges for local members. Our society wishes to organize all the women of our church into prayer circles if we can. If there is any charge please let me know."

"We are planning to organize our Mission Study Class into a prayer circle. Whether we can have more than this one circle I cannot yet say but thought I would start the cards for members and circles may grow out of that."

The following are a few messages selected from the many cards of local members, which may lead others to seriously consider their responsibility in this matter:

"I am so glad to have this privilege and I trust I may be able to do greater work than ever through Him that strengtheneth me. God bless the movement."

"I am president, secretary and treasurer of such a mite of a mission band, but I have five dollars I am sending from the band to the treasurer. I shall be glad to join the praying circles."

"I am exceedingly glad to join in this Homeland-wide circle of prayer for the Christianizing of America."

"We, as a society, unite in pledging ourselves to devote ten minutes every day in prayer for Homeland."

"As our organization is small, we will use local member pledge card, have the one meeting and will use any literature."

Some most interesting letters have been received from societies which are already practically prayer circles and therefore are fully realizing their joy and responsibility in this matter. When plans just as effective as those suggested in "Vitalizing Our Societies" are already in operation, we do not suggest any change.

If a better policy is working satisfactorily, your correspondence is invited so that others may profit by your experience. JULIA FRAZER

## Young People's Department Notes

By M. Josephine Petrie, Secretary



**W**HAT are your plans for making the largest offering in your history from Sunday schools for the work of the Woman's Board on THANKSGIVING SUNDAY, as recommended by General Assembly? The program, offering receptacles, Calendar for 1913 and all the other supplies have been furnished as promised from this end of the line. This is our last reminder. The results depend upon you. The offerings should be sent promptly through the presbyterial treasurers and designated as the *Thanksgiving offering from Sunday schools*.

Judging from the correspondence, the young people are quite as enthusiastic in their efforts to make the Home Mission campaign worth while as are the older people in our churches. In fact, such a campaign would be an absolute failure without the cooperation of the young life of the church and unless their share in the church work is to receive a new impetus from it.

### A HINT

One C. E. Society has made its first president an honorary member of the Woman's Board through the payment of one hundred dollars to the General Fund. Never were the certificates and the pretty pin more appreciated.

### OTHER HINTS

The demand increases for missionary stories adaptable for tableaux. The two printed entertainments, "Alaska, an Impersonation" and "Cindy's Chance" have been tried out successfully on numerous occasions. "South-Shan" and "Bah-he" are easily illustrated in pantomime. Numerous requests have reached this secretary for the text and description of the Home Mission "pageants" given with missionary exhibits or at summer conferences. Read last month's "Notes" in this magazine for a few suggestions of this kind, also the current number of the *Assembly Herald*.

The simple "pageant" of the Nez Percé Indians coming to St. Louis for "The Book of Heaven" was so effective at Pocono Pines that many



have asked for it. An attempt to reduce the story to the space allowed for these "Notes" completely spoils it. Read it up in "The True Story of Marcus Whitman" (10c.), "The Winning of the Oregon Country" (35c.), and Miss McBeth's "The Nez Percé Since Lewis and Clark" (\$1.50). With the exception of the speeches by two Indians, it is told by one person standing at the side of the platform. The success of the pantomime depends on the dignity with which it is presented.

As given at Pocono there were three scenes. In the first the Indians were grouped about the camp fire in council. (For Indian costumes the gray blankets from the tent beds were used by the men and gay wrappings by the girls. The "Whites" wore ordinary dress, but costumes to represent the period of 1830 would add brilliancy to the second tableau. For camp fire use fagots and lighted lanterns covered with red cheesecloth, and tripod with hanging kettle.) The story of their early relations with Lewis and Clark was told and the chief gave the decision of the council that they send four of their bravest men to General Clark to ask for "The Book of Heaven" of which they had heard.

The second scene was in the home of General Clark in St. Louis. A company of people were grouped about the platform while one of the two surviving Indians made the famous speech quoted on pages 4 and 5 of "The True Story of Marcus Whitman," and to be found in other books.

The setting for the third scene was the same as the first. The one Indian who lived to reach the

encampment entered alone and said: "The Book—it was not there." One by one the Indians walked away slowly and silently until he was alone. With bowed head he stooped beside the fire and repeated sorrowfully, "*The-Book-was-not-there.*"

Further information will be given on request.

#### SOME THINGS TO REMEMBER

Send for the October letters issued by this department, if you have not read them, and also the new programs for Juniors (covering the Junior missionary meetings for the rest of 1912), and the two programs for Christian Endeavor (or other young people's societies) under the titles, "Missionary Endurance" and "Missionary Achievements."

A Home Mission campaign for new subscribers to *Over Sea and Land* is one which should appeal to all young people. It is a noble work to interest both the mothers and the children in the children's missionary magazine. Ten thousand new subscribers are requested—meaning ten thousand new people interested in missions.

This is the eighth month of the fiscal year. Young people should *give* for Home Missions this year. Their share in the Home Mission campaign, their advance in study, attendance at summer conferences, missionary exhibits, many similar signs warrant us in expecting *increased gifts*. What does *your* treasury show for its eight months? Is an "object" needed as an incentive for larger giving? Send to this department for suggestions.



SOME VERY  
PROMISING MATERIAL  
IN THE COLORADO  
MEXICANS WHO  
ATTEND MISS MOLLIE  
CLEMENT'S SCHOOL



## Secretaries of Literature, Please Note!

IF you have not received from headquarters the leaflet of "Helps and Suggestions for Secretaries of Literature," telling how to set the children to work, how the pastor and Sunday school superintendent may help, what is the responsibility of

each missionary society member, how the telephone helps, and what a small girl accomplished, send for it and samples at once, to Editor, *Over Sea and Land*, Room 1114, 156 Fifth Ave., New York City. 10,000 before January is the Rally Cry!



## Program of November Meeting

### TOPIC—THE MOUNTAINEERS

#### Hymn.

**Scripture Reading**—Psalm 19—a favorite one with workers in the "Land of the Sky."

**Prayer**—That the splendid material which our country has in its mountaineers may be given its chance to develop and reach its best.

**I. Short Reading**—Descriptive of a mountain home and family (see "The Spirit of the Mountains," by Emma Miles, or one of John Fox, Jr.'s books), followed by a five-minute talk on the lineage and environment of the mountaineers. Lay emphasis on their worth and sturdy qualities, and on the difficulties against which they struggle. (Leaflets furnished by Literature Dept., 156 Fifth Ave.)

**II. Paper** entitled, "Education the Greatest Need of the Mountain Youth." (See "Southern Mountaineers," by Rev. Samuel Tyndale Wilson, D. D.)

- a. The public schools are deficient in number, often employ inefficient teachers and hold session only four or five months in the year.
- b. Mountaineer children are able, earnest students. Illustrate by stories of individual boys and girls (see leaflets furnished by Board). Many enter secondary schools but need help and en-

couragement to continue with higher branches.

- c. Name and locate the larger schools under our Board. Manual training, farming, and housekeeping are taught.

#### III. Hymn

**IV. Paper** entitled, "Helping the Older Folk."

- a. Industrial work taught in the homes, such as weaving, basketry, wood carving.
- b. Social clubs organized by the missionary workers. Sewing societies and missionary meetings bring the women together.

**V. Questions** as follows, and others, may be on the blackboard, and, after the papers, a discussion of them in review may sum up the facts and fix them in the memory. All the questions should be answered in the preceding papers.

1. Why are the Mountaineers called "Our contemporary ancestors?"
2. What is the "moonshine" problem?
3. What is the present religious status of the Mountaineers?
4. Why not leave educational work to the public schools?
5. What are our schools teaching the mountain boys and girls?

**Prayer**—For our schools, and for the missionary workers among the homes.

HELEN C. CRANE

## "Mexican" Stations and Workers Supported by the Woman's Board

### CALIFORNIA

LOS ANGELES. School, 1039 Macy Street. Mrs. E. R. Gilchrist, Mrs. C. H. Hamilton.  
LOS ANGELES MISSION. 631 West Avenue 50. Miss Ida L. Boone.

### COLORADO

SAN PABLO. Miss Ada G. Wagner.  
SAN JUAN. Miss Mollie Clements.

### NEW MEXICO

ALBUQUERQUE. Menaul School. Mr. J. C. Ross, Mr. M. C. Allabach, Miss Ola Booze, Miss S. B. Sutherland, Mrs. J. C. Ross, Miss Mary D. Smith, Miss Ora Gates, Mrs. M. F. Schuknecht, Miss Mary E. Babb, Miss Maude Hart, Mr. Thomas English, Miss Louise E. Murray.

AGUA NEGRO. (Holman P. O.) Miss Annetta E. Bell.

CHAMISAL. Mr. Cosmé Garcia.

CHIMAYO. Miss E. Josephine Orton, Miss Pearl English.

EL RITO. (Chacon P. O.) Miss Abbie Sawyer.

EMBUDO. (Dixon P. O.) Miss Frances M. Davis, Miss S. Frances Hawley.

SANTA FE. (Allison and James Schools.) Rev. F. L. Schaub, Miss Olinda Meeker, Miss Melicent I. Woods, Miss M. F. Robe, Miss Harriet Runnion, Miss Naomie Beers, Miss Florence Sawhell, Mrs. Susan Richey, Miss Mary Moorehead, Miss Emma Brown, Miss Mabelle Davis.

TAOS. Pyle Memorial School. Miss Ina F. Scott.

TAOS. El Prado School. Miss Elizabeth W. Craig, Miss Lucy Craig.

TAOS. Los Ranchos School. Miss Alice Hyson, Miss Faith Haines.

TREMENTINA. Miss Alice A. Blake.

TRUCHAS. Miss E. L. Gillespie

### In Memoriam

IT is with profound regret that we learn of the death, on September 5th, at her home in Union City, Indiana, of Miss Ella Ferguson. Miss Ferguson was long connected with the work of the Freedmen Department, for twenty-three years being the senior teacher at the Mary Allen Seminary—a life of faithful service and consecration to the Master's work.



By S. Catherine Rue



AS your society equipped itself with all necessary printed aids for the campaign in connection with Home Mission Week?

Have you ordered the new "Praise Service" and other helps available for a special thank offering meeting to be held the last week of this month?

Are you urging the use of our Home Mission text books for study in all the societies of your church? Is your Sunday school planning to use our special program prepared for the Sunday nearest Thanks-

giving? We trust so.

Are you prepared for an enthusiastic campaign to secure new subscribers to *Over Sea and Land*, thus giving substantial help toward the 10,000 new names asked for?

If you cannot give affirmative answers to these questions we shall be glad to provide printed matter that will make it possible for you to do so.

For study classes using the text book, *Mormonism, the Islam of America*, we have two enlightening books for supplemental reading, *Under the Prophet in Utah*, by Cannon, which for a time we will sell at the special price of one dollar per copy, and *The Other House* for twenty-five cents. A set of twelve beautifully colored post card views of Salt Lake City and Utah is also ready for sale at twenty-five cents.

Classes will find it profitable and enterprising to conclude their study course with the use of our stereopticon lecture on Mormonism. It has been recently revised and can be had with slides for a rental of one dollar for each exhibition in addition to express both ways.

The Prayer Calendar for 1913, which is ready, should have a much larger circulation than previous issues because of its value as a hand book for members of the prayer circles now being formed in our societies. Its price is ten cents per copy, postpaid. Order at once.

We are pleased to announce that a revised edition of our *Map Talk on Missions Among the Mexicans in the United States* has just come from the press and can be procured for five cents per copy. By using this with the fine new map of North America that we offer for \$2.50, a map review of our Mexican work will be possible as an interesting feature of programs on the November topic.

Miss Goodrich's leaflet, entitled *Allanstand Cottage Industries* (5c. per copy), describes the coverlet weaving done so successfully by the women in the mountains of the south. Incidentally it gives a good picture of the home life in this district that will be useful in the preparation of December programs. *A Little Leaven* (3c. per copy) is a beautiful little sketch showing the influence of the mission teacher in a mountain community. Ask the best reader in your society to render it at the December meeting.

#### A NEW CALENDAR

The demand for an illustrated calendar that "hangs up" has resulted in the publication of a most attractive twelve-page calendar printed in green. Its price per single copy is 10c.; orders for fifty or more copies will be sent postpaid at the rate of \$5.00 per 100. Use it in your Sunday schools and young people's organizations.

#### FOR PUBLIC MEETINGS

When planning for the celebration of Christmas in the societies of your church do not forget that missionary exercises can be entertaining as well as educational. We have four that may be adapted to the purpose. *The Little Foreigners' Christmas Eve* (5c. per copy) has already had most acceptable use in mission bands and Sunday schools. Its simplicity and beauty commend it to all organizations. In a church where an electrician failed to install lights for illuminating the tableaux, colored glass was placed in the stereopticon and the effect was even more satisfactory than plain electric lights could have been. *The Impersonation of 'Cindy's Chance'* (25c. per copy) provides ample entertainment for a full evening in line with the topic recommended for December. *Alaska, a Historical Impersonation* (10c. per copy) is another sketch that should make real to any audience the various steps in the progress of our Presbyterian work in this interesting northwest country. Do not delay its use until summer or the "big overcoats," and "fur coat and hood" will be burdensome to the persons taking the parts. The fourth exercise is *A Flower Service for the Little People* (15c. per copy), designed especially for the little tots in Cradle Roll Tens and Primary Departments. We hear that it is already "being enjoyed" by some.

Try all these and let us know if they prove acceptable.



## Special Notices

### NORTH PACIFIC BOARD

**N**ORTH PACIFIC BOARD please note change of address of Depository. In future send to Miss Abby Lamberson, Room B, 454 Alder Street, Portland, Oregon, for all literature and slides.

An extract from a communication sent to all societies throughout North Pacific territory by Miss Lamberson:

The Prayer Calendar is a most important link between us at home and our representatives who are doing difficult work on the field. Perhaps we cannot give largely of this world's goods, but we can all help by prayer. With the help of this little book we are able to pray definitely and intelligently for the progress of the kingdom to which we, as Christians, are pledged. Special mention should be made at the November or December meeting of the Prayer Calendar and orders taken for it. Have a few copies on hand. By consultation with the president, it might be

possible to have "Intercessory Prayer" taken as the subject for the devotional part of the meeting. Let us try not so much to sell the Prayer Calendar as to have people understand how it is meant to be used.

Let us take for our watchword, "HOME MISSION MONTHLY and *Over Sea and Land* in every Presbyterian home."

Our opportunities for interesting people in the literature of missions are many. Shall not our efforts be in proportion?

Is HOME MISSION WEEK to be observed in your church? If not, can you give a good reason why it should not be? As a loyal member of your denomination you should be fully informed as to the special material issued by your Home Missionary society with reference to its HOME MISSION WEEK plans. Write to the Board for free literature, and then begin to organize for the campaign in your own church.

## Colorado Mexicans in C. E. Convention

**A** CHRISTIAN ENDEAVOR Convention of the societies of the Pueblo Presbytery of Colorado met in the Presbyterian Church of Costilla, Colorado, of which Rev. A. J. Rodriguez is resident pastor, on August eighth to eleventh. Out of the twelve Mexican churches of this presbytery five were represented. Ten sessions were held and the attendance at each session averaged about one hundred persons.

Special music was prepared and well rendered, the choir being composed of young men and women, all of whom either had been or are at present, students in some of the mission boarding schools, principally those of Albuquerque, Santa Fe and Grand Junction, where they receive musical instruction.

The principal Mexican speakers were Rev. Amadeo Maes of Mogote, Rev. M. D. J. Sanchez of Alamoso, Rev. A. J. Rodriguez and Rev. Felix

Garcia of Costilla. The American speakers were Rev. James Russel, Sunday school missionary, and Mrs. Russel of Pueblo, Miss Anna Krohn, a missionary teacher of Questa, and Miss Ada G. Wagner, teacher at San Pablo.

A marked characteristic of the meeting was the presence of so many men. When we consider that these men did not represent the indolent or shiftless class of Mexican people, but the most industrious and thrifty of them, it is strongly significant that so many would leave their business or employment for four or five days during the busiest season to attend a distinctly religious service. One man, of whom a request was made on behalf of another person, was heard to reply that since he "was a servant of Christ, he must do anything he could to help his brother," thus indicating his conception of the high standard of Christian life.

## Receipts of Woman's Board for September, 1912

	Home Mission	Freed-men		Home Mission	Freed-men		Home Mission	Freed-men
<b>Arkansas</b>			<b>Minnesota</b>			<b>Pennsylvania</b>		
Arkansas.....	\$5.00		Minneapolis.....	\$127.00	\$47.55	Beaver.....	\$50.00	\$70.00
<b>Baltimore</b>			Red River.....	10.00	9.00	Carlisle.....	122.00	7.00
Baltimore.....	56.00		St. Cloud.....	54.20		Eric.....	587.00	164.00
<b>California</b>			Winona.....	26.00	10.00	Chester.....		6.00
Nevada.....	10.00	\$2.00	<b>Nebraska</b>			Lackawanna.....	470.15	269.75
<b>Catawba</b>			Hastings.....	37.95	18.00	Pittsburgh.....	386.73	397.75
Catawba.....	1.00		Kearney.....	177.00	104.00	Westminster.....	9.00	
<b>Colorado</b>			<b>New Jersey</b>			<b>South Dakota</b>		
Boulder.....	231.75	21.00	Jersey City.....	12.50		Sioux Falls.....	91.00	23.00
Cheyenne.....	2.00		Morris & Orange..	355.00	45.00	<b>Tennessee</b>		
Gunnison.....	26.00	13.00	New Brunswick..	169.00	40.00	Hopewell-Madison.	12.00	
Pueblo.....	78.00	65.00	Newton.....	10.00		<b>Texas</b>		
<b>East Tennessee</b>			<b>New York</b>			Amarilla.....	23.90	
Le Vere.....		1.00	Brooklyn.....	40.75		Austin.....	1.00	
<b>Illinois</b>			Cayuga.....	102.00	5.00	<b>West Virginia</b>		
Cairo.....	1.00		Champlain.....	13.00	5.00	Grafton.....	120.10	6.00
Mattoon.....	10.00	52.00	Long Island.....	41.20	1.80	<b>Miscellaneous</b>		
Rushville.....	74.10	5.00	New York.....	43.50		Rent & Sales.....	18.00	
<b>Indiana</b>			Rochester.....	167.00	133.50	Tuition.....	3,820.75	
Muncie.....	60.00		St. Lawrence.....	115.05	25.00	Interest.....	25.00	
New Albany.....	15.60	5.00	Syracuse.....	126.00		Miscellaneous.....	3,276.78	150.00
<b>Kansas</b>			Utica.....	189.50	15.00	Literature.....	242.64	
Osborne.....	39.25		Westchester.....	88.00		<b>Totals.....</b>	<b>\$12,844.60</b>	<b>\$1,900.35</b>
<b>Kentucky</b>			<b>Ohio</b>			<b>Total, \$14,744.95</b>		
Ebenezer.....	50.50	10.00	Dayton.....	696.00	165.00			
<b>Michigan</b>			Mahoning.....	241.00				
Flint.....	54.50	9.00	<b>Oklahoma</b>					
			Cimarron.....	9.20				
			Tulsa.....	16.00				

DORA M. FISH,  
Treasurer.





# HOME MISSION MONTHLY

VOL. XXVII

DECEMBER, 1912

No. 2

*"To us a King is born," ring out, ring out, sweet bells,  
The story old, yet new, of light and love for all;  
Spread forth the joyous melody that comfortingly tells  
To saddened, burdened hearts the Savior's restful call.  
Oh, Christmas bells so sweet, your yearly herald sing!*

## Editorial Notes

WHILE all may agree that there should be no favoritism in our regard for various mission fields, yet it cannot be denied that the Southern mountaineers are of greatest interest to many. Perhaps it is because "they are just pint blank like us"—to quote from one of our own articles of the month, "Our Kinsfolk in the Mountains of the South." Could you but drive over the beautiful mountains of Kentucky or North Carolina or Tennessee, going on horseback or in platform wagon sufficiently high to carry you dry across the fords of mountain streams, until you came to the little cabin homes tucked back in the mountains with their wealth of children not unlike your own, except that they have not had like opportunities, you would read double meaning in such articles as "Little Homes in the Mountains," and the vision of lives broadened, strengthened and uplifted, through our mountain schools, would appeal to hearts and purses too.

✠

THE "Solid South for a Better Nation" was the slogan of a very important gathering, the first Southern Sociological Congress held in May of this year at Nashville, Tennessee. Seven hundred delegates, representatives of the South's strongest and best men and women, assembled for the discussion of problems pertaining to the "universal education of the children, the more

perfect care of the neglected and unfortunate, the removal of the spirit of vengeance from penal codes, and the conduct of corrective and charitable institutions in accordance with the most enlightened modern methods, free from graft, politics and inhumanity." The call for the congress was issued by Governor Hooper of Tennessee, who was most earnest in his desire that as a permanent institution it should become a steadily uplifting power. To this end he invited the co-operation of the governors of the fifteen Southern States. Among many vigorous addresses was that by Rev. Ira Landrith, D. D., well known in our denomination. The deliberations of the congress constitute a valuable volume entitled "The Call of the New South," published by the Southern Sociological Society, Nashville, Tennessee.

✠

Of the mountain whites of the South, Rev. G. H. Detwiler, D. D., of the Methodist Church, said, in addressing this congress: "They are not freaks, as the many current and grossly exaggerated descriptions have represented them to be. Descended from an ancestry almost entirely English, Scotch and German, living among practically undisturbed social and industrial conditions for a century and a half, they represent the purest type of Anglo-Saxon citizenship to be found on the American continent, and one capable of the highest possible development.

Nowhere in our country can there be found a population that can grasp more readily, assimilate more quickly and hold more firmly the best things in our modern civilization when brought in contact with them."

✠

MUCH is now heard of the "new South," with its wonderful awakening in agricultural and industrial activities, followed by a general social, political and religious rousement. But "the waves of progress have been arrested by the mountain barriers, and only by slow and painful effort has the new life penetrated its isolation." Where the isolated regions are uplifted it is purely through mission schools and churches. One of our leading workers in the mountains voices the need for ministers for these shut-in places, men of genuine ability who are yet willing to make salary a minor consideration. Such community work as has been carried on by our representatives has brought a "new South" even to the far-away mountain regions.

✠

THE name of Florence Stephenson and the name of the Asheville Home Industrial School are almost inseparable in the minds of many of our readers. We speak of Miss Stephenson and immediately we picture the beautiful work which she has wrought among the hundreds of girls coming under her molding influence. We speak of the Asheville School, and there flashes to mind the strong personality that has reigned supreme for twenty-five years, and who with her splendid corps of associates has made the work of Presbyterian women in Asheville one of our greatest sources of inspiration and satisfaction.

At the close of twenty-five years as principal of this Asheville School, knowing how beloved Miss Stephenson is not only in those Southern mountains, but by Presbyterian women all over our land, we are particularly happy in having secured from her pen a reminiscent article for our pages, but we are inclined to tell the reader that it was not obtained without persuasion. In spite of Miss Stephenson's fear that such a sketch of her work in Asheville would turn out "either insipid or boastful—both equally objectionable," she has skilfully avoided both Scylla and Charybdis and the magazine is favored in being able to present this portion of Mountaineer Home Mission history.

THE editor was permitted a peep into the diary kept by Miss Stephenson in 1887, and was impressed with a recurring note in those pages. It was the fear lest physical strength might not be adequate for the new duties undertaken. At the close of one day she wrote: "I tried to read but I was too tired. Am I not so strong as I used to be? I want to be strong so I can work for the Master—yet I am ready and more than willing to go to dwell with Him at any time." At the close of twenty-five years she is as active and capable as ever and can look back upon but one illness in that time. Bravo for the wiry, brave, energetic, consecrated, little lady whom we all love! May she long be with us in our work, as always in our hearts.

✠

WE have new proof of the old adage, "No loss without some gain!" The Asheville Home Industrial School has lost Miss Mary Johns, whose valuable service was given as assistant principal for nearly twenty years, but our work at Harlan, Kentucky, is starting a new era as an industrial school, with Miss Johns as principal. The friends of this loved worker will wish to remember her in prayer and also in practical support of the work in her charge. Miss Johns' first article from Harlan appears in these pages. We say that Asheville Home Industrial has lost her, but in truth that would be quite impossible—her heart has been in that work too long for it ever to be far away, and, as for the girls and the place she has won in their hearts, one evidence is the recent renaming of their Senior Missionary Society of which she was vice-president and leader for eighteen years. The new name is "The Mary Johns Missionary Society."

✠

EXAMPLE rather than, or at least as well as, precept is the very effective policy of our workers in the Southern mountains. Of one boarding school, that at Mt. Vernon, Kentucky, a correspondent writes: "One of the finest impressions received was of the tastefully and well furnished home. And yet, a close scrutiny revealed the fact that much of the furniture is made of odds and ends of lumber, the rugs and draperies all home-made and all of the simplest, most inexpensive character. In other words, the home furnishing was such as the girls might procure in their own little towns. The lessons lay in the tasteful use and adaptation of them."



WE go to press too early to report any of the happenings of Home Mission Week. The meetings held each day at Home Mission headquarters in New York are to be rich with the addresses of brilliant and noted men; large preparations have been made in the arrangement of an impressive wall display of the important features of today's Home Mission activity; the very air is vibrant with Home Missions. Both secular and religious press are giving the campaign prominent consideration. Reports come from every part of the country telling of preparations for the observance of the week, and one can almost catch a glimpse beyond and begin to see the results of all this effort—a facing of facts, a mastery of the situation of the national and local problems confronting the Christian church of every denomination.

✠

HOME Mission Week and its splendid concentration of effort past, next we turn to the *follow-up* campaign, for none of the impetus and enthusiasm aroused by the meetings should be lost. A committee has been appointed by the Woman's Board to make definite suggestions for use of synodical, presbyterial and local officers. Co-operation will be asked in securing "the interest of the aroused women for the work of the Woman's Board; that a vision of the immensity of Home Missions shall mean greater effort, increased gifts, more earnest prayer; that the immediacy of the need shall stimulate to haste in pressing the work."

✠

GREETINGS to three new synodical societies! New Mexico, Arizona and New England. In accordance with the action of General Assembly in creating the synods

bearing these same names, the women have also organized that they may in every way co-operate with the work of the Church. These youngest children in our Church family will be watched with tender interest in their growth and development. May they become sturdy, helpful daughters.

✠

LAST month the eightieth birthday of a pioneer missionary was mentioned in these pages. To-day we record her birth in the other land. Mrs. A. R. McFarland was called to her eternal reward on October 19. The first woman missionary to Alaska, she labored there with utmost devotion and great success for twenty years, leaving in 1897 with deep regret that strength would not permit longer service in her chosen field. Through her, many a native gained the first uplift in life. In her home for girls, two pupils of note were Tillie Paul and Fannie Willard. It is gratifying that during the past year an outline of Mrs. McFarland's life and work, both in Alaska and in earlier mission fields, was published in leaflet form

and is now obtainable from our literature department. Mrs. McFarland's longing desire for the past few months was to spend her last days in her brother's home in Fairmont, West Virginia, and her friends rejoice that this wish was fulfilled.

✠

MORMONISM is proving of deep interest in the wide consideration it is receiving in interdenominational study classes. In consequence, the October num-

ber of this magazine is in extra demand, not only in our own societies, but in those of other denominations as well, the value of the articles appearing in our pages having been recognized. A copy of this number should be on file in every study class library.

#### AN INVITATION

*To renew your subscription to this magazine.*

*To do so promptly, thus saving expense and labor to us and insuring the uninterrupted receipt of the magazine in your home.*

*We want to keep every old friend this year and welcome hundreds of new readers to our ranks. Will you not help us make new friends?*

*THE GAIN TO THE READER: Up-to-date information in most interesting form concerning problems of a Christian nation; progressive methods for officers whereby societies will be made to thrive; the vital touch with the entire organization of Presbyterian women for Home Mission work which can be gained in NO OTHER WAY.*

*May we have prompt response?*

**WELCOME ALL**





## Little Homes in the Mountains

By Josephine Bundy

LITTLE homes in the mountains,  
 Little homes in the hills,  
 Up where the snow-born fountains  
 Melt in a score of rills;

Reared where the day uncloses,  
 Up where the day is born,  
 Each with its garth of roses,  
 Each with its patch of corn.

Shack of the logger's rearing,  
 Hut in the craggy glen,  
 Cot in the sun-washed clearing,  
 Yours is a breed of Men!

Men of the larger pattern,  
 Men of the cleaner lives,  
 Fathers of clear-eyed children,  
 Husbands of plain-clad wives.

Strong with the day for labor,  
 Calm when the evening domes,  
 Wise in the simpler wisdom  
 Blest in their little homes.

Up where the days are tranquil  
 Up where the nights are cool—  
 Little homes in the mountains  
 Clustered about a school!

—Alfred Guiterman in *Youth's Companion*.

A STRANGER from one of our well-favored agricultural States was traveling through a mountain settlement one bleak winter day when the road was at its worst. His eye took in at a glance the little, rocky, upheaved farms,

their hillsides rent with many a clay chasm, and noted how nature had tried to conceal the barrenness with an unprofitable growth of pine and broom-grass. "Why do they stay here," he exclaimed, "and try to cultivate these barren acres? Why not move out to places where they can at least make a good living?"

The one who overheard the remark had lingered long in the shadow of the rock-ribbed Appalachians. She had breathed in the spirit of the hills, and so come to understand the heart of the mountaineer's heart. Her answer came quietly: "Because this, to the American Highlander, is home. Not a birthplace of his own choosing, but forced upon his immigrant ancestors by an overcrowded coastal plain on the east, and an Indian barrier on the west. Succeeding generations having drawn from the soil its life-giving elements, never too abundant, the upland inheritance is even less productive than in its earlier days. Still the 'hut in the craggy glen, and the cot in the sun-washed clearing' teem with children who are asking for bread."

Make haste, you who usher in the new era of farming, and bring to the inhabitant of the hills, as you have to the dweller on the arid plain, a knowledge that shall make possible a more abundant living,—and so

be first aid to the teacher whose center of service is *the schoolhouse among the hills*.

\* \* \* \* \*

Some years before Roosevelt's Commission set the rural community with its varied interests in the public eye, the Board of Home Missions had a vision, one clear day, of the value of the undeveloped resources of the upland country. Straightway, they began to make investments. A teacher's home and a schoolhouse were built, teachers secured, and an effort made to bring to the mountaineers' children, the rights and privileges long possessed by the more favored, but none the more worthy children of the cities. Christian education became the center of the social settlement work that gradually evolved from it, greatly enriched in these days by allied forces at last awakening to a great need.

This quiet, unobtrusive work for the country people of our own homeland has thus preceded the present day movement for rural betterment. No record can be shown that will place to the credit of the day school teachers the lives enriched, the prejudices allayed, the good works incited by these quiet workers. Part of their compensation has come through lessons learned from their beloved people—"knowledge

never learned at school"—and the assurance that a change is coming

"Slow as the oak's growth, lifting manhood up  
Through broader culture, finer manners, love,  
And reverence, to the level of the hills."

\* \* \* \* \*

Had you been a stranger in a certain mountain settlement during the late summer days, you would have witnessed the going forth of seventeen boys and girls to schools of higher learning elsewhere. You would have heard the busy hum of the sewing machine that had followed the teacher home from her summer vacation; you would have been partakers of her interest in helping the young travelers off, and, having seen those uniforms of blue and gray threading their expectant yet fearful way to the Meccas of learning in the valleys, would have rejoiced with this Cornelia over her jewels as they fare forth to be polished.

Twenty-eight from this one day school is the record for ten years. But her greater labor of love is for the ones who must remain—the boys to become the farmers of the future, the girls to "light the fires of home."

Who calls it sacrifice to help develop such resources as these?

## Our Kinsfolk in the Southern Mountains

By Ann Cobb



INSFOLK they certainly are, and not only in the sense that "all the world's akin." By virtue of purity of stock, they are, to all of us whose forbears came from Old England, "own proper blood kin."

This truth has come to seem almost axiomatic to some of us who live neighbors to the mountaineers, but there's a "right smart o' folks" yet who do not realize the kinship in any vital, active way. To be sure, these same folks are familiar with sundry glib phrases, such as "The Appalachian Mountains—the last stronghold of the Anglo-Saxon race," "The land without the immigrant problem," and the like. But in the same breath they will talk of "mountain whites," "primitive folk," and "deadly

feudists," and then wonder why they are called in their turn, "strangers" and "furr-inners," and even "swamp whites" by the mountaineers. It is the attitude that is at fault, and back of the attitude—as always—ignorance.

If only these critics could come and see! Instead of the clay-eating, pasty-faced degenerates of their expectations, they would find the sturdy Sons and Daughters of the Revolution, rejoicing in the strength of the hills. Their language, full of bygone words such as "beasties," "poppet," "holp," and the like, their ballads, centuries old, sung in weird minor key to the dulcimer and the banjo, their customs, "infairs," "funeral-meetings," electioneering of wives for husbands—these and countless other things bear testimony to their English origin. Only the pathos in their eyes and voices



seems more Celtic than Anglo-Saxon, and one feels that the "Lonesome Valley" of their songs has closed in upon their lives.

Perhaps some doubting Thomas asks, "If these were the picked men of the race, the pioneers who blazed the trail for weaker followers, why all this present ignorance and destitution?"

"Sorry" roads and "sorry" farm-land. While the other Western pioneers found rivers and lakes and level country, the Appalachians came upon shallow creeks, and hills so steep and narrow of valley that a "stranger from way back yander" is often solemnly informed, "Right thar sits the grave-house of a man who fell out of the cornfield and broke his neck." Bridle paths and creek beds are the chief highways, for, however frequently and manfully they mend the road, the crumbly shale goes back to its original state, leaving the mudholes deeper than ever. And when creeks "fol-ler risin'," it is in no merely figurative sense that one is shut off from the outside world.

Several generations of this isolation—educational and social—have had their effect, and now they are our "contemporary ancestors." So much so that one lad studying the chapter on Colonial Life and Habits in his American History, with pictures of log houses, spinning wheel, etc., remarked, "Why, they're just pint-blank like us."

One reason why they are so belated is the half-philosophical, half-fatalistic resignation of so many of them. The forces of nature have won out, and patiently murmuring, "I ain't never aiming to want nothing I can't get," they have just "sot where they was sot."

But the very "setting" has generated a tremendous potential energy that is fast changing into dynamic. Even the older people, who feel that it is too late for them to "set in to larn," want it for their kin. An old man, begging for a school to be started in his home district, said, "Some of my grandchillen's in jail, and some more of 'em ought to be, but there's several as pretty-behaved and easy-larnin' as ever you seed, if they had their chance."

It's the right kind of ambition, too, that stops at no half-way house. An unusually clever lad, instead of teaching, came to a college preparatory school and said, "I've got a first-class county certificate; now I want an education."

And the demand, these days, is so sadly ahead of the supply! Hundreds have to be

turned away from our schools every year just for the need of a little more room, a little more money for scholarships and running expenses. One woman simply would not accept the situation. "Seems like you just bound to take these gals," she said; "why, they've just sot down under a shade-tree and larned theirselves the best they knew to, and the biggest one is plumb through the arithmetic, and the least one is nigh on to two-thirds done."

One of their most valuable assets in the struggle after the ways of the world "down yander" is their heredity. They have the grandfathers said to be a requisite of the perfect gentleman, and one sees the strength of the original type in the present-day survival of inborn refinement and native courtesy. Some one was praising a mountain boy's perfect good breeding in the presence of his mother. She didn't seem at all overwhelmed. "Yes," she said, "John was jest born knowin' the ways of the world. He didn't have to have no fotch-on women to larn him how to say thank you."

Add to this the fact that they have no false ideas of class, being equally at home in a mansion and a cabin, and one sees how, when they have learned to forget such expressions as "haint got nary," they enter society without any agony.

One hears a great deal about the distrustful and suspicious nature of the mountain man. Look out for the person who says this—there is usually in that person something to distrust, that the penetrating insight of the mountain man has recognized. But when once they have decided that they "haint got no call to hate you," their perfect confidence is pathetic. "Least" ones, and grandmothers who are "aimin' to die," will go down to the lowland hospitals, and submit to mysterious operations, with only your word to balance the dread.

But whether they have the confidence or not, their hospitality to the stranger within their gates is just as free. The best in their home is at your command, with the most delightful lack of apology—another evidence of their true refinement. The nearest approach to it I ever heard was once when several of us had "stopped by" a house most unexpectedly. We found the family about to eat dinner, and were cordially invited to join. There was a pause after we were seated, and then Uncle Mose said, "If any one of you women follers talk-

in', go right on." Not knowing that this was an invitation to say grace, we failed to respond. Whereupon he said with a chuckle, "Well, I reckon this here food has been talked to before, so help yourselves, and if you can't retch anything, just holler."

And when, after a warm sleep in the feather-bed, you proffer the reckoning, your host waves it away with a smile, "Nothin' but the promise to come agin and stay longer."

## Then and Now 1887-1912

By Florence Stephenson

**W**HEN asked how I happened to find Asheville, I reply, "Asheville found me, and I did not come, I was sent."

After completing the professional course of the State Normal School, Indiana, Pa., I became assistant principal in one of the Pittsburgh public school suburban districts. Soon there was much discussion in that city, on account of Roman Catholic influence, as to whether the Bible could be used even in

school opening exercises. This led me to consider whether, with this and other limitations along the line of character development of the children under my care, I wanted to do my life work in the public schools.

Very soon after I began work in Pittsburgh, the women of Mt. Olive

Does some one say, "But what about their faults?" Well, the yellow journals have attended to that, and it will be many a long day ere the rapidly passing feuds and moonshine stills are forgotten. After all, one of the foundation principles of pedagogy is, "Keep the child's mind on the Good." And are we not all but children when it comes to any really deep understanding of "our kinsfolk in the Southern Mountains?"



FLORENCE STEPHENSON, 1912

Presbyterian Church to which I had transferred my letter from the First Presbyterian Church of Butler, Pa., organized a missionary society. Some years ago Mt. Olive Church was merged into the Sixth Presbyterian Church. Our missionary society enrolled but six or seven young women, but among them were the Misses Elizabeth and Lucy Craig, who have for so many years been missionary teachers at Taos, New Mexico.

The first copies of the HOME MISSION MONTHLY interested me greatly and I had something of a vision of the scope of work being done and yet to be done by the Woman's Executive Committee of the Presbyterian Church, and felt a call to service under their direction. I also felt the need of special preparation for mission work.

After much correspondence and searching, it was found that the training given by the Woman's Branch of the New York City Mission, then under the superintendency of Mrs. A. R. Brown, best fitted my need.



ONE OF MANY MISS STEPHENSON HAS MOTHERED: "I IS A GLAD GIRL SINCE I COMED TO HOME INDUSTRIAL SCHOOL"

This little four-year-old was at the Asheville Home Industrial School five years before Pease House was opened and inspired to its erection





THE HOME INDUSTRIAL SCHOOL, ASHEVILLE, N. C., 1912

Up to that time, this Board had accepted students only for training for their own department of interdenominational city mission work. Failing to see my way clear to take up that line of service, and feeling I could do my best work along educational lines, and having definitely made up my mind to follow my profession in connection with Presbyterian Home Mission schools, the New York City Mission Board generously decided, after my month's probationary work under them, to receive me as an exception to their rule on condition that I did not make myself known to members of the Presbyterian Executive Committee until the month of March. To this I agreed.

After holding the Pittsburgh position four years, I resigned at the close of the school year 1886, and went to New York in August of the same year. Without the training afforded me by the New York City Mission, their Bible teaching, the practical experiences, the personal touch of the women of that Board, and the rare, tender, strong, true, common-sense woman, the superintendent, Mrs. A. R. Brown, her secretary, Mrs. Stanwood, and the students and workers, I must have fallen far short of whatever measure of success and usefulness I have attained in Asheville. I am

grateful for God's good providence in leading me to the New York City Mission for training.

In March, 1887, I reported to the Woman's Executive Committee in their Broadway office, having a few days before sent written application and references. Arriving there, I was met by Mrs. James, Mrs. Finks and some others. I name no more because space forbids naming all. Eternity only can reveal what the personality of Mrs. James and Mrs. Finks meant to me that day. Among other things they asked, "What do you want to do and where do you want to go?" Unhesitatingly I replied, "I am to teach because I can do that best; and I am willing to go anywhere the United States flag floats and there is need of such service as I may render."

Within a few days a message came stating I was likely to have an appointment to Alaska. I began to look toward the Northwest with great desire to go, and even after twenty-five years there is a tugging at my heart when Alaska is mentioned. A part of me has always seemed to belong there.

Before the first of April, 1887, a visit of Dr. and Mrs. D. Stuart Dodge to the Presbyterian Mission Rooms, looking for a

principal teacher for the Home Industrial School to be opened at Asheville in October of the same year, resulted in my appointment by the Board of Home Missions to the position I have occupied for a quarter of a century.

It having been decided I was to come here in September, the City Mission Board generously granted my request to relieve me from the full year's training in order that I might spend four months in special training along industrial lines, in the Industrial Educational Association, then housed in the Old Union Theological Seminary Building, University Place. This school has now developed into the Teachers' College on Morningside Heights. Miss Grace Dodge and Mr. George Vanderbilt were among the founders and supporters of that institution, and often Miss Dodge was present when I was teaching practice classes (girls from the half-orphan asylum on 11th St.) in cooking, sewing or other manual work. There were so few of us in training we had rare advantages which are not now afforded even by the great College, so well equipped, on the Heights.

The first of September found me again at my home near Butler, Pennsylvania, and on the 28th of that month leaving Pitts-

burgh to meet Miss Isabel Ingersoll of St. Paul (now Mrs. Lookwood) in Cincinnati, who had been appointed primary teacher. We had a lovely trip together via Chattanooga and Knoxville. That was the beginning of a lifelong friendship. Although Miss Ingersoll remained but a year in the school, after her marriage she was a near neighbor. Miss Ufford came here a few days before me and she assisted for one year. Her aid was of great value.

Working under such presidents as Rev. L. M. Pease for six years, Rev. Thomas Lawrence, D. D., for nearly twice that time, and Prof. Edward P. Childs, the remainder of the twenty-five years, having had with me such teachers as Miss Ingersoll, Miss Eleanor Montgomery (now Mrs. C. A. Duncan), Miss Melissa Montgomery, who was here for eight years, 1888-1896 (since 1896 principal of the Laura Sunderland School at Concord), having for twenty-one years such an able and beloved assistant as Miss Mary Johns, now Principal of the Presbyterian School at Harlan, Kentucky, being brought in close touch with the generous and godly supporters of the school, I deserve infinitely less credit for the success of the Home Industrial School than is accorded me.



IN THE PRINCIPAL'S OFFICE



When I had been here nearly a score of years, dear Dr. Trimble, the pastor of the Second Presbyterian Church, Chattanooga, made inquiry as to my term of service. I told him, and added, "That number of years is a big piece out of one's life." "Into your life, you mean," he said. "Yes," I replied, "but I have not always had the wisdom to see it so, and say it thus."

Now I know it has been a quarter of a century of years blessed to me because of the fine men at the head of this school, the women of rare and beautiful character with whom I have been associated, the thousands of dear girls committed to my care, and the best Board of Missions and Woman's Board ever organized to direct a work and between whom and myself I can truly say there has never arisen so much as a fog of misunderstanding.

I have abundant reasons for being grateful to God for the way He has led me, for the measure of health and strength He has bestowed upon me. There has been no break in the years except from July first until Thanksgiving Day, 1905, when I was laid aside and was recuperating from an attack of typhoid fever.

A peep into my diary September 28th to



FLORENCE STEPHENSON, 1887

October 19th, 1887, shows how full of work and responsibility were those days of organization, how unsatisfactory to me the work accomplished, how dear and interesting the girls. Of the ones mentioned by name I could find exact types of the same in our school-room assembly to-day if I ceased writing and went into that room.

The Home Industrial School family is scattered far and wide. Many occupy positions of honor and trust; more are doing the best kind of woman's work in the

world, bringing up their own children to know and glorify God; a number are teaching. Some, as is true of smaller families, are neither an honor to us nor a credit to themselves, but often it is given to me to catch a glimpse of the "Land of far distance" where all of our beloved household are together without the loss of one, a literal fulfillment of the promise: "My word shall not return unto me void but shall accomplish that which I please." All have had His word who have entered these doors, and we claim the promise that He will in His own good time and way bring to the remembrance of every one that portion which will draw them into the Heavenly Father's family to dwell in His house forever.

## Donia

By Florence Stephenson



**T**HE next day after I arrived in Asheville, North Carolina, October 1st, 1887, I heard Mrs. Pease's little, silver whistle, and then her clear, sweet voice calling "Donia! Donia!" Looking out of an east window, I saw in response to this call, a little girl nine years old come through the shrubbery surrounding the big white pine tree under which the children were playing. Would that I could draw for you the picture I saw with its background of Mine Hole Gap in the Blue Ridge

Mountains! Donia stood exactly in the line along which I had watched the sunrise a few hours earlier, and now, silhouetted against the horizon, was this tiny mite of a human cloud. There was the thick mat of tousled black hair surrounding the dark-skinned, long, sour face. The round shoulders, drooping head, slovenly dress and dirty bare feet added to the darkness and threatening aspect of the cloud. The child stood stock still, allowing Mrs. Pease to cover the distance between them. When this patron saint of Five Points, New York City and the North Carolina mountains reached Donia, she put out her hand and drew the

child close to her. I could not hear what was said, but the eyes were lifted to look into Mrs. Pease's eyes and the face-cloud was then dispelled. I witnessed a second sunrise in the Gap that morning.

Seeing Mrs. Pease return to the house, I came downstairs at once to learn about Donia. "Who is that queer, old little girl with the remarkable name?" I asked. "As to her name," said Mrs. Pease, "it is Caledonia, which you know was the name given by Roman writers to Scotland, and is now used as the poetical name of that country. Many girls here in the Southern mountains have the name and it is shortened to Calie or Donia. The mother, with her little boy and girl, lived over there at the foot of Beaucatcher Mountain. For the last two years Meg Wallace, that is the mother's name, has been too ill and weak to work much of the time and I have helped her. She died a few days ago and the boy was bound out to a man living far back on the mountains. Poor little fellow, there is no school, or church, or state orphanage open to him, and I do not know what chance he will ever have in this world! Mr. Pease and I were thankful we could take Donia as the very first one in this new school for girls, the Home Industrial, which will now be her home until she is grown up and has learned to earn an honest living."

To others of the new school family, Caledonia may have been one among the many children of the household; but for me she held a unique place, and into my heart she went "far ben" as she stood in the mountain gap, framed on one side by Cedar Cliff and Little Cedar Cliff and on the other by Busbee. Her sore need of nourishing food and wholesome love, her homeliness of person, her sourness of temper, all appealed to me. As the days, weeks, months and years went on, she was reported to me, by girls and by teachers, times without number, for misdeemeanors on account of her ill temper. At about the age of twelve, when once sent to my office, she came in an unusually sullen frame of mind. Having succeeded in coaxing her to tell me fully the story of her supposed wrongs and to give her views of the total depravity of those bringing accusation against her, I then picked up a United States History lying on my table and asked her if she had ever seen a picture of herself in a book. She was interest-

ed as I searched the pages while telling her the picture I was hunting for happened to be that of a man whom she looked very much like; and as he was of North Carolina, born at Waxhaw settlement, he might possibly have been some close kin to her ancestors. The wood-cut was an atrocious likeness of Andrew Jackson. When I showed it to her she was too much astonished to be enraged, as I feared she might be. With bated breath she exclaimed, "I haint so powerful ugly as that!" "Let us go to the mirror and see," I suggested. We stood there with the book and compared lines of the picture with her face. There was an amazing likeness and she saw it. Then I showed her how good the lines were and how beautiful the face might be if lighted by goodness, gentleness and sweetness. She sat down on a low stool by my chair and with her hand in mine we talked of the hard times in her life before Mrs. Pease took her into the school, and she came to see that as a tiny, little girl she had needed to fight her way in the world to keep from being imposed on, and so had fallen into the habit of behaving the same way now, where and when she and everybody who loved her would have an easier and happier time if she were good, and gentle, and sweet. "I mean to grow that a-way and have a beautiful face," she said to me in a firm tone as she left the room.

Many were the struggles, many the failures; but Caledonia's Scotch staunchness and decision triumphed in the end, and a character both sweet and strong was developed. Even before the mirror-lesson day as well as afterward, I had noticed that she always found immediately every baby that came into our big house or on our thirty-five acre grounds, and, as if by magic, drew the child to her and made it have a happy time. We called her our "baby-charmer"; and as her best gifts evidently did not lie along intellectual lines, she, when sixteen years old, took a place as child's nurse in a neighboring city and from that time became self-supporting: more than that she was a real mother's helper, and led by word and by life the children who were under her care to make for themselves the "Child's Choice" as suggested in the poem given our Home Industrial children by Mrs. Wm. E. Dodge, Sr., during her visit in 1888. The opening stanza of the poem is:



"Now that my journey's just begun,  
 My road so little trod,  
 I'll come before I further run,  
 'And give myself to God."

From '88 to the present our girls have every year repeated this poem of Mrs. Dodge's, the new girls committing it to memory so as to be able to say it with the others. Caledonia taught to the children she was employed to nurse, for four years, these verses she had taken into her own heart. Then she married a Christian man, capable and industrious. She is the happy mother of four children and the children are blessed in having such a mother. Although she lives in a distant Southern city,

she pays us a visit every three or four years because she would thus express her own constancy of devotion to the only home she ever had, and also keep her children in touch with the friends of her childhood days.

I will not place here a picture of this sweet, strong, true madonna of the mountains, surrounded by her quartette of beautiful children, because it would be recognized by many, and that would not be fair to her, her husband, and her children. Caledonia had no immediate ancestry of which to be proud; but her life, far clearer than the lives of most of us, proclaims the fact that her family dips back to Adam "which was the son of God."

## A Triple Alliance

THE DAY SCHOOL, BOARDING SCHOOL AND CHURCH AT WORK

By Margaret E. Griffith, Principal of Bell Institute, N. C.



IN THE LAUREL SECTION  
 THE MOTHER OF TWELVE CHILDREN AND  
 SHELTERER OF SIX ORPHANS

THE people of the mountains need just what people need in all remote places of our country—to be brought out of themselves and into connection with other people. Our church schools have done—and are doing—a wonderful work in these Highlands of the South. The various forms of activity in which our day schools are engaged in their respective communities have proved most interesting and uplifting. Often, the mothers' meetings, sewing and cooking classes, kindergarten and club house work, are the entering wedge toward the development of the young people, especially, into strong, useful Christian men and women. These day schools, scattered throughout the mountain coves, are, naturally, the feeders for our larger schools. Young people from such helpful environment are usually splendid material for our boarding schools, for they have already learned not only how to think, but also to do many things. This mental and physical activity has created an enthusiasm for improvement, which is a constant inspiration to them and to us. The majority of such pupils are earnest and eager, responsive to every influence for good, and in our industrial boarding schools receive these influences in three-fold measure, for, in addition to regular class room studies, and special Bible and mission study, we give daily instruction in housekeeping,

sewing, cooking, and laundry work.

We of the boarding schools are often asked, "What becomes of your pupils?" Many go to higher schools and so fit themselves to teach; some take a commercial course, or that of trained nurse; others return to make their homes and neighborhood happier and better; many marry and establish

Christian homes. No one can measure the uplift these young people are able to carry into the church life of the communities to which they go. Wherever the school is at work, the character of the people is no longer so narrow and primitive, but responds to the broadening influences of awakening and development.

Through the school children, we gain a place in the family and neighborhood, and we believe our school and church have an increasingly strong hold on the people, who appreciate what is being done for them as they see the wonderful change wrought in their boys and girls.



GLIMPSES AT BELL INSTITUTE, WALNUT, N. C.

The upper picture shows the way in which some of the girls come to school

Much of the Christian growth of our communities we can trace directly to the influence of the school and the Bible training in day and Sabbath school. The effect of this Christian training shows itself in greater self-control, increased self-respect, and advance toward self-support.

Church organization is often the result of school work, and

the Church's most efficient helpers are found among the young people educated in our institutions, whose strong young lives, with characters that count for righteousness, would be a power in any community. There is no work which yields so quickly an abundant harvest as the giving of Christian education to these young people of the mountains. Many of them prove to be excellent teachers in both our day and Sabbath schools.

The many who sustain our school and church work by their gifts are great benefactors of the human race. We are "workers together with Him" for the establishment of His kingdom in our land.

### HE WENT UP INTO A MOUNTAIN APART TO PRAY

Matt. XIV: 23

*We may well take the lesson which Christ's prayers teach us for we all need it—that no life is so big, so holy, so full of habitual communion with God that it can afford to do without the hour of prayer, the secret place, the uttered word . . . . The life that was all one long prayer, needed the mountain top, and the mighty converse with God. He who could say "The Father hath not left me alone; for I do always those things that please him," felt that he must also have the special communion of spoken prayer. What Christ needed we cannot afford to neglect.*

—Alexander Maclaren.



# The Extent of Our Work

By Edward P. Childs, Field Superintendent in the Mountains of the South

MANY of you have visited Asheville and are familiar with the beautiful surroundings of our schools. Perhaps some of you have had an opportunity by repeated visits to compare the conditions in the early years of their history with those of the present, and can appreciate the changes from the comparatively unadorned "farm" of those first years, with its one dwelling house and two small cottages, to the grounds as they now are with the three large school

buildings, well equipped for thorough work; an attractive memorial chapel with all the accessories for church services, including an excellent pipe organ, and two slightly residences for school president and pastor; all surrounded by stately trees and shapely shrubs; making a picture, as a part of the settings of our Mountain City, which attracts the admiring attention of all who pass by—and they are numerous in that tourist center.

Mr. Pease, Miss Stephenson and Dr. Lawrence did not neglect the material surroundings of these schools in their splendid efforts to develop the best intellectual and spiritual environment, and our beautiful campus stands as a memorial to their faithful work as landscape gardeners, even as many transformed lives throughout the mountains bear strong, direct testimony to their untiring efforts as teachers, administrators and spiritual mentors and guides.

Last spring an unusual number of dandelions sprang up and almost took possession

of our fine lawns and threatened, as they spread their winged seeds, to make a serious problem in the care of the grounds. In an attempt to check the pests, Miss Stephenson offered the little people of Pease House one cent per dozen for all the dandelion plants



NORMAL AND COLLEGIATE INSTITUTE, ASHEVILLE, N. C.

they would dig during their play time in the afternoon. It was an interesting and amusing sight for several days after that to see twelve or fifteen of these active little girls down on their knees intent on uprooting as many as possible of the rapidly growing plants. One small youngster threatened, however, to ruin the market and to bankrupt Miss Stephenson's incidental fund by her industry, for, at the prevailing prices, she earned sixty-five cents in two days and, as a side issue, made a good sized hole in the lawn for each plant extracted in her zeal. Some of the others, with careful instructions, learned to cut the root of each plant by a well directed thrust of the knife obliquely into the ground, and then to take up the plant without a trace of a hole where the dandelion had been; their industry yielded smaller returns financially but was far more effective than that of the energetic, impulsive little soul with her mind on "the main chance."

There is a suggestive application to my subject of this seemingly trivial incident of

the everyday life of our schools. Teachers, industrial workers and Bible readers who hold commissions under the Home Board are striving earnestly to build and to beautify on all the fields in which you generous women of the Presbyterian Church have made organized work possible through schools and churches. The labor is not one of a day but has been of slow and gradual development with a history of years, con-

changed the old conditions of life and the people have awakened to a sense of better things.

Year after year the plan and scope of your work have grown and broadened; step by step the Presbyterian schools have kept pace with the leaders in Christian education in these regions in your Southland; steadily they have improved in effectiveness by adding means of usefulness on a par with the

demands of modern school life. Domestic Science and Arts, Agriculture, Nursing, Scientific Pedagogy and many other courses demanded by modern schools have been developed in our schools until you generous women of



BOYD MEMORIAL CHAPEL

taining elements of discouragement and encouragement; of partial failure and complete success; of crude, misdirected effort and skilled workmanship. The weeds of ignorance and vice have marred the fair face of a beautiful region and many workers have tried by their methods of cultivation to take out these weeds and prevent their being carried broadcast over the field, throughout the present generation at least. With an eye to the main chance some workers, with more "zeal than knowledge," have unwisely used the means at their command; but many have learned to use the splendid talents, developed for them through their own school and college training, wisely and well on the field and, by the well directed thrust, have uprooted the "weed" without defacing the "soul."

The cultivated area has been slowly but steadily increased through the work and the influence of your schools until now it reaches into many a remote cove and isolated region where, in the transformed lives of its young people at least, new influences have entirely

the Church must often be dismayed at the extent of your investment and the increasing call for "funds" with which to keep up and add to the forces in the school department. But the investments have been made and wisely controlled and we cannot afford to make them unproductive by taking a backward step in our methods. Faith and works have united to bring the splendid system of schools under your control to their present standard of work and the same elements will enable you to extend them.

But I am not to deal with the history of these mountain schools; the work of the past year is far more than enough to fill, even in briefest outline, the space at my command.

There has been during the past year, I believe, a fuller appreciation of the unity of the work in the mountains. There is excellent fellowship among the workers which has been developed in part, and sustained during past years by our Mountain Workers' Conference held each year for a week



during June at Maryville College in Eastern Tennessee. The comfortable dormitories, convenient chapel and classrooms of the college have been generously thrown open to us year after year during the week of Bible study hours, Sunday school hours, conferences on field problems and lectures on subjects of interest and profit to teachers, industrial workers, ministers and missionaries alike. The afternoons spent in recreation and visiting have drawn us closer together in spirit and given us a better realization of our intimate relationships on the mountain field. Through the generosity of such splendid friends of the work as Mrs. Cyrus McCormick of Chicago and Dr. D. Stuart Dodge of our own Board, a travel fund has been provided each year by which about seventy-five per cent. of the traveling expenses of each commissioned worker, who attends at least five days of the conference, is paid; thus making possible at small expense to each faithful worker a delightful week of study, fellowship and recreation. We need more help in order to enlarge the plan and scope of our conference work.

But apart from this week of personal "communion" we are developing an appreciation of the fact that the smallest of the mountain schools under the Woman's Board is an integral part of the school system as well as the largest and best equipped plant; that we are all in one great work and must fit into the system as effectively as possible "for the good of the whole"; "One for all and all for one" must be our motto.

The Normal and Collegiate Institute, the Home Industrial, the Farm School—these three forming the Asheville group; Laura Sunderland on the plains; Bell Institute and Dorland Institute, all in North Carolina;

on through Mossop Memorial in Tennessee; Langdon Memorial and Harlan in the Blue Grass State; Patty Stockdale Institute in what seems to us far-away West Virginia;

all these boarding schools must work in utmost harmony of interests and plans with the numerous day schools throughout the mountain region, rounding out our system of Presbyterian schools which have done so much for our mountain kinsfolk.

An indication of the spirit of co-operation is shown in the enrollment for the past

year at the Normal and Collegiate Institute, the highest school in the system, of twenty-four girls from the Home Industrial School; seven from Dorland; six from Laura Sunderland; three from Bell Institute.

There is a great demand for our school advantages in spite of the improvement in the public schools; full enrollment in all our boarding

schools testifies to this. At the Normal we had at the opening of school in September 200 boarding pupils, our full capacity, and a long waiting list as well. Unfortunately we may be compelled next year to reduce our numbers again to 175, or fewer than that, on account of a necessary decrease in our current expense appropriation due to the deficit.

Why should we continue our work and ask for more support to extend and broaden its scope? They tell us that \$5 worth of iron can be made into \$10 worth of horse-shoes by a blacksmith; the same amount of iron can be developed into \$200 worth of knife blades by a mechanic's labor; again an increase of skill and care spent on the same amount of crude material can convert it into \$6,800 worth of needles; once again by skill and labor a similar amount of iron can be



PEASE HOUSE GIRLS AT WORK ON THE LAWN  
(See page 38)

changed into \$200,000 worth of main springs for watches; finally by a refinement of skill and labor in the conditions of a big manufacturing plant our five dollars worth of iron can be transformed into more than \$2,000,000 worth of hair springs for fine watches. This tremendous contrast in "products" is a striking illustration of the value of labor and skill and even more striking changes can be produced in "human material" with thought and prayer added to skill in

the workmen. They tell us also that the actual materials of an ordinary human body are worth on the market as commercial commodities, \$7.65; with a soul added, put a value on a boy or a girl and bring out the ultimate worth of that life by skilled and loving labor and would you attempt to place a dollars and cents valuation on it?

The mountain people are eager for "ultimate values" and as "our people" they deserve our help.

## Back to Their Homes

By Anna Belle Stewart, of Laura Sunderland Memorial School, Concord, N. C.



Is it the spirit of American commercialism within us that makes us ask, "Does it pay?" What is the future of the Mountaineer and, is the investment of time and strength and money on his behalf justified? The humble lay worker has no time for psychological gymnastics. We only know that the older Mountaineer cannot be reached and influenced except through the younger generation. In the young people of our schools we have the entering wedge, the opportunity of seed sowing. We who are among them do not try to trace the mental processes by which a change is effected, but we *can* and *do* find joy in seeing the transformation in the lives of the girls, in watching the brawny untutored girl from the field begin to expend her vigor on things that are worth while; in seeing the slovenly, untidy girl yield to the influences of neatness and thrift; in seeing the noisy, uncouth girl acquire not only an outward gentleness, but a true heart courtesy; and in knowing, the while, that in most cases, at least, the higher aspirations do not end with the student life but are carried back to homes that are more sadly lacking in high ideals than one not familiar with them could guess.

The responsibility for their own homes and communities is kept before the students. At the closing Christian Endeavor meeting in one school, last spring, this burden was laid upon the pupils as a fit return for the blessings that had come to them. The response was ready—yes, remarkable. One after another arose and declared her willingness to be used of God during the sum-

mer, if He would show her the way. One girl sought out a teacher later, that they might together seek guidance for her in her attempt to be a worthy example in her mountain village, and in gathering in the children for Bible instruction which she was well prepared to give. Another was going home to "clean up" a little and make home better, while another felt laid upon her the responsibility of establishing family worship in her home. Twice her courage almost failed her as she thought of suggesting it to her family, but as they knelt together—the dear girl herself praying no less earnestly than her teacher—the assurance of strength came. She writes that they never fail to have morning prayers now, and that it has brought strength to her own soul. Not a great thing, perhaps, only an outward observance, but it reveals the spirit of the timid girl and her tenacity to do what she felt to be duty. Letters from others assure one that the resolutions uttered in public that night were not empty dreams, but that these girls are actually changing conditions in their homes and *living* the Christ life among their friends and neighbors.

You could not visit in a school among the Mountaineers for one day without having your sympathies enlisted, and if you could remain long enough to know the dear, dear students, just as lovely, and just as deserving, and just as bright as our own more favored young friends at home, you would never doubt the wisdom of those who conceived the plan of giving to the Mountaineer not only the blessed Gospel of Jesus Christ, but all "these things that shall be added thereto."



# Knowledge That Makes Possible a More Abundant Living

ASHEVILLE FARM SCHOOL FOR MOUNTAIN BOYS

By Elizabeth B. Williams

IN the middle of September, the blue haze of autumn is just beginning to appear upon the mountains, and the wind is a trifle cooler than in the hot days just passed. Soon the green foliage will be replaced by gorgeous colors, and the boys at the Farm School will no longer be hunting chincapins, and coming in with pockets bulging with apples.

The peach orchard is already stripped and the fruit in cans awaiting winter's eating. Last summer the strawberry beds yielded plentifully and the cellar is now stored with many gallon cans of strawberries as well as dewberries, huckleberries, and raspberries. This has been a bountiful year as far as fruit is concerned. The apple trees are breaking with their burden of beautiful apples which must be canned to keep. There are as many as 2000 bushels at least. We are planning to make a display of fruit and vegetables at the Western North Carolina Fair which occurs soon, and hope to carry off even more blue ribbons than last year. The boys are very much interested in this display and take much pride in it. They are much interested just now also in the cutting of the silo corn by electric power, the first time we have applied electricity to any machinery.

At present we have no dairyman except one of the boys who has been trained here, and who is now serving in that capacity, and is taking much pride in keeping the dairy in first class condition. He hopes to become a dairyman after leaving school. While here the boys do not always decide what they want to do in life, but all who graduate gain an incentive along some line. One

young man who is studying for the ministry came back to visit us since school opened. He is working his way through college at Cumberland Gap, Tenn. Recently on the train I met three of our boys who are all settled in business, and seem to be very prosperous. One has been married two years. He and his brother both graduated here, and have since made considerable money in railroad construction works. He has bought a farm and is making a good home. It was gratifying to hear him say: "I cannot tell you how much Farm School did for me. I was a bad boy when I went there, but the school helped me to be a better boy and a different man than I would have been." The two other young men are employed as telegraph operators, one of them planning to be married very soon.

A letter from one of last year's class says he is teaching school. He used to become discouraged easily as he is crippled in both hands and feet, and sometimes he wanted to leave school; but now he writes: "I am so thankful to Dr. Roger for persuading me to stay in school. I would not be teaching now if he had not known best."

School opened this year on August 14, a month earlier than our Asheville schools, but we close a month earlier in the spring. We have a fine lot of strong, stalwart lads, from the first grade where there is a six-foot-four young man, on up to the fifth grade where we find every boy a professing Christian. There are many in the lower grades who are not Christians, so there is a great work for us to do.

## ONE OF MANY PRACTICAL SIDES AT DORLAND INSTITUTE

By Julia E. Phillips

THE interest in agricultural studies is increasing in Dorland Institute, not only on the farm, The Willows, where our fifty young men stay and where they have plenty of land, but also in the village surrounding the girls' dormitory and our school building where we have only six acres of ground. J. W. Stephenson, one of our graduates who has taken a short course in Clemson College, S. C., has the latter in charge. Clemson is one of the best agricultural colleges in the South, and this young man has taken a great interest in a rotation of crops. On little over one-fourth of an acre he has raised ninety bushels of fine Burbank potatoes, flat culture. This experiment has greatly interested the people. A number have asked for seed. Such large tomatoes, peppers and garden vegetables are seldom seen. Our bees have done

well, for we have taken up over 800 pounds of honey. The girls are fond of biscuit and honey for breakfast, and can readily use it all.

We have always kept poultry here in the village, but have not been as successful with it as we desired. We are now making a special effort in that line, under the skilled direction of Miss Shafer, who has for many years been one of the best of class-room teachers, but who now has charge of one of the practice cottages for house-keeping and home-making.

Fruit was very plentiful this year on the school property—cherries, plums, grapes and apples. We have at least three thousand quarts, put up in gallon, half-gallon and quart jars. The best of apples do not keep here as in the North, and to can them is a necessity. This work is done by the teachers in vacation.

# At the Gateway of the Hill Country

A VISIT TO MT. VERNON, KENTUCKY

By Emma Y. Porter

SOME months ago it was my privilege to visit, for the first time, the mountains of our State—that section from which come our Scotch and Irish cousins, a race of people who, shut in behind their mountain fastnesses, have stayed behind while the rest of the world has gone forward with leaps and bounds.

Great as are the resources of the mountains in minerals and lumber, there is another wealth there whose conservation and development promise greater results to our Nation than the mines or lumber camps—the boys and girls who are being brought into communication with the outside world. The railroad takes into the mountains many opportunities for uplift and growth, but it also takes with it many of the agencies of evil, and these we must seek to remove.

In beautiful Rock Castle County, just at the gateway to the "hill country," our Church has established a school for girls, under the care of Miss Rose McCord and a band of earnest and consecrated teachers, "The Langdon Memorial Academy," formerly Brown Memorial Academy. To this school come girls from all through that section; girls who need only the opportunity to be developed into useful, practical Christian women.

Of the spirit of the school too much cannot be said; the greatest lessons taught and learned are not those found in text books. The first aim is to train the girls to become true, wise mothers and home-makers, for from the homes must come the influences which shall uplift the race. But some have gone out as teachers and are taking their inspiration back into the valleys and coves. One will soon be graduated from a training school in Louisville as a tuberculosis nurse, and will then return to fight that dread disease in the mountains. Another will soon enter the Children's Hospital, that she may take back to the little ones of her home section—those whose young lives hold so little of sunshine—the gospel of healing and cheer.

The spirit of the school is the spirit of service, and of a true Christian home. I have never seen anywhere a more loving, loyal devotion than exists between teachers and pupils, nor a finer influence than is exerted in every department.

From the kindergarten up through the High School the girls are taught the *privilege* of service, and whether that shall be found in the homely tasks of the kitchen, laundry or household, or in the mastery of mental tasks, the cheerfulness and willingness are the same.

With more such schools our mountain problem in Kentucky would cease to be a problem, for in this way would be solved the questions of feuds, ignorance and lawlessness. The Woman's Board has no finer field for work than is found in our Southern mountains, for from them will come a people strong, virginal and virile, with a men-



GOOD TIMES IN FOUR OF OUR BOARDING SCHOOLS

1. DORLAND INSTITUTE
2. BELL INSTITUTE
3. LANGDON MEMORIAL SCHOOL
4. HOME INDUSTRIAL SCHOOL



talities which, though lying fallow for generations, is yet vigorous and active.

A visit to Mt. Vernon would not be complete without mention of the work of our church there, as, under the guidance of the two leaders, pastor and principal, education and evangelization go hand in hand. Mr. Watson has classes among the older girls along practical, helpful lines—

evidences of Christianity, characters of the Bible, doctrines of the Bible—and always as pastor and teacher is ready to guide and instruct.

Let us not only develop our mines and our coal fields, but above all else, let our Church do her part in developing and training the minds and hearts of that greater asset—our mountain boys and girls!

## The Latest Word from Four of Our Larger Schools

### OUR HIGHEST GRADE INSTITUTION

The Normal and Collegiate Institute has opened with an enrollment of two hundred, and many names could not even be placed on the waiting list because of its length. Results from the splendid school system supported by our Church are increasingly evident. Through its influence, the standard of education is being raised yearly and each fall we find our students better prepared. This year thirty-eight per cent. of them entered advanced classes; five years ago such a record would have been impossible. Among those entering are many sisters and cousins of former students, thus showing, on the part of the parents, an appreciation of the advantages offered. We regret that this often means that the older sister has had to drop out before being graduated, to make it possible for the younger sister to receive the same advantages.

In the student Young Women's Christian Association we are especially pleased with the work of our girls. The faculty members agree that in the Alma Mater of no one of them was there to be found so live an organization.

Twelve wide-awake mission study classes were led by the Cabinet members last year, in which every student in school was enrolled. They plan even larger activities for the coming year.

MARY F. HICKOK,  
Asheville, N. C.

### THE "SCRUBBINGEST SCRUBBERS" EVER SEEN

Since January, 1912, we have been rejoicing in our enlarged quarters. We wish to thank, most heartily, those who have made possible the building and furnishing of the addition. The girls have shown their appreciation of the increased facilities by added interest in their work. One Langdon Memorial girl memorized over forty out of a list of sixty hymns in five months' time, winning a Davis Bible Dictionary as prize. Others are doing equally good Bible work, while the training in household duties fits them for prac-

tical home-makers. It is a real pleasure to see the interest the girls take in the work, asking if they may "get to wax the chapel floor" and winning the distinction of being the "scrubbingest scrubbers" ever seen by the onlookers.

ROSE McCORD,  
Mt. Vernon, Ky.

### IMMEDIATE RETURNS AT BELL INSTITUTE

The improvement that we note in the lives of our students, and their development as Christians, is a great inspiration and compensation. They show careful consideration of others, a desire to do assigned industrial work in the best way, a spirit of earnestness and obedience in the school and home life, and reverence in Bible study.

Of our graduating class of twenty-two members more than one-half have gone on to higher schools this year, and others of the class are busy at various kinds of work, making their living in a much more intelligent way than would have been possible without the advantages of our school at Walnut.

We have a full school, and enjoy the friendship and confidence of the community.

MARGARET E. GRIFFITH,  
Walnut, N. C.

### A FIVE-YEAR-OLD

Several of the former pupils of Mossop Memorial School have homes of their own (through them we have ten grandchildren) and daily realize the benefit of their industrial school life. One former pupil is helping in a northern home, earning good wages and laying up money regularly—attends Sunday school and church. Her employer testifies that she gives evidence of good training and is superior to any helper she has had. Another has taken a year in a nurses' training school and is now engaged in a Northern hospital. And we are only five years old.

REV. HENRY S. BUTLER,  
Huntsville, Tenn.

### "WHERE TWO OR THREE ARE GATHERED TOGETHER"

*Remember the retired missionaries of our Board now in the Rest Home at Newton, N. J., also those in their own homes in all parts of our land. They do not forget the work to-day nor the workers of to-day.*

*Remember the newly-elected officers in our societies.*

*Remember the Woman's Board Treasury obligations yet unmet.*

*Remember the need of individual consecration.*

# Community Work in the Unaka Mountains

By Elizabeth G. Brown

IT has always been my belief that simple Christian homes and a more thorough cultivation of the domestic arts would be a panacea for many of the ills in our country. As these features become more prominent in our lives, crime and divorce will be less prominent. Since I stand for sanctity of home and dignity of labor, these have been some of the lines along which I have been directing my efforts in the Southern mountains during the past two years.

The work at Rocky Creek, Tennessee, is community work, with no day school, there being a public school for five or six months of the year. The new cottage was built more than a year ago, and since that time a number of my neighbors have either built new homes or improved the inside appearance of the old ones. Many of the simple devices for making the home convenient and comfortable have been the work of my own hands, for I wished to demonstrate to the home-keepers of the community that masculine strength is not as much required to make a home attractive and comfortable as are a little ingenuity and a hammer and nails. One neighbor observed my numerous shelves for utility of space and in a few days invited me to inspect the improvements she had made along the same line. It has been a sacred privilege to me to have this three-roomed bungalow to share with the community and, with the help of the young mountain girl who lives with me, the home can be kept in such a manner as to serve as a model. It is here that the girls' sewing class and the primary class of the Sunday school are held, and here that six girls at a time learn to set the table, prepare a meal, serve it and eat it under my supervision.

For a time it seemed hard to impress the importance of sending the little ones to Sunday school with any regularity, but I have succeeded in building up a primary class with an enrollment of seventy. Regularity is a trait that is slowly developed in the mountaineers, and, perhaps, fortunately—for lack of space in this

case—the children do not *all* come the same Sunday.

Home visitation is important, for this furnishes abundant opportunity for service. So many times the remark is made in the homes, "We are awful wicked," and then a full account of their past doings is poured forth, giving me just the opportunity to show that it is not necessary for us *always* to be what we *once* have been, and to remind them, also, that God's promises of blessing are to those that *seek* to do *His will*.

To one clever young pair I prophesied that by working their lives on Christian principles, they would, before the year was out, own a cow, a pig and some chickens, and have better furniture in their home.

The following of God's ways meant to them the giving up of many vices, but it wasn't long before they reminded me that these things were coming to pass as I had said, and in less than the year's time every detail of my prophecy had been fulfilled. It is easy for us to see the philosophy of this—"God helps them who help themselves." Among the Bible reading people of the mountains, the old story of Jesus and His love is most familiar; but it is in the application of it to their lives that our work must lie.

If I were asked to define the duties of a Bible reader, or community worker, in five words, I would put it in Paul's word, being "All things to all men." One may be called upon one day to help lay out the dead, in the absence of the undertaker, or even to officiate at the funeral service. Whatever the request, your worker accepts the opportunity for service. These are the things that win for us the place we hold in the hearts of the people and this, in turn, gives us a stronger influence in spiritual affairs.

If any young woman is longing for a life with variety of experience, here is her opportunity; but let her make sure before undertaking the service, that she possesses the first requisite—a spirit of deep consecration.

## Our Mountaineer Stations and Workers

Edward P. Childs, Superintendent

### KENTUCKY

**Cortland.** Jessie McNeill.  
**Harlan.** Mary Johns, Mina L. Remley, Tirzah Magill.  
**Hindman.** Matilda M. Walker.  
**Manchester Mission.** Adeline A. Reid.  
**Manchester Home.** Elizabeth Hemphill.  
**Mt. Vernon.** (Langdon Memorial.) Mary Rose McCord, Rebecca Watson, Maud A. Rowlee, Mary E. Wanzler, Mary E. Clarkson.  
**Pikeville.** Rev. J. P. Whitehead, Alice R. Payne.

### NORTH CAROLINA

**Asheville.** (Normal and Collegiate.) Mary F. Hickok, Edith Morris, Grace H. Hamilton, Laura B. Wiley, Clara B. Anderson, Lois McKinney, Edna M. White, Josephine Huston, Ernestine Potter, Susan P. Albright, Ella Bickerstaffe, Mary E. Hagenbach, Rev. T. A. Cosgrove, Mary G. Sheak, Mrs. Laura D. Williams, Ernest N. Willard.  
**Asheville.** (Home Industrial.) Florence Stephenson, Josie Bundy, Elizabeth McKinstry, Helen Dean Fish,

Elizabeth M. Rich, Grace Maxwell, Bessie M. Martin, May Wilhelm.  
**Asheville.** (Pease House.) Edith C. Thorpe, Mrs. W. P. Benedict, Mrs. J. E. Byers.  
**Asheville.** (Farm School.) J. P. Roger, Horace Custer, Elizabeth Williams, Eleanor McJunkin, Jennie F. Linn, Harry F. Standerwick, Ida Custer, Hester E. Field, Sarah J. Gamble, Jessie L. Turner, May Parker, B. F. Caldwell, E. A. Joslyn, Fred J. Hay, Nelson Williams, Mr. Nicholls.  
**Allanstand.** Gertrude R. Conover.  
**Banks Creek.** Anna E. Gill.  
**Bell Institute.** Margaret E. Griffith, Martha P. Darby, Sara J. Reed, Frances J. Gibson, Mary E. Wilson.  
**Big Laurel.** (Mark Lance Memorial.) Ollie Henricks, Eleanor B. Jaynes.  
**Big Pine.** Lulu G. Darby, V. M. Frazier.  
**Brittains Cove.** Mary Hull Morse.  
**Concord.** (Laura Sunderland Memorial.) Melissa Montgomery, Florence Redway, Anna Belle Stewart, Lucie M. Keener, Margaret L. Hutchison, Alice M. Bryan.  
**Gahagan.** Ruth Griffith.



**Hot Springs.** (Dorland Institute.) Julia E. Phillips, Carrie B. Pond, Lucy M. Shafer, Emily Sidebotham, Bertha Smiley, Ida Tipton, Glen Gottschall, Edith Houghton, Mrs. Margaret M. Evans, Elizabeth Ferguson, Nora Horton, H. B. Parks, Mary McClelland.  
**Jacks Creek.** Mary J. Denlinger, Maye A. Dennis.  
**Little Pine.** Florence Ricketts, Jessie P. Tipton.  
**Marshall.** Elizabeth Penrose, Nannie Runnion, Fannie G. Guder.  
**Pensacola.** Mary E. Logan.  
**Revere.** (Stella Jewell Memorial.) Mrs. B. F. Patton, Bertha L. Patton.  
**Rice Cove.** Ruth E. Griffith, Eleanor B. Jaynes.

Frances L. Goodrich, Superintendent

**Shelton Laurel.** Anna B. Orbison, Margaret S. Lee.  
**Upper Shelton Laurel.** Miss S. S. Mathes, Tennie Bishop, Nellie Grove.  
**Spill Corn.** Ollie Henricks, Eleanor B. Jaynes.  
**Walnut Run.** Agnes C. Patton, Lucile Johnston.  
**White Rock.** Edith B. Fish, Bertha Carver, Margaret Whiteside.

#### TENNESSEE.

**Huntsville.** (Mossop Memorial.) Bessie Donovan, Bertha Honeycutt, M. Laura Fredericks.

**Jewett.** E. Louise Hotchkiss, Mrs. Mary A. Hotchkiss.  
**Juniper.** Mary J. Donnelly, Cairo May Parker, Blanche Winter.  
**Ozone.** C. Edna Lewis, Blanche Stryker.  
**Rock Creek.** Elizabeth G. Brown.  
**Rocky Fork.** Jennie Moore, Florence M. Perry.  
**Sycamore.** Sarah E. MacBride.  
**Vardy.** Mary J. Rankin.

#### WEST VIRGINIA

**Brush Creek.** Eliza N. Robinson, Clara E. Heminger.  
**Clear Creek.** Laura W. Pierson.  
**Dry Creek.** George A. Reaugh, Mrs. George A. Reaugh.  
**Jarrold's Valley.** Emma A. Jackson, Minnie B. Newcombe.  
**Lawson.** (Pattie C. Stockdale Memorial, Priscilla Home.) Evelyn M. Henderson, Ivy McNeill, Flora S. Dunton, Mary A. Montgomery.  
**Dorothy.** Grace Twining.

#### MISSOURI

**Gladstone.** Edwarda M. Clingan, Mary E. Clingan.  
**Flat River.** Mrs. Almada Sweeney.  
**Fredericktown.** Vacancy.

## Harlan Reorganized as an Industrial School

By Mary Johns

FOR nearly twenty years all readers of the HOME MISSION MONTHLY and *Year Book* have been familiar with the names of Harlan and Harlan Academy. We have heard of and sympathized with the workers who had to cross the high, rugged mountains and "ford the streams endways." The people here still reverence the names of Miss Jennie Campbell, the pioneer and organizer, and Miss Delora Osborne, who is still reaching homes through the children of those girls and boys whose lives she so sympathetically touched. Miss Laurin, too, as one of the matrons, has left an evidence of her training. There are too many of these earnest women to call the roll here, but the history of Harlan and Harlan County cannot be truthfully written unless their names stand prominently among those who have won battles for the cause of right and home.

The Presbyterian work in Harlan has accomplished much along educational lines. The progressive and high standard of work set for the city and graded schools acknowledges the impetus given through the Academy and this Home.

Now the old order changes, giving place to the new. This new is a plea for the best system of Christian, industrial education in all its phases. I have not been here long but there comes to me a vision of possibilities for Presbyterian evangelization, and practical, industrial work in this mountain section of Kentucky. "Opportunity" is written everywhere. The needs of the mountain boy and girl do not have to be searched out. They are met with at every turn. While time and thought were spent on pressing "book larnin'," the home life and church life in isolated, rural sections were overlooked, or rather the Presbyterian Church, until recently, has not fully grasped some important missionary phases of the situation in Harlan County.

However, the day of awakening has come and with this year the Woman's Board takes a liberal step in advance. They have re-organized the work under the name of "The Harlan Industrial

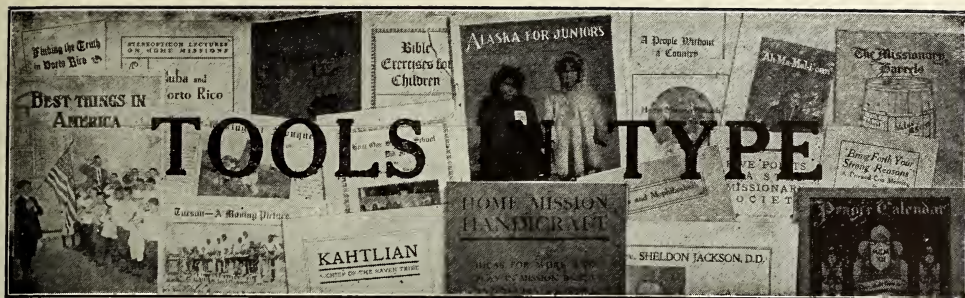
School." Needed improvements have been made in the dormitory; a well equipped domestic science course is to be taught.

One of the encouraging features of the coming "Advance" is the spirit of harmony now existing between the public schools and our Industrial School. Fair exchange is no robbery, we think, so we will send our eighth grade girls to the Graded School across the street, and in exchange give the High School girls domestic science and sewing. We also hope to exchange somewhat in the lower grades by taking some pupils in kitchen garden work. Much interest is manifested in this plan of correlation. The evangelistic work, too, has a more promising outlook. A beautiful new building is growing upward as fast as finances can be secured to push the work. We wish our faith were strong enough to bring the full amount needed to complete the building before winter.

A flourishing, graded Sunday school, aiming at and almost reaching the standard of excellence, now inspires the indefatigable, enthusiastic minister and a well organized corps of teachers. Most of the applicants for entrance to the school this fall have come from the rural Sunday schools and preaching stations under the care of this church.

Later I shall have somewhat to say about our hopes for an enlargement of the whole industrial system which is so sadly needed throughout this entire section. Were the people unmindful of this standard of education our courage would fail us, and we would not send forth this sounding note, but they are truly desirous and plead for "schoolin'" that makes a girl like to cook and help her mother," as Mr. S. said when making application for his daughter. This girl is now with us and is proud of her first rolls and light bread.

To all Presbyterians who have the work in Harlan so near at heart, we say, as the doctor said to the poor woman whose whole family were ill with fever: "Keep on hoping and sprinkle lots of prayers along, as youse have been a-doin', and all will come out right."



By S. Catherine Rue

**H**AS your society been conducting a Home Mission Week campaign? Has your community been studying questions of national and vital importance until it has experienced a new realization of the need for evangelizing our homeland? Have you planned to follow up this campaign at once with the distribution of literature of denominational purport that will conserve this new interest for the work of our Presbyterian Home Board?

Do not discontinue the educational campaign but plan definitely for the distribution and use of publications that will keep the fires of interest burning brightly.

Do you question what to do after Home Mission Week? Ask every member and every woman who has manifested any interest whatsoever to sign a local member's Prayer Pledge and to read the leaflet, *Vitalizing Our Societies*. Pledge cards and leaflets are supplied without charge. Then ask them to purchase and use the new Prayer Calendar, 1913 (price 10 cents) as the basis for daily prayer. Leaders of Prayer Circles holding meetings as frequently as once a month will be pleased to see the inspirational topics in addition to the popular missionary topics for each month in the new issue.

The leaflet entitled *An Appeal to the Eye*, by Mrs. Charles L. Thompson, prepared especially for use in connection with Home Mission Week carries a fine suggestion that should be adopted by every missionary society in every church. If an exhibit showing the yearly progress in missions be kept on display where it can be studied by the members it cannot fail to create a spirit of progress that will be wholesome. Secure the leaflet if you do not already possess it and make a chart for your January meeting.

Stereopticon lectures on Home Mission topics will help to continue the campaign of education. Write for information about slides and terms.

The text book, *Mormonism, the Islam of America*, by Dr. Bruce Kinney, is as popular as any of the interdenominational series prepared by the Woman's Council. Organize a circle for its study in your church at once, and order text books and supplemental aids from our Literature Department.

*Hymns of Home Missions and Patriotism* have been compiled and bound in blue covers to

sell at 15 cents each, \$10 per hundred. There are thirty-one hymns, with music.

*What and When for 1913* outlines the year's work for officers of women's missionary societies. By encircling the dates for local meetings in ink and writing the names of leaders in the spaces provided, it can be used for a yearly calendar for the society. A new feature of this issue is a brief prayer appropriate to each month's topic. The number required for your organization will be supplied without charge.

The following sketches should impress upon the mind conditions and needs of the fields they represent and should educate not only the audience but those who develop them.

*The Impersonation of Cindy's Chance* is a sketch of life in the mountains in the South, sold at 25 cents per copy.

*Alaska, a Historical Impersonation*, gives the history of missions in this country in dialogue. Its price is 10 cents per copy.

*The Little Foreigners' Christmas Eve*, arranged for seven tableaux, makes a fine Christmas entertainment. Price, 5 cents each.

*A Flower Service for Little People* is intended for tiny folk. It is enjoyed wherever used. Its cost is 15 cents per copy.

*Two Thousand Miles for a Book*, sold at 25 cents, and intended for young people, is the Nez Perce Indian's appeal for the White Man's Book.

#### NEW MAP

Our fine new map of North America is calling forth many commendations.

It is printed on cloth 7 x 7 feet in size and is sold for \$2.50, postpaid. It shows Alaska, Cuba, Porto Rico and the United States on the same scale.

It shows the name of every Presbyterian Home Mission school under its proper location.

It can be folded into a small parcel for convenient handling.

It is large enough and sufficiently definite in outline for use in a church, also small enough for the ordinary meeting room of a woman's society.

It should be useful to women's societies, mission bands, study classes, Sunday schools, Christian Endeavor and other young people's organizations.

It is an essential equipment for every missionary society, and every church should possess it. If you cannot afford its price ask five organizations or five persons to contribute 50c. each, and order it without delay.



# Mission Study Outline

## "MORMONISM THE ISLAM OF AMERICA"—CHAPTER II

By Mrs. D. B. Wells

### THE SACRED BOOKS OF THE MORMONS

THE Mormons recognize Four Authoritative Books:

- Our Own Bible.
- The Book of Mormon.
- The Book of Doctrine and Covenants.
- The Pearl of Great Price.

Their attitude toward our Bible is that it is good as far as it goes and is correctly translated and can be understood; but it needs explanation, is incomplete, incorrectly translated, not up-to-date, has lost many of its original books, its meaning is frequently twisted and garbled, and it is therefore untrustworthy. It is little read; many Mormons have never seen a copy; it is unusual to find one in their homes.

*The Book of Mormon* is founded upon the "Golden Bible," said to have been found by Joseph Smith, Jr., inscribed upon golden plates. There are three accounts of this "finding": an early one by Smith; one given by his mother which contained so many things discreditable to her son that the Mormon Church has repudiated it and destroyed all copies it could obtain; and, third, Smith's written account, 1838, found in the Children's Catechism. These three accounts differ in numerous respects and are full of absurdities and impossibilities.

Just for a moment note the character of the man whom God chose to be his "Seer, Prophet and Revelator of Truth" to the world after it had been in absolute darkness and without truth for seventeen centuries.

1. He was the untaught, untrained, illiterate son of superstitious, intemperate, immoral parents.
2. He was an indolent dreamer of dreams, and teller of ghost stories, notorious for peep-stone gazing and fraud.
3. He was a man rejected of his neighbors for laziness, deception, and immorality.
4. He was the cashier of a fraudulent bank, condemned by the U. S. Government.
5. He was the coiner of an immoral law.
6. He was the worker of licentious practices.
7. He was the breaker of every one of the Ten Commandments.

This puts one in the dilemma of thinking that either God's commands and His character are utterly inconsistent with each other, or else *somebody* falsified.

Note the part Rigdon and Harris played in the translation of the "Golden Plates"; how the ideas of the Spaulding manuscript were wrought into the narrative part, and the theology of the Disciples' Church into the System of Theology; the imperfect spelling, punctuation and grammar were such that the printers refused to set up the copy until corrected. The curiosity of Mrs. Martin Harris proved annoying and afforded opportunity for the Lord to show Smith how to get out of a bad predicament. The use of constant repetition and certain expressions are wearisome, and totally unlike the dignified style of the Bible. Professor Anthon, when some specimens were submitted to him as showing the language—"Reformed Egyptian" in which it claimed to be written—declared in the strongest terms their fraudulency and absurdity.

On the title page of the first editions is found,

"The Book of Mormon, by Joseph Smith, Jr., *Author and Proprietor*." This proved to be so near the truth that it was soon changed to, "Translated by Joseph Smith, Jr." It had no chapters or verses; these were arranged later by Orson Pratt. Its subject matter was the history of the early settlement of the North and South American Continents. In it, it is stated that Jesus Christ came to North America and repeated His work of Salvation. Alexander Campbell said of it:

"The author decides all the great controversies discussed in the last ten years; infant baptism, the Trinity, regeneration, repentance, justification, the fall of man, the atonement, transubstantiation, fasting, penance, church government, the call to the ministry, the general resurrection, eternal punishment, who may baptize, free-masonry, republican government, and the rights of man."

And all this may be purchased for fifty cents!

Note also the many anachronisms: 298 literal quotations from the New Testament 600 years before the birth of Christ; the use of a steel sword by Laban centuries before its knowledge; a compass in the same way; the finding on this continent of numerous animals now known not to be native; and so many others that a whole book has been written on this subject alone. Much help can be obtained from it: "The Mormons and Their Bible," by Rev. M. T. Lamb, American Baptist Publication Society, New York City, 25 cents.

*The Book of Doctrine and Covenants* is their real Bible, more frequently consulted, more widely read, more binding in authority, and consistently so since it contains God's later and direct revelations to Joseph Smith and his successors of His will for the world, and His guidance for His chosen people. One of the foundation principles of the Mormon Church is this: that they are constantly in direct communication with God and are thus receiving the knowledge of His present truth and will. This book contains chiefly the revelations to Smith, with a few given to other persons. Its discrepancies are numerous between its different parts and between it and other writings. It is clearly evident that the God of this book does not always know his own mind and is subject to frequent changes. Its purpose was to further Smith's plans, to establish his authority, and to promulgate certain doctrines. Concerning these revelations David Whitmer, a good Mormon, said: "Some revelations are from God; some revelations are of man; and some revelations are of the devil." The whole idea undoubtedly originated with Rigdon, but was eagerly accepted by Smith.

*The Pearl of Great Price*. This is supposed to contain what Smith found on the mummies he bought in Kirtland, Ohio; the Books of Moses and Abraham, and a translation of a part of Matthew. To which is added Smith's autobiography to date, and the Articles of Faith.

All of these books can easily be obtained as noted in the bibliography of the text-book. It is worth while to read portions of them in order to see their absurdity and puerility.

# Between Friends

By Julia Fraser



MANY missionary societies have adopted the custom prevalent in most women's clubs, of printing their programs in advance for the coming year. Frequently societies are kind enough to forward copies of such programs to headquarters and the secretary always carefully looks them over before they are filed for future reference.

Yesterday a most attractive program was received and the secretary felt a pleasurable thrill warm the cockles of her heart because it announced itself as a "Home and Foreign Missionary Society of \_\_\_\_\_ Church." Most of her life she has worked in "joint" organizations and this seemed like home! But as she turned the pages over carefully, one after the other, her heart sank as meeting after meeting was devoted exclusively to Foreign Missions. Not a single Home Mission topic, or subject even bordering ever so remotely on Home Missions, was suggested—not one! Now, this ought not to be; either scratch off the word "Home" from the society's caption and *then organize a distinctly Home Missionary Society* in that church, or else give Home Mission topics equal presentation with the Foreign.

\* \* \* \* \*

Right along this same line comes, naturally, the financial responsibility of societies (whether local, presbyterial or synodical) organized for both Home and Foreign Missions to present with equal interest financial appeals from the Woman's Board of Home Missions and the Woman's Foreign Mission Boards. An impartial study of the secretary's recent correspondence, from near and from far, very clearly reveals that this has not been done.

At the annual meeting in Louisville a motion prevailed to pay the debt of the Woman's Board by each member giving fifty cents over and above pledges before "Home Mission Week." This motion did not originate among the executive officers, but was offered voluntarily by the constituency from the floor and the office was instructed to send the information out. This has been done. This fall, at some meetings of local, presbyterial and synodical organizations, this motion has been simply read "for information," or included in resolutions, passed at the close of the meeting, no definite plan for securing the money being adopted; while at the same meeting the same constituency arose and *pledged itself a dollar a member advance* for the China Fund. Now, friends, in all fairness, is this right?

Our debt is caused by the unprecedented building activity on every mission field extending over a period of three years. During that time twenty-two buildings have been erected or large additions built, doubling former capacity of buildings thus enlarged. In each case the utmost care was taken to try to have every possible contingency covered in the contract, but the actual cost exceeded the contract price. Viewed in this

light, the debt is not discouraging, for it represents permanent investment. So let us have the long pull, the hard pull and the pull all together, to pay the debt.

\* \* \* \* \*

The following from dear Mrs. Ferry, the beloved synodical secretary of Utah, certainly bridges all distance and helps us to realize how far-away synodicals may be pressing the national work right along the same lines as those whose officers can regularly attend Board meetings:

"I had finished my report for the synodical society and am happy to tell you every one of the five points you request should be forwarded, *were emphasized*—Prayer Circles, Home Mission Week, Paying Our Debt, Finks Memorial, and support of established work. Previously I had written to some one in every presbyterial, asking them to form prayer circles. I may not be present at that meeting; I am far from strong, but I write you this that we may clasp hands over these hundreds of miles. I never go away from an annual meeting without regret that more time was not given for conferences. Letters from the Board should have time for consideration and opportunity given for meeting the inquiries of those new to the work.

\* \* \* \* \*

Mrs. H. P. Carson, synodical secretary of South Dakota, writes as follows regarding the work in that synod of great distances:

"Our membership campaign was vigorously prosecuted, but did not result in a very great gain from the fact that the unprecedented losses from crop failure in many parts of the State led to the temporary disbanding of many weaker societies, and this loss was barely offset by the really good gains of some of the older societies.

The Finks Memorial received our earnest and sympathetic attention. An effort will be made toward a general and generous contribution for it.

"We urged the claims of the various objects and emphasized the necessity for doing all extra that we can without in the least diminishing our gifts to our pledged work.

\* \* \* \* \*

Why not some other presbyterial society adopt the plan of Kansas City Presbyterial, as outlined in the following quotation from a letter of Mrs. Austin D. Wolfe?

"During the past year more Praise Meetings have been held, more Study Classes and more Guilds organized than in any previous year. Contributions were greatly increased. A conference on our literature was held before the regular morning meeting. Prizes consisting of missionary posters were awarded to societies covering the greatest number of points in our Standard of Excellence. The Third Church of Kansas City had gained all points; Westport Church, Kansas City, eleven points; Spruce, nine points; Grace Church, Kansas City, eight points. Honorable mention was made of Parkville, Marshall, Urich and Raymore. The East Side Church of Kansas City had doubled the subscription to *Over Sea and Land*, and received a China poster.

"We look for a more earnest striving in all our societies the next year, to gain all the twelve points. This will mean increase of members, gifts, subscriptions to magazines and a steady advance in our missionary work.

\* \* \* \* \*

Unquestionably a deepening feeling of responsibility characterizes the year's work. This expresses itself in some communities by the organization of prayer circles as outlined in the leaflet, "Vitalizing Our Societies"; in others, by a very general use of the individual prayer card, sometimes signed and mailed to headquarters, but more generally signed and used as a Bible mark; often these cards are slightly altered before being signed. Other communities are reviving former plans for developing the prayer



spirit and the prayer habit, as suggested in the following quotation:

"We are organized for both Home and Foreign Missions and as our synodical society has issued a suggested Prayer Cycle for both Home and Foreign, it has been thought advisable to take up that suggestion rather than the Home Prayer Circle alone. Some time before the synodical had

issued their 'Prayer Cycle,' our presbyterial president had commenced the formation of circles for definite prayer.

"We wanted you to know of this so you would not think our presbytery was negligent in the matter. We all realize the great need of prayer, and what can we accomplish without daily turning to our Heavenly Father? Believe us, we are co-operating with you in the common bond of prayer."

## Young People's Department

M. Josephine Petrie, Secretary

"**A**NYTHING new?" To be sure. The very latest may not be absolutely new to every one, but here are a few good suggestions "picked up" during the synodical season. The first shows how a Sabbath school may advance in gifts for missions under the guiding hand of an interested superintendent who is willing to accept suggestions from the presbyterial and synodical presidents. This happened in Cadillac, Michigan, in a Sunday school of 280 members, but we can give only the briefest account of a splendid experience. The best of the story is that the enthusiasm has not cooled during the year which has followed.

"**T**HE presbyterial president sent our superintendent a letter asking for a second teacher in a Freedmen's school. After reading the story of the need the superintendent asked for \$56, as our share in this salary. The response was \$102! Then a month before Christmas we were asked for the salary of a teacher in the 'Laurel Country' of North Carolina. Our superintendent took Review Sunday to tell the school a little of the history of those isolated mountain people, following this with a version of his own of a letter appealing for a mission school. He said: 'We cannot have those boys and men come over the hard trails for news of what we will do, and return to the women and girls with the word that the Cadillac Sunday school will not help send them a missionary teacher. I propose that instead of a getting Christmas we have a giving one.' Mite boxes were distributed, and items of information given each Sunday and each class was asked to keep secret their gifts. At last, Christmas Eve came. The church was beautifully decorated. Never was there a more gorgeous tree, nor have we had a more crowded audience. After the music, etc., our pastor called the classes by number, the superintendent and assistant ready with pencil and pad. 'Class I.' Up through the crowded aisle came a tiny little girl carrying the coins from the primary class. Handing them to the treasurer she whispered 'Nine dollars.' 'Nine dollars,' announced the superintendent. 'Class II,' '\$7.76,' announced a little boy of six years as he proudly deposited the amount from his class on the table. 'Class III.' '\$5.90,' and so on and on. Everybody was breathlessly still."

Never was anything so thrilling as class after class responded, and we hardly dared breathe lest we lose our number and be left out in the count. 'Twenty-eight dollars!' (Suppressed Oh's.) 'Thirty-two!' We wondered if we had heard aright, and the last was five dollars from a member of our school who is now in China. The sums were added and \$235 announced as the total. We were too astonished to exclaim. Our superintendent broke the silence by saying, 'The Laurel Mountain children will have their teacher. Let us sing "Praise God from Whom All Blessings Flow,"' And that is how our Sunday school did it."

**O**NE Missouri Junior Superintendent is using the Alaska Programs for an increased membership campaign. Invitations were sent for "A Trip to Alaska." The seats were arranged in rows, two and two, making four "trains." The boys and girls occupied the two front chairs as the "engine" and "coal car," the "conductor" sat next in line and so on. "We are filling up our 'trains' and everyone who is not on board by October 22d gets left behind. This is working well." This is a suggestion for your Junior society.

**A**NOTHER hint comes from Pennsylvania, where the superintendent of a children's society has been "searching everywhere for helps and praying hard" and at last an idea has come to her which is helping her and may help others. A card with a list of "credits" has been sent to all the members of the society. At the end of the year, or nine months, the one having the most credits is to receive a reward. The credit labeled "notes" is to be a test of ten questions or answers on the topic of the evening. This is an effort to make the children concentrate on the contributions brought by the others to the meeting. These are the credits: Attendance, 1. Reading a given selection, 1. Telling a given selection, 2. Reading own selection, 2. Telling own selection, 3. Perfect notes (or best ones), 4. Solo solicited, 5. Recitation solicited, 5. Solo volunteered, 6. Recitation volunteered, 6. New Idea (when adopted), 7. Visitor, 5. New member, 10. Each attendance of new member, 2.

### THE CHILDREN'S CHRISTMAS

Is there anything that can bring so much pleasure to a child as a Christmas present that comes once a month? Surely you remember your own desire that there should be many Christmases each year.

What, then, can be more acceptable than a magazine that comes to the home regularly every month—something to look forward to and re-

mind the child twelve times a year, at least, of the giver. *Over Sea and Land* makes an admirable gift either for the child in the home, for the Sunday school pupil from the teacher, or for the Infant and Junior Departments as presents from the school. The price is only 25 cents a year. (Subscriptions may be sent to Room 1114, 156 Fifth Ave., New York City.)

# Program for January Meetings

## TOPIC: THE TREASURY

**Hymn**—"Our Country's Voice is Pleading."

**Bible Reading**—Ex. 35: 4, 5, 21-25, 29. Deut. 16: 10. Mal. 3: 8-10. I Cor. 16: 2, 3. Matt. 10: 8.

**Prayer**—For close fellowship and consecration in His service as stewards of money.

For the 15,000 local treasurers in women's missionary societies, young ladies societies, bands, guilds, Christian Endeavor societies and Sunday schools.

For the 261 presbyterial treasurers.

For the Woman's Board Treasurer.

For the 148 custodians on the field that depend upon our liberality.

For the 424 missionaries on the field.

**Our Gifts**—Why do we give?

(a) The spirit of giving.

Ten Ways of Contributing to Benevolent Purposes.

A. T. Pierson, D. D.

(b) The sources of missionary income.

See July Home Mission Monthly, 1912. Financial Report.

*"Never think of the smallness or of the poorness of the instrument when it is the Master's hand that uses it."*

**Hymn**—"We Give Thee But Thine Own, What-e'er the Gift May Be."

**Offering.**

**Treasurer's Report**—Give comparative statement of receipts for several years. If a deficit is shown, make an effort to close the fiscal year with an increase. Have you made one life or

honorary member this year? Emphasize the value of promptness in giving, and meeting pledges. What is the effect on others of a generous spirit? Do you give to one field your consecrated efforts, or do you contribute to every field by giving to the general fund? (See leaflet, "Some Funds Defined.")

Suggest the correct form of leaving a legacy to the Woman's Board of Home Missions. (See cover of HOME MISSION MONTHLY.) Mention the desirability of individual gifts for Permanent and Annuity Funds.

**Great Results**—Is. 33: 13.

(a) The power of little things.

Cite instances known to you of great growth from small beginnings. The Asheville Farm School is the result of a large heart and few dollars. (See Asheville Farm School leaflet.)

(b) The power and limitations of a treasurer. Messages from former and present treasurers and those in training for future service.

(c) The commercial value of money and missions to the country.

Note the commerce and intercourse necessary wherever a mission station is established.

(d) The joy of the rich giver.

Treat from personal observation.

*"A single bee with all its industry, energy and innumerable journeys it has to perform, will not collect more than a teaspoonful of honey a season, yet the total weight of honey taken from a single hive is often from 60 to 100 pounds. Great results from united labor."* FLORENCE E. EATON

**New Jersey Synodical.** After twenty-seven years of service as president of New Jersey Synodical Society, Mrs. W. E. Honeyman resigned that office and was made honorary president, and a vice-president of the Woman's Board from New Jersey. During this long term of office she has never missed an annual meeting nor any executive meeting, and has been one of the most faithful attendants upon Board meetings at headquarters, occupying an important position upon its committees. Her successor as synodical president is Mrs. Harvey C. Olin, of proven ability as presbyterial president. It is a pleasant occasion when we may welcome the new without bidding farewell to the former president.

**Ohio Synodical Society** reports from its largely attended meeting at Bellefontaine not only stirring addresses and other features of interest, but certain results which bespeak progress: A secretary for mission study classes is to take up the work, jointly for Home and Foreign Missions. Mrs. John H. Young of Piqua brings to this plan a willing and consecrated heart, and enthusiasm that speaks well for the venture. The new apportionment plan was adopted, the formation of Prayer Circles was recommended, and auxiliaries are to be urged to renewed zeal in working, praying and giving.

**Hints for Officers.** Through the summer and fall when there is much flitting from place to place, copies of the magazine are missed by some subscribers. If you are interested in the conduct of work in young people's organizations do

not fail to look up your August number. In September helps were given for the conduct of the women's societies through the coming year and your officers combined their efforts to make this a number of value.

**San Juan Hospital Betterment Shares.**

Following are a few more San Juan Hospital Betterment Shares, which, though secured within the time limit; were not reported for earlier acknowledgment:

Champaign, Ill.	.....3 shares
Gibson City, Ill.	.....1 share
Greenfield, Ill.	.....2 shares
Tipton, Iowa	.....2 shares
Kalamazoo, Mich., First Church	.....2 shares
Duluth, Minn., First Church	.....5 shares
Mt. Holly, N. J.	.....1 share
Orange, N. J., Central Church	.....3 shares
Succasunna, N. J.	.....1 share
Dellroy, Ohio	.....5 shares
Lima, Ohio, Market St. Church	.....1 share
Martins Ferry, Ohio	.....4 shares
Philadelphia, Pa., Tenth Church	.....1 share
Philadelphia, Pa., Oxford Church	.....2 shares
San Angelo, Texas, Harris Ave. Church	.....1 share
Spokane, Wash., First Church	.....2 shares

**Secretaries of Literature** are doing splendid work along the lines proposed in our circular entitled, "Four Ways to Win a Share." Let no society be omitted in this 1912-13 HOME MISSION MONTHLY campaign. In each number of the HOME MISSION MONTHLY it is intended to publish some hint or help for securing subscriptions. Watch for them. The first will be "Hints from a Successful Secretary of Literature" and will appear next month.



**Do you throw magazines away?** The many friends of Mr. Beck, long identified with our school work at Sitka, Alaska, will be interested in hearing that with his wife and son he has entered his new field of Home Mission work at Kake, Alaska, where there are between three and four hundred natives. It is a settlement with changing conditions; a new cannery is one of the latest developments and brings with it an influx of business for the natives and of problems for the missionary. "In our work here we are meeting a great many fishermen," writes Mr. Beck, "men from all over the world who live the year round in their little boats on the sea. We want to reach them if possible and one way to do so is to give them something to read—they are always looking

for reading matter. I have thought of the thousands of magazines that are thrown away by our church people and wondered if they would not be willing to put a stamp on them and mail them to me. I believe great good would come of it." Mr. Beck adds that all would not care for church papers though some such could be used, but the regular secular monthly magazines he desires especially and of them can use any number.

**Bound Volumes of the Home Mission Monthly** may be had at 80 cents per volume. Volume XXVI is now ready. Those of former years may also be obtained at the same rate. These are found invaluable in missionary libraries.

## Receipts of Woman's Board, September, 1912

Receipts published last month were for August, but through error designated September

	Home Mission	Freed-men		Home Mission	Freed-men		Home Mission	Freed-men
<b>Arkansas</b>			<b>Kentucky</b>			<b>North Dakota</b>		
Arkansas.....	\$40.37	\$2.00	Logan.....	\$68.00		Pembina.....	\$90.50	\$5.00
St. Smith.....	54.00		Princeton.....	46.00	\$2.00	<b>Ohio</b>		
Jonesboro.....	3.73		<b>Michigan</b>			Athens.....	60.35	5.00
Little Rock.....	11.74		Detroit.....	107.41	34.50	Cleveland.....	100.00	
<b>Arizona</b>			Flint.....	41.00		Dayton.....	3.66	
Phoenix.....	20.00		Grand Rapids.....	133.34	55.00	Mahoning.....		231.00
<b>Baltimore</b>			Kalamazoo.....	56.00	14.00	Portsmouth.....	154.85	13.50
Baltimore.....	310.00		Lansing.....	72.00	55.00	Steubenville.....	177.47	90.90
New Castle.....	412.17	8.00	Monroe.....	37.25	30.00	Zanesville.....	120.96	174.61
Washington City..	214.22		Petoskey.....	65.00	36.00	<b>Oklahoma</b>		
<b>California</b>			Saginaw.....	85.50	17.00	Cimarron.....	10.20	5.00
Benicia.....	88.50	35.50	<b>Minnesota</b>			El Reno.....	8.00	
Los Angeles.....	3,343.06	359.00	Duluth.....	66.00	32.00	Hobart.....	13.45	2.50
Oakland.....	485.71	47.00	Mankato.....	110.95	27.30	Muskogee.....	34.25	13.00
Riverside.....	126.63	52.00	Minneapolis.....	601.87	98.06	Tulsa.....	19.00	
Sacramento.....	146.05	6.00	Red River.....	8.00	8.00	<b>Pennsylvania</b>		
San Francisco.....	269.92	53.80	St. Paul.....	323.37	117.60	Beaver.....	50.00	
San Joaquin.....	173.50	24.50	Winona.....	32.28	8.00	Blairsville.....	205.00	54.00
Santa Barbara.....	96.55	25.65	<b>Mississippi</b>			Erie.....	183.00	19.00
<b>Catawba</b>			New Hope.....	24.45		Philadelphia No..	264.00	21.25
Synodical.....		30.00	<b>Missouri</b>			Pittsburgh.....	895.56	604.67
Catawba.....		2.00	Carthage.....	94.60	24.00	Redstone.....		103.66
<b>Colorado</b>			Kansas City.....	324.00	59.00	Shenango.....	304.50	23.50
Boulder.....	.50		Mc Gee.....	106.44	28.86	Washington.....	476.93	163.00
Denver.....	327.80	154.00	St. Joseph.....	172.50	51.50	Westminster.....	150.75	30.00
Pueblo.....	174.50	131.00	St. Louis.....	482.10	105.85	<b>South Dakota</b>		
Sheridan.....	7.25	1.75	Salt River.....	39.00	10.00	Aberdeen.....	137.50	7.00
<b>Illinois</b>			Sedalia.....	129.00	2.00	Black Hills.....	42.00	
Alton.....	138.50	8.00	<b>Montana</b>			Central Dakota...	24.50	3.00
Bloomington.....	247.14	43.25	Kalispell.....	6.00		<b>Tennessee</b>		
Cairo.....	19.00	6.00	Helena.....	10.14	3.82	Columbia A.....	44.10	
Freeport.....	108.50	114.63	Yellowstone.....	20.30		Holston.....	28.57	1.35
Peoria.....	257.00	112.00	<b>Nebraska</b>			Hopewell-Madison.	29.45	3.00
Rock River.....	92.00	20.00	Box Butte.....	26.50	17.00	McMinnville.....	19.10	
Rushville.....	73.25	34.00	Hastings.....	9.00	5.00	Nashville.....	126.50	29.50
<b>Indiana</b>			Nebraska City.....	211.55	99.25	Union.....	149.27	16.16
Crawfordsville....	161.57	98.55	Omaha.....	217.00	105.00	<b>Texas</b>		
Ft. Wayne.....	103.00	59.16	<b>New Jersey</b>			Abilene.....	57.80	
Indiana.....	170.45	54.90	Elizabeth.....	486.00	21.00	Amarillo.....	50.50	
Indianapolis.....	368.02	6.00	Monmouth.....	156.05	2.75	Austin.....	33.35	
Logansport.....	161.55	65.50	Morris & Orange..	100.00		Brownwood.....	39.05	
New Albany.....	66.70	32.00	Newton.....	41.20	15.00	Ft. Worth.....	177.80	
<b>Iowa</b>			West Jersey.....	112.00		Houston.....	48.25	
Cedar Rapids.....	292.25	116.15	<b>New Mexico</b>			Paris.....	69.35	
Corning.....	98.50	43.00	Rio Grande.....	9.00		Waco.....	191.80	
Council Bluffs....	105.00	34.00	<b>New York</b>			<b>Utah</b>		
Des Moines.....	233.89	32.50	Albany.....	565.50	57.50	Ogden.....	8.50	4.00
Dubuque.....	53.50	98.50	Binghamton.....		43.00	<b>West Virginia</b>		
Ft. Dodge.....	162.00	15.00	Brooklyn.....	34.00	4.00	Parkersburg.....	131.00	
Iowa.....	225.65	52.00	Cayuga.....	23.00	26.00	Wheeling.....	238.63	48.25
Iowa City.....	229.00	88.00	Champlain.....	16.00	30.00	<b>Wisconsin</b>		
Sioux City.....	135.25	65.00	Genesee.....	153.77	34.00	Milwaukee.....	156.73	49.00
Waterloo.....	242.70	50.45	Geneva.....	136.00	10.00	Winnebago.....	113.10	31.00
<b>Kansas</b>			Hudson.....	150.00	79.00	Miscellaneous.....	634.55	150.00
Emporia.....	72.00	23.00	Long Island.....	179.75	63.50	Legacies.....	788.76	
Highland.....	403.85	34.40	Lyons.....	116.00	70.00	Interest.....	2,268.27	257.23
Larned.....	136.00	10.00	Nassau.....	220.00	46.00	Receipts from Field.	2,923.18	
Neosho.....	138.80	14.10	Steuben.....	150.00	48.00	Rent and Sales.....	2,214.65	
Osborne.....	13.05	6.35	Syracuse.....	71.00		Literature.....	499.03	
Solomon.....	99.00	29.00	Troy.....	40.00	113.00			
Topeka.....	210.00	44.00	Utica.....	28.27				
			Westchester.....	172.00	73.30			

\$32,377.13 \$6,282.51

Total.....\$38,659.64

DORA M. FISH,  
Treasurer.

# HOME MISSION MONTHLY

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No. 3

## Editorial Notes



SINCE the new year is always ushered in with a rustling of leaves—leaves turned by the many who are making good resolves—perhaps it is particularly appropriate that the topic in missionary societies at this time is Home Missions Financed. Not that Presbyterian women have anything of which they need to be ashamed—far from it—but that advance is always their slogan. Growth is a sign of health and the children of the work—the missions scattered over the homeland—demand more and more as the years go by. Therefore, it will take many a good resolve to keep them nourished and supported as their growth demands.

"If you would hit the mark,  
You must aim a little above it;  
Every arrow that flies  
Feels the attraction of the earth."



WOMAN'S work for Home Missions is sustained by the multiplication of the many small gifts to the treasury. Without these the large total would be altogether lacking. The importance of the littles is self-evident. Would, however, that more women of large means could realize the urgent need of large gifts. The many problems financial which seem almost impossible of solution in the New York office and on the field, would vanish with such aid. The head of one of our large institutions sends word that it is impossible to conduct the school on the reduced appropriation made for the present year. The pupils are established, their need the school can supply, there is room for them, the funds only are lacking. There is nothing so hard in the conduct of the work as the turning aside from the demands of Christian opportunity.



MISSIONARY education on a large scale, through the observance of Home Mission Week in the month of November last in

50,000 churches in all parts of the land, must surely bring great blessings to the cause if even a portion of the interest stimulated is maintained. Women of the Church, let us convert the enthusiasm into energy, and buckle the new energy to the wheel that no portion of it be lost in the work where it is so much needed.



CHARTS and diagrams formed a prominent feature of Home Mission Week, but it must be confessed that those prepared by local churches concerning their own statistics struck even nearer home than the admirable charts prepared for the church at large. If in your church the suggestion made in the leaflet, "An Appeal to the Eye," was not adopted in November, a very effective time for its use will be the month of January, when treasury matters are uppermost as a Home Mission topic. Imagine the jagged, mountainous line of a chart which gives to the eye the ups and downs of contributions from your society in past years, and the chagrin of discovering that a few years ago there came a sudden descent from the heights to a lower level of giving to-day. Or, on the other hand, should the diagram give good news and show that never in the local record has such a height been reached as at present, the thrill of success will encourage to climbing higher still. Such a diagram should form a permanent wall decoration in every church parlor—the line being extended yearly as the gifts shall indicate. If adopted everywhere, results would add largely to the Home Mission treasury.



MORMONS are past masters in the art of entertaining visiting tourists to Salt Lake City and giving them only such impressions of their religion and life as a people as are compatible with the views of the visitor. Therefore, it is a matter of very large concern that the National Educational Convention of 1913, comprising a great body of teachers and educators, is to convene in that city.



Here, then, lies an important work for every local society to see that before spring every teacher in every school of the country has a copy of this year's text-book, "The Islam of America." It will do little good to endeavor to right the wrong impression after it is once established by the well drilled, plausible guides and hosts and hostesses of the Mormon Church. To understand better the dangers and difficulties of this coming convention of thousands of the teachers of America's young people, read the article in these pages by Mrs. D. B. Wells, the well-known and powerful leader of study classes.



FOR many years the restriction of immigration of the less desirable foreigners has been a subject for consideration and legislation. In America's willingness to become a home for the oppressed, there is the danger of an influx too rapid to be properly assimilated, a danger of lowering America's standards rather than of raising those of the newcomers, of lowering wages to the requirements of the least demanding foreigner rather than providing a living wage to those who would aspire to decent living in the new land. The Immigration Restriction League, backed by the Guardians of Liberty and several other patriotic societies, is urging proper consideration at the approaching session of Congress of the bill in favor of the illiteracy test as approved by all but one member of the Federal Immigration Commission. This test would require reading and writing in some one language, with the hope of excluding more readily a large number of insane and paupers. Other nations than our own have long since arrived at a higher stage of discrimination as to the sort of immigrants which can be received without detriment. Canada is a worthy example. She is far ahead of us not only in the laws of restriction, but in the distribution of immigrants to the parts of the country and the pursuits for which they are best adapted.

There is, however, another side to the question. It is asserted that those coming from rural parts of Europe, though illiterate because of lack of educational facilities, are yet sturdy of body and clean of stock, and quick to appreciate the education offered free in this country, while at the same time many of the criminal class are men of education, sharp and keen mentally. The question of restriction through the illiteracy

test is most evidently one for fruitful debate. Our admission laws are none too stringent and though there may be a few cases of personal hardship it is certain that many immigrants are still admitted who should be kept out. It is a matter of great importance, therefore, which Congress is to determine.



TWELVE thousand people trained for months in advance that they might render intelligent and adequate service in demonstrating Home and Foreign Missions! This is the record of the preparatory work for the "World in Baltimore" and in itself stands as a large educational movement. The exposition which was held throughout the month of November marks an epoch in the extension of interest and efficiency in mission work. It was attended by tens of thousands of people, among whom were not only churchgoers but many who seldom if ever attend church services and who had no previous interest in missions. In addition to pageants, missionary plays, panoramic scenes of other countries and strange parts of our own, and many other features to attract the eye, there was a "Hall of Methods," a special department of missionary education, which some one has termed the "soul of the World in Baltimore," since through its direction it was hoped to conserve the missionary interest aroused. Presbyterian day was marked by a special program with noted representatives of the denomination, and was a record day in attendance.



WHEN investment of money has been made, it is pleasant to have tangible returns, and we join with Dr. Roger of the Asheville Farm School in his delight at hearing favorable news of former pupils who are making direct use of Farm School training. In a recent letter Dr. Roger says: "One boy who learned to make bread while in the school is now making good as a baker in a growing town of South Carolina. Another enjoyed dairying while here, and is now successfully conducting a dairy farm of his own near Knoxville, Tennessee. Another was interested in the orchard while with us, and is now a successful farmer and fruit grower in New York State. Two brothers learned to make good roads on Farm School property as part of their training, and now we learn that each cleared a goodly sum in contracting for and doing construction work for a

railroad company. The young man who is temporarily in charge of the farm department of the school was one of our students a few years ago, while yet another is acceptably filling a responsible position under the Board at Bell Institute."

¶

HERE is a "prayer circle" which is of interest. In a letter received before Thanksgiving from our worker at Vardy, Tennessee, Miss Rankin tells of the "Farmers' Prayer Meeting" which was organized last spring. "We looked up God's promises to the farmers who tried to do His will. We also prayed for His blessing on our crops this year. There is a bountiful crop of everything in the valley and so at Thanksgiving we are going to have a 'Thank you' meeting, led by one of the men."

¶

ARE our workers welcomed by the people? Listen to the greeting this same teacher received upon her return after a six weeks' leave of absence. There was an eighteen-mile ride from the station, but she was met by two of the men who accompanied her over the mountains. Within two miles of the school one of the men exclaimed: "I see the flag." Surely, there was Miss Rankin's big flag moving down the road toward her and behind it, making all the noise possible with cow-bells, tin horns and voices, marched the school children, with many parents, coming to welcome her home. Do you wonder that the thought of the loving hearts of these people drove away every vestige of fatigue? In the evening the men who had attended night school came to give their welcome and to tell how they had kept up the services during her absence.

¶

It is good to know that through the gift of a friend repair work needed for so many

years at Allison School, Santa Fe, has been accomplished, and pupils and teachers alike are rejoicing in the fresh look of the buildings after their overhauling. Miss Meeker writes: "Some of the children almost failed to recognize us when they first arrived, but their surprise and bewilderment soon turned to words of appreciation. The most pronounced change is the new paper on the Allison walls that greets one on every side, giving one a feeling of having moved into a new house."

¶

SPIRITUAL harvest on the mission field is the result most eagerly sought. We pass on to our readers these words from Mr. Schaub of Santa Fe, New Mexico: "There has been not only a steady advance in school-room work, but the seeking after higher things that makes the work worth while. A number found Christ as a personal Savior, and were duly instructed in 'the way.' They were quick to apply the rule of life to their daily walk, and, as a consequence, we sent home last summer a company of believers that were better fitted to tell the story of Jesus and His love than the average church member."

¶

Do we realize that every time an individual giver contributes less than formerly it is equivalent to sending instructions to the Mission Board to make retrenchments, to cut down on the work formerly undertaken by that Board? And that every time individual increase in gifts is made, it is a personal plea to push on, to open new fields, to conquer a Christian nation's problems? It is easy to issue instructions to retrench, but as a writer in the "Missionary Review" has said, "When it comes to carrying them out the problem becomes frightfully difficult. The Board is dealing not with figures, but with human souls."

¶ ¶ ¶



BECAUSE the Master is not here, with His own hand today,  
To feed the hungry multitudes who throng life's busy way,  
He gives the task to you and me; He bids us hear their cry;  
He says that if we turn from them we also pass Him by.

Our eyes are blind; we only see an outcast at our door;  
Yet said He not Himself that they who feed and clothe His poor  
Give unto Him? Then day by day for such a royal Guest  
Shall we not bring-with willing hands our choicest and our best?

—EDITH HICKMAN DIVALL



# No Giving—No Blessing

By Rev. W. H. Hubbard, D. D.



THE very establishment of our Christian Church implies that ample provision was made in the Divine plan for its maintenance. In the Old Testament, all the people were commanded to set aside the tenth and the free will offerings for the Lord's worship. But this Jewish religion was merely national, and yet required the tenth for its maintenance. Our New Testament Christianity conferred larger benefits on its followers—and being intended for a world-wide religion, its very existence indicates that as liberal and even greater provision should be made for its continuance. Its *purposes* place a responsibility for support upon all the members of the church as great, at least, as the tenth exacted of the Hebrews.

As a matter of practical experience, it has been found that the existence of a church in a community is so closely associated with the provision for its proper support, that any one of its members who declines or neglects to pay his just share toward its maintenance loses, by that very act, the full measure of grace which should come to him from the establishment of the church.

The love of Christ within the soul, which is in any adequate way appreciated, constrains the individual to deem it a privilege to be a liberal supporter of the means of grace which have been instrumental in bringing the blessings of God into his own life. So that it becomes a practical impossibility for a man's heart to be full of the grace of God and the blessings which come from God, and at the same time keep his pocketbook closed. No giving—no blessings. Not that there is a bargain existing, but genuine love in the human heart responding in truth to the love of Jesus Christ demands an opportunity to assert itself in some practical way, and there is no better one than in the liberal manner in which he gives of his substance for the maintenance of the church and for the spread of its influence.

Not only is the giving a necessity as a condition of growth in spiritual things, but it must be a habit. Spasmodic or irregular

giving is not satisfactory, nor does it bring adequate results, any more than spasmodic attendance upon public worship and spasmodic reading of God's Word are attended with large spiritual progress. In the true Christian there is a hunger of soul which will only be satisfied by regularity in church attendance, and regularity in the consideration of the great truths of God. This becomes, therefore, the habit of a Christian life and the normal means of its constant growth in spiritual things which is the surest preventive of any lapsing or falling away from the service of God.

Again, let me say, the habit of giving is essential to the maintenance of the means of grace. Accordingly, the Directory of Worship of the Presbyterian Church requires its members to give weekly as an act of worship toward the maintenance of the local church and for the spread of Christ's kingdom throughout the world.

There are many communities in our country which at one period or another had a flourishing church and were blessed by the very existence within their bounds of a church properly sustained by the giving of the people. Time came when the people begrudged the money they gave for its maintenance, and the doors of the church were closed, and thus its blessings were withheld from the people. I have known two such places, now nicknamed "Hell's Center" and "Deathville," indicating that the stinginess of the people had robbed their souls and their families of the Lord's priceless gifts.

No Christian can afford to withhold doing his just share in a financial way toward sustaining the worship of God and the spread of His Kingdom. Giving is the only preservative of the human soul from the canker of greed and selfishness. It is the open door to the vision of larger and better things. Besides all this, Jesus Christ as the head of the Church has intrusted to His followers the great work of evangelizing the world. He expects us to put our best into this greatest work on earth. Not all can go as missionaries, but each one can give the Lord's portion of his weekly earnings toward the advancement of His Kingdom.

# Treasury Calls

By Dora Mabel Fish

IT has been said: "It seems as though money were the only thing wanting to regenerate the world. Never was an age so fertile in good plans, or with apparently more and better men and women to execute them, but where are the means? Churches, schools, missionaries, clergymen, all temporal and spiritual associations, what is required for them? Money."

In these days perhaps no Christian teaching needs to be impressed upon the minds and hearts of followers of the Master so much as the doctrine of giving to the Lord that which for a time He has committed to their care. If we are indeed Christians, "bought with a price," all we have is His—not our own. No words in the Bible are more definite than those which say, "It is required in stewards that they be found faithful." God expects us to be faithful over what He has given us, and however little money we may have, desires us to look upon it as a trust committed to us, for which we are to render an account unto Him. Oh, that we might seek to make our lives count for the cause of Christ by giving our time, our talents, our money, and our strength to His service!

How far does the radiance from the Cross shed its beams into the darkened corners and evil places of our own dear land? Only so far as consecrated gifts have sent forth missionaries and teachers to tell the old, old story to those who so long have waited for the Light. "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him on Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!"

Have you ever stopped to measure the need in our homeland—to consider the cry

of the children for that which will bring brightness and joy into their lives such as their fathers and mothers have not known? Too often our ears are closed, and the calls of worldliness, of luxury and pleasure, shut our hearts to the needs of earth's millions, the ignorance and suffering near and afar.

Far out on the western plains in many a lowly hut the Indian child is groping in darkness and superstition handed down to him



ONE SORT OF APPEAL TO WHICH IT IS HARD TO SAY "NO"

"Yashie and Ombah, the two little Navajo Indian girls in the picture, live in the same hogan. Their father has three wives and they belong to different mothers. The need in this home is very great and there are many more little folk that we wish we might take from their surroundings." Increased gifts would make possible more work such as this.

by his forefathers. True, he may attend the school provided in some instances, but in many cases he remains in ignorance and sin. The call comes for a missionary who will go to the lonely reservation, it may be, and carry the story of Christ's love for little children whether they be red-skinned or white. But two hundred dollars are needed in order that the teacher might be equipped for a life in different Indian villages. A tent with necessary furnishings, or some movable "home," to be taken from village to village as the call may come for help, should be provided as a means of giving the teacher at least a shelter over her head—and the funds of the treasury are low!

Down in the Southern mountains, in beautiful coves afar from the sound of the locomotive and the rush of nineteenth century civilization, many a young girl who has





"SIXTEEN SCHOLARSHIPS AT ONCE FOR THE ASHEVILLE NORMAL SCHOOL WOULD REJOICE SIXTEEN YOUNG HEARTS"

had a taste of what Christian education may mean, longs for an opportunity to prepare herself as a teacher for her little mountain brothers and sisters. One hundred dollars for a year in the Normal School is a great deal where money is so scarce, and so she stands by her cabin door and wistfully gazes toward the sunset with a longing heart. Sixteen scholarships at once for the Asheville Normal School would rejoice sixteen young hearts and give them an opportunity of preparing themselves as useful Christian teachers. But the funds of the treasury are low!

"Would it not be possible to send us missionary physicians and nurses?" comes the call from four lonely Mexican plazas. "I am asked to relieve pain, to attend in adobe homes of poverty and ignorance, cases which are beyond my knowledge to control," writes an already over-burdened teacher. "If only we might have a trained nurse who could help these people in their hour of need, and thereby point them to the Great Physician Who alone can heal their souls!" The treasurer turns in her office chair, for she *knows* the field, and thoughtfully gazes from the window with the sounds of the great city coming up from the street below. The salary of one Christian trained nurse

for a year would be six hundred dollars—and the funds of the treasury are low!

In silence, broken-hearted women are bearing their burdens in Utah, women who understand what "the other house" means. Many of them will never know what it is to be free, but is there not a brighter and better life for their daughters? The Christian academies open their doors to these longing hearts in so far as Christian women give of their money to make scholarships and teachers possible. Must these Mormon daughters be turned away because some of us are not faithful to our stewardship?

From far-away Alaska in the North to the islands of Cuba and Porto Rico in the South, the children are calling for help for body and soul. Medical missions in these places mean as much to the natives as medical missions do in any country far across the sea. The homes are dark and ill-kept, and disease has made its ravages. The San Juan Hospital in Porto Rico is sadly in need of new buildings and equipment, but the needs cannot be supplied because some have not given "as God hath prospered."

But, dear women who read this article, you may be giving of your substance to the Lord even more than tithe offerings, and

day by day rendering faithful account of your stewardship. There is another way, however, in which you may help to send forth heralds of the Cross, and that is by seeking to interest women whose money is not now consecrated to God. "A word in season" may be the means of securing a gift which would be the direct result of your

efforts. Let us leave no stone unturned in endeavoring to pile up God's treasury full with money, both in tithes and offerings, sweetening our work with prayer and praise, so that those who see us will say as one has said—"Behold those Christians, how they believe in God and love men. See how freely and gladly they give of their substance."

## The Prayer-Link Between the Treasury and the Throne

By Julia H. Johnston

**G**OD'S kingdom will not come in power and plenitude, until  
 "The whole round world is every way  
 Bound by gold chains about the feet of God."

But it is honest prayer alone which forges the golden links. As "Faith without works is dead," so is praying by words without praying by deeds.

Giving is a grace linked with prayer, but giving first is not followed by praying, as praying first is followed by giving. The gift may not be money, which is not the primary nor principal thing, although so important—"They first gave their own selves"—those Corinthians who put first things first. Can we imagine consecration without prayer? But consecration means "to fill the hand," not for hoarding, but for helping.

Coins from careless fingers may mean neither motive nor memory, but "Whose image and superscription appears upon love's tribute money from praying hearts?" When prayer precedes, it also follows the oblation, and links the receiving and dispensing agency with the Throne, and the Book of Remembrance there. A "collection" is very different from "the service of gift."

The Treasury is indispensable in God's plan for making this Immanuel's Land. He might have sent celestial beings, having no homely needs, requiring no equipment, to gospelize our country and culture the incoming aliens for Christian citizenship, but what sort of Christian character would have resulted, without cause or call for sacrifice and self-denial? The Treasury is as much a means of grace to givers as to receivers. It fills, in some divine proportion, as do "the

golden vials, full of odors, which are the prayers of saints." Are these perfunctory? Oh, no. "What things soever ye *desire*" will prompt importunity. An insatiable craving to help and to give, which is like the pangs of hunger, will seek satisfaction at the Mercy Seat—and find it. God may answer through others, but the prayer-link is established, and, however wrought, "The desire accomplished is sweet to the soul."

Said the heavenly messenger to Daniel, "O man greatly beloved, unto thee am I now sent." Read in the margin, "man of desires." He thirsted after God and found Him.

Many have heard of that western church, under well-known leadership, that triumphed over local discouragements in undertaking the support of a missionary, when things were darkest. The pledges read, "I desire to give such a sum," and power to give was prayed down, till the treasury was filled.

"What will ye that I shall do unto you?" Is the treasury stinted, work embarrassed, and your own gift lacking or limited? "In *everything*, by prayer and supplication, with thanksgiving (Oh, never forget this accompaniment) let your requests be made known unto God." When desires turn to answers let more prayer speed them on their way. "Giving with joyfulness" in this way makes "hilarious givers" indeed.

The gold and silver, Lord, are thine,  
 Behold this empty hand of mine.  
 Fill it, that I may offer all,  
 Obedient to the Kingdom's call  
 Or with the Spirit so anointed,  
 That when my empty hand shall point  
 To channels other hands may fill,  
 The other hands may do Thy will.





IN WEEK-DAY AND IN SUNDAY UNIFORM  
ASHEVILLE HOME INDUSTRIAL AND PEASE HOUSE GIRLS

## Blessed Are They that Have Not Seen and Yet Have Believed

A CHRONICLE OF WHAT WE SAW

By S. Catherine Rue

**I** ONCE heard a wealthy gentleman who had returned from a trip around the world, and was giving his entire time to the work of enthusing others concerning missions, remark, "I never was interested in missions until I had visited them." A visit to the schools under the care of the Woman's Board in the Southland amply rewards the visitor. Questions of doubt as to whether it pays to put valuable brain power, time and money into such enterprise vanish in the clear, dry atmosphere of the Great Smokies. The opportunity to compare at close range those who have not yet been given a chance and our bright-eyed, alert, happy students is more than convincing, and the desire to "lend a hand" lest one miss having a share in the work which is reaping such visible results, is most compelling.

After ten days of spiritual uplift and missionary fellowship at the Annual Meeting of our Woman's Board in Louisville, Kentucky, we determined to return home by way of the mountains that we might see some of the

school work about which we had been hearing reports. Our route permitted a visit to eleven points, representative of the whole field. Like Presbyterian principles for which they stand, these schools were all located on high ground, it being necessary in every case except one to *go up* to the front door, and in this one instance we drove for several miles through ascending country that afforded beautiful scenery. Each school is a "light" on a hill-top, a light that sheds rays of good influence to the little cabins located within walking distance, in most unsuspected niches on mountain sides or little coves where there may be springs of water.

We regretted that six schools had already closed for vacation and that in these we missed seeing pupils assembled for work, but we met most of the teachers and some of the people of the country who expressed gratitude for educational and Gospel privileges. The spirit of hospitality throughout our journey was so enticing that we deplored the necessity of traveling on schedule time.

Our train left Louisville on a beautiful Thursday morning at eight o'clock and when it halted about three and a half hours later at Mount Vernon, Kentucky, we were greeted from the station platform by the cordial faces of our principal teacher and minister. They escorted us to the school, showed us the Langdon Memorial Home, the new dormitories, the church and the manse, where we enjoyed charming hospitality. We also saw our girls of whom we have sixty, bright and interested, being prepared for life's work. Our time was so fully occupied that there was not a minute to spare until we resumed our journey toward Hot Springs, North Carolina, which was reached the next morning. Leaving the train we passed the big hotel at the "Hot Springs" and walked *up* to "The Institute," as our Dorland Memorial is known. Our Board has splendid buildings here, dormitories for the girls and well-equipped recitation halls for both girls and boys, of whom there are about one hundred and eighty. We saw also the pretty and commodious church, the "model cottage" where our girls practice housekeeping, the orderly store-room where canned fruit and other supplies for the winter were being gathered, and the "old clothes room" from which the people of the country may purchase clothes for very small sums. Its rows of clean, well-mended clothes, neatly folded and arranged in piles on shelves behind a counter, made it look quite store-like. If donors of second-hand garments could see it, they could not fail to believe that the best possible use is being made of their gifts. While the boys recite their lessons at the Institute they live at the farm two miles distant and walk to and from school every day. Because of large willow trees on the bank of the river running back of it, the farmhouse is called "The Willows." We visited the farm, and will ever remember the road over which we were conveyed to reach it. We said many

a "thank-you-ma'm." It led to our destination, however, and for this and its beautiful scenery we can praise it. It runs around a mountain side, and in one place on a steep incline, fairly clinging to the mountain, stood a cabin in the doorway of which we saw a mother and five pairs of little rosy cheeks and bare feet. A picture, indeed, that brought to us visions of opportunities for the future. After our return the boys and girls were gathered in the parlor and we heard them sing. As we saw their manly and womanly faces and actions we felt thankful for Dorland Institute.

Traveling eighteen miles by train to Marshall, we arrived Friday about nine in the evening, and found a group of kind friends awaiting us. Marshall is noted for its beauty of scenery. It has a population of 825 living on one street a mile long. Because a hill hugs the street on one side and the French Broad River on the other there is no room for an increase in building accommodations except as houses can be erected on the hill or across the river. Our Presbyterian Church is on the street, the manse is about 225 feet up the hillside.

Although the school work here was started



"A POPULATION OF EIGHT HUNDRED AND TWENTY-FIVE PEOPLE LIVING ON ONE STREET, A MILE LONG"

by our Board, as soon as the townspeople were ready to assume the responsibility we withdrew, and thus have no school here now; but we saw our kindergarten of dear little barefoot mountaineers, whose parents work in the cotton mills across the river, also the clubhouse from which as a center community work is being conducted under excellent influences. It provides a library and classes in cooking and handicraft.



We were especially favored in being able to visit three stations out in the country that have developed from our former work at Marshall. At Walnut Spring, a mile and a half distant, we have a day school and teacher's home. Sunday school and an appreciated community work are also con-

rosy-cheeked, pretty, sturdily-built children. We saw them always in the doorway.

On our return from Big Pine we stopped for a brief visit at Bell Institute, located where the outlook over the mountains reaches long distances. This school accom-

modates about sixty boarding as well as day pupils who are taught the higher grades and the work of keeping the house in order. It is really a boarding school for girls, though boys are admitted as day pupils.

It was when walking to the station a mile and a half from this school and being obliged to cross a foot bridge of the swinging type without a handrail, that one of our party was attacked with "nervous exhaustion" when about half way



"OUR KINDERGARTEN OF DEAR LITTLE BARE-FOOT MOUNTAINEERS"

ducted. We saw the Marshall pastor lead his Bible class at Walnut Run on Sunday afternoon when a goodly number of people met to hear the exposition of the Word. Mothers with babes in arms and fathers came together and seemed to absorb the practical applications that were offered.

On Monday we were privileged to go sixteen miles up into the mountains to Big Pine, where we have quite a large school-house with teachers' home above. This trip gave opportunity to see the beauty of the mountains in springtime, and life away from the town. Our road followed the Big Pine River, crossing it thirty-nine times. As there are no bridges we grew quite accustomed to fording. In many places along the mountain sides the road was so narrow that we could not have passed a vehicle. We had been led to believe that most of the mountaineers are lazy, but were astonished to see in many places an attempt to cultivate hill-sides that were very sheer and would certainly have seemed impossible to Northerners. Every cabin had a little garden with at least one-third its space planted with onions, and every cabin had its children—

over. Our sturdy mountaineer escort took her hand and saved the situation by leading her the rest of the way. Such experiences suggested to us some of the difficulties of the new missionary.

We enjoyed our visit in this section of the mountains and saw so much that we were loth to leave the kind friends who bade us "good-by" the next day, but we found the hospitality of Asheville awaiting our arrival at the railroad station, and soon were absorbed in the many interests of our Asheville schools.

Vacation had not begun here. We saw 115 girls in the Home Industrial chapel and classrooms. We heard them sing so sweetly, and a class of twenty-two recited from memory in concert the eighth chapter of Proverbs. We saw 205 splendid young women march out of the Normal and Collegiate assembly hall to their classrooms, and we saw fifty dear little girls at the Pease House and in the "Model School" where they were being taught by Normal girls. As these happy young folks were passing to and fro on the beautiful campus we were led to think of the changes being wrought in

them. Taken from lives almost as free as the birds of the air, they are trained to system, and to act with a purpose.

We took the drive of nine miles along the beautiful Swannanoa River to the Farm School where 160 boys are being trained and educated. They do all the work of the house and farm. Our farm of 420 acres contains a larger area of tillable soil than any other in Buncombe County and it furnishes a splendid opportunity for the industrial training of the sons of the mountaineer.

We saw why persons holding scholarships and supporting teachers in these schools feel glad of their chance to help, and we came home thankful for having had the opportunity of seeing the schools and the children



A GROUP OF PEASE HOUSE GIRLS AT PLAY TIME

of the mountains. We wish that all interested in this work might have the same privilege, but "Blessed are they that have not seen, and yet have believed" to the point of helping to make possible this great and splendid work.

## The Point of Greatest Efficiency

By Mrs. Joseph T. Kelly

**A**S an organization for the purpose of giving the Gospel of Jesus Christ to all people whom our flag covers, we need to give due consideration to those things which make for the greatest efficiency. Every successful organization studies such points carefully. Let us see what the Founder of our Faith considered most important, and emphasized most clearly.

When our Lord, at the very outset of His ministry, gave that compendium of the principles on which His Kingdom should rest, He made the statement that there could be no offering accepted, no worship received, no approach to God made whilst there was an unforgiving spirit, or even a willingness to allow a hard thought to remain between His disciples. The law of love was to be the inflexible rule of the Kingdom; its business policy, more important than fine officering, good machinery or elaborate detail—the one indispensable thing. The men to whom He committed the propagation of His new doctrine need not of necessity be wise or rich or noble; but they *must* exhibit the love that He came from heaven to show. So if it were the sacrifice in the Temple or agreeing with an adversary or being good subjects under a Nero or the altruism of sharing the garment or the journey with the needy, there was a law that covered all—absolute love, comparable to His own.

"Stand still, my soul, in the silent dark  
I would question thee,  
Alone in the shadow drear and stark  
With God and me!"

Am I in my daily life veiling that which it is the object of this organization to show to our entire country—God's perfect love? Do I shrink with

abhorrence from the portrayal of the works of the flesh in the letter to the Galatians? Among them are such common sins as "jealousies, factions, divisions."

The greatest thing in the world becomes oftentimes the most inconspicuous. Are we putting last things first and the first thing of all last?

"Our Friend, our Brother and our Lord  
What may Thy service be?  
Nor name, nor form, nor ritual word,  
But simply following Thee.

"We bring no ghastly holocaust,  
We pile no graven stone,  
He serves Thee best who loveth most  
His brothers and Thy own."

God, speaking through Paul, says to us: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment"; "standing fast as one spirit, with one mind striving together for the faith of the Gospel."

Let us listen to our dear Lord Himself in the last night of His earthly life with the shadows of Gethsemane and the deeper darkness of the dawn before Him, as He prays for you and me:

"Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are.

"As Thou hast sent Me into the world, even so have I also sent them into the world. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou Father art in Me, and I in Thee, that they also may be one in us: that the whole world may believe that Thou has sent Me."



## Some Present Needs

<b>\$25</b>	{ For a Life Membership would help the General Fund which supplements all other funds.
<b>\$75</b> <b>A Year</b>	{ Would support a pupil in an Indian or a Mexican school, or in any one of five schools in the Southern Mountains.
<b>\$100</b> <b>A Year</b>	{ Would support scholarships in the Utah academies, the Sheldon Jackson School, Sitka, Alaska, and in the four Asheville, N. C., Institutions.
<b>\$100</b>	{ For an Honorary Membership would help cancel the debt, and keep before the wearer of the gold badge the great work of the Woman's Board.
<b>\$120</b> <b>A Year</b>	{ Would pay for a bed in the San Juan Hospital, Porto Rico.
<b>\$500</b> <b>A Year</b>	{ Would pay one of the unpledged salaries of women teachers in our fields.
<b>\$600</b> <b>A Year</b>	{ Would meet the salary of a trained nurse in a Mexican plaza.
<b>\$2,500</b>	{ Perpetually endows a scholarship in any one of our mission schools.

## Secrets of Increased Giving

By Margaret H. Comly, Treasurer for Home Missions, Columbus Presbyterian Society

**I**F a local society can be made to feel that it is a needed unit in a big operating force, that its contribution, however small, is a needed part of the large collection which makes possible the work under progress, the secret of increased giving has been found.

### APPORTIONMENT

We have found in this presbyterial society, that nothing helps more to this end than the successful working of the apportionment plan. The society which is organized under one president for both Home and Foreign work, pledges itself for definite work as follows: a salary and a scholarship to the Home Board; a matron's salary to the Freedmen's Board, and two missionaries' salaries to the Foreign Board. Early in each year, the two treasurers send to each local treasurer figures based on the known conditions in that society, which represent its share of the total of these pledges. Treasurers are urged to keep before their societies these presbyterial objects by name, at each meeting reporting the amount of their share already paid and the amount due on each before their apportionment is made up. Great stress is laid on the value of paying these apportionments in equal shares quarterly. Just here has been the greatest improvement under this method. If each society knows exactly how much is expected of it, it is much easier for its treasurer to divide

that amount in four parts, and see to it that a fourth goes to the presbyterial treasurer before the first of June, September, December and March.

### QUARTERLY PAYMENT

One society has set the fine example of pledging equal quarterly payments to the extent of borrowing funds themselves and paying interest if their treasury lacks the full amount in hand at the time. It is good to know that it has been found necessary to take this step only once since the pledge was taken. Each member now feels a personal pride in keeping the treasury ready for the quarterly payment. This plan of one local society, reported two years ago at our annual meeting, has fired other societies to emulation so that the presbyterial treasurers find funds coming to them with ever increasing regularity. Of course, the ideal has not been reached, but it is a great plan, and, perhaps, better than any other, places on the individual member the responsibility for that wasted five thousand dollars paid by the Home Board each year for interest on borrowed funds to meet current expenses.

The presbyterial treasurers try to lose no opportunity to keep the needs of the Boards before local societies. Their constant plea is "pledged work first, but don't be limited by your apportionments." At every opportunity they report

the progress in payments of the apportionments, and urge extra gifts to General Fund and special objects sent out by headquarters.

#### PERSONALITY

In any system, however mechanical, personality counts, and just here lies the wonderful opportunity for service by the treasurers, does it not? A treasurer must be more than a collec-

tion agency. With a head for figures, that her accounts be kept straight, and ready to be referred to at any time, she must combine enthusiasm for the constructive work toward which these funds are helping, a knowledge of the operations of the Board in the fields, and an ability to tell of these at any opportunity. So she may help to increase the value of the contributions passing through her hands.

## The Source of Supply—The Auxiliary Society

By Mary C. Camden, Presbyterial Treasurer, Philadelphia, North

**O**F course the supply depends largely upon the auxiliary societies. If they give to their local treasurer, and she in turn sends to the presbyterial treasurer, then the machinery runs smoothly and all is well, but if at the end of the presbyterial year—say within ten days of the closing of the books—the presbyterial treasurer needs at least four thousand dollars to “come up” to “last year,” there is great sorrow in her heart and immediately letters are sent out to remind the auxiliary treasurers how near the end is and to *please* send any amount they may have on hand, no matter how small.

Willingness to accept small amounts is, by the way, an encouragement to societies and I never receive a small remittance when accompanied by an apology for its smallness, that I do not incorporate, with my receipt, a note thanking the sender for the amount and telling her how glad I am to receive it. Also, when a treasurer sends a check saying it is an “increase” over that of last year, or that the society “hopes” to send more this year, I always write of my pleasure in receiving their increase, or offer my best wishes for success in making the contribution larger.

By more frequent remittances auxiliaries are helping materially in making the presbyterial treasurer’s work lighter. I recall that when I first became treasurer more than one-half of the money contributed for the entire year came to me during the last six weeks before the books

closed. While there is still room for improvement, the money comes in so much earlier than formerly that I not only send to the Board quarterly, but often monthly.

In my own work I am helped very much by my special “Treasury Book.” I have it made to order, and it is ruled so that at a glance I can tell how much money has come in from the women’s home missionary societies, bands, C. E. societies and Sunday schools. I also have a column for “missions,” and that column totals the amount sent to New York for all purposes, so that all through the year I can, at a glance, tell whether we are ahead or behind the corresponding period of last year. When my books close I know exactly, without going over them, how much I have sent for missions in its entirety, and how much is from women’s home missionary societies, Sunday schools, etc., and it has been a great help. I feel I could not do my work in any other way.

The presbyterial treasurer’s work is by no means easy—especially if she is a busy housekeeper and active in church work, but when the end of the year comes and she is able to stand up before the noble band of women, “who have gathered the tithes into the Lord’s storehouse” during the year, and report an “increase,” her weariness is forgotten and her heart light, and she feels that she should thank them, instead of receiving their thanks. May I take this opportunity to thank these splendid women who are so nobly doing the Master’s work?

## A Picture Puzzle with 8,008 Pieces

**O**UR annual meeting comes the second Thursday in March, so there is still a little time after it before my presbyterial treasury books close. Our aim this year was for at least \$8,008, to equal last year. To accomplish this we still needed on the day of the meeting \$330. In trying to think of an attractive way in which to state the fact, the idea of a picture puzzle suggested itself.

After giving the annual report, which showed that the total was not up to last year, the treasurer stated that the books would not close until a certain date, which would give time to send in anything which was due, and the extra needed.

Then she said: “You have given me a beautiful picture puzzle to put together. It is a large map of the United States, with Cuba and Porto Rico. It has eight thousand and eight

pieces. It is most interesting work, but I find some of the pieces are missing. We need three hundred and thirty more. Part of Utah is gone, a few pieces from South Dakota, one piece out of Alaska, several from North Carolina, and a few from Porto Rico. Now I am sure you have these pieces somewhere if you will look for them.

“They may be in your bureau drawers, just slipped under things, or in your pockets (coat pockets, of course), or your hand bags, or the most probable place is in your purses. I am sure, with a little searching, you will find them. Please send them by the 25th of March, so I can complete my picture puzzle.”

The pieces were all found. The picture was completed.

FANNY G. CHILDS,  
Washington City Presbytery



# A Silver Dollar Missionary Sermon

UNCLE SAM never dreamed that the designs he ordered to be placed on every silver dollar would be useful to teach the people of the United States something about their duty to the unevangelized.

1. The coin can only fulfill its intended mission by being kept in *circulation*. The same thing is true of the Gospel.

2. The very *date* is significant. Nearly 2000 years have passed since He gave the command—"Go ye into all the world," and the world is not yet conquered for Christ.

3. On the face of the coin are *thirteen stars*. They remind us that we must take our reckonings from above, and correct our earthly instruments and opinions by looking heavenward. Read Daniel 12: 3.

4. Over the woman's head on the face of the dollar is the word "*Liberty*." Like Christ himself, we are sent to "proclaim liberty" to those who are yet in bondage of sin.

5. A *laurel wreath* also rests upon the head of the Goddess of Liberty as a mark of victory. The church militant must "fight the fight of faith." We have promise of victory—"a crown that fadeth not away."

6. Another inscription proclaims the fact that—"In God we trust." All things are possible to Him. Money is needed for the work, but without God we can accomplish nothing.

7. On the obverse side of the coin is an *eagle*, the "King of Birds." Christ is the King of Men. The time is coming when it shall be true that "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

8. In the eagle's beak is a streamer with the inscription, "*E pluribus unum*." The dissemination of the Gospel makes the whole world kin. The Gospel makes all nations "one in Christ."

9. In one foot the eagle clasps a *bunch of arrows*, suggesting weapons of speed and directness. A dollar given to missions now may be



IN THE NEIGHBORHOOD OF SAN JUAN HOSPITAL  
"Medical Missions in Porto Rico mean as much as in any country across the sea"

worth a hundred dollars ten years hence. Souls are perishing. Let us make haste.

10. In the other foot the eagle holds an *olive branch*, a symbol of peace. Sin brings strife; the Gospel proclaims that Christ brings "peace on earth and good will to men." Peace is the great need of the heathen world.

In conclusion—if it be true that "money talks," then, as some one has suggested, "a dime whispers, a half-dollar talks, and a dollar shouts."—Condensed from the "*Missionary Review of the World*."

## Methods Which Have Brought Steady Increase of Funds

By Lavinia F. Pond, Treasurer Jersey City Presbyterial

MY method for "increasing the supply" in our Jersey City Presbytery is by keeping "continually at it" with the local auxiliaries.

This year, when I sent to each auxiliary treasurer my usual fall letter of greeting, containing information regarding our special objects, suggestions and recommendations from the Woman's Board, and offers of help in their work for the coming months, I obtained sufficient copies of the August HOME MISSION MONTHLY, containing Miss Fraser's article, "Between Friends," to cut out and enclose in each letter.

### AN OFFICIAL REMINDER

Every year, for some time past, I have prepared and sent to all auxiliary officers an "Of-

ficial Reminder" for the year. This year we have tried to unite the work of the Home and Foreign Presbyterial Societies more closely, and to that end the Foreign Treasurer and myself, with helpful suggestions from our two presidents, got out the "Official Reminder" and sent it in May to every auxiliary officer. I took up each item in this and emphasized it in my informal report at our joint semi-annual presbyterial meeting.

### FOLLOWING UP A CONFERENCE

Last spring, after both annual presbyterial meetings had been held, the Foreign presbyterial treasurer and I called a meeting for conference of all the auxiliary treasurers, at which we discussed very frankly and informally ways and means, existing conditions and difficulties in the

various local societies and how to meet them. We all felt that it had been a very helpful and suggestive meeting, and I have already begun to see results therefrom. In every case where the treasurer, or a substitute, was not able to come, I afterwards wrote a personal letter to the treasurer of that society, telling about the meeting and giving what I considered the most helpful suggestions offered at the meeting.

#### BUSINESS METHODS

One result of the conference was the printing of a blank for the use of our local treasurers which we, and I think *they*, find very helpful in expediting our treasury business these busy times. I feel that it is the close, personal touch which the presbyterial treasurer has with the local society, through its treasurer, and the knowledge of the conditions and needs of the individual society thus gained, that makes it possible for her to be of real help in stimulating the grace of giving throughout the presbyterial organization.

#### KEEPING "CONTINUALLY AT IT"

Each fall I supplement the work of the Woman's Board by sending to each of my local treasurers a sample copy of the Thanksgiving program for the Sunday schools, asking them to look it over carefully and then hand to the Sunday school superintendent with a recommendation that it be used. I rarely send out a receipt without enclosing a timely leaflet or item of information regarding the object for which the money was sent, and I constantly pray for God's blessing and help in this treasurer's work.

For three years past our presbyterial has made a steady, though not large, increase in contributions, and I hope we may never take a step backward. One thing that I should like to do in my capacity of presbyterial treasurer would be to visit each of the auxiliaries once a year and present the needs of the treasury personally instead of sending a letter to be read to the societies. I think it would be a helpful method of procedure if presbyterial treasurers could follow it out.

## Honorary Members

The following synodical, presbyterial and local societies carried out the action of Annual Meeting by creating Honorary Memberships before Home Mission Week last November:

#### SYNODICALS

Michigan, Mrs. J. K. Mitchell, President.  
New York—Mrs. G. C. Yeisley, President.

#### PRESBYTERIALS

Carlisle, Mrs. J. W. Sharpe, President.  
Erie, Mrs. D. F. Defenderfer, President.  
Buffalo, Miss Kate E. Putnam, President.  
Cleveland, Mrs. E. C. Higbee, Acting President.

#### LOCALS

Sumner, Ill., W. M. S., Mrs. G. W. Cooper.  
Wicomico, Md., W. M. S., Miss Laura Brenizer,  
Miss Bertha Harlan.  
Shrewsbury, N. J., Y. P. S. C. E., Miss Olivia Borden.  
Geneva, N. Y., North W. M. S., Mrs. William W. Hopkins.  
Auburn, N. Y., First W. M. S., Mrs. William H. Hubbard.  
New York, N. Y., Fifth Ave., W. M. S., Mrs. Hugh O'Neill, Caroline Craig Darlington.  
Carlisle, Pa., Second W. M. S., Mrs. George Norcross.

## A Creed for Missionary Societies

By Mary A. Vale

1. *We believe that we are co-workers together with God.*
2. *We believe that there should be a missionary society in every church organization.*
3. *We believe the church is a missionary organization, therefore **every** member should be a member of the missionary society also.*
4. *We believe that our Lord expects the women to do their part in the spreading of the Gospel, as His instruction was to "go," "tell."*
5. *We believe this responsibility should rest equally upon **all** Christian women, not upon a small portion.*
6. *We believe that each member should have a moral responsibility regarding financial matters, in the **prompt** payment of dues, pledges and free will offerings.*
7. *We believe that in order to give loyal adherence to the plans of work provided by those in authority, we must be **informed** in regard to the needs of the fields and the results already accomplished.*
8. *We believe that there is no better way to obtain this information than to subscribe for the women's missionary magazines and read them, also the other literature published by the Boards.*
9. *We believe that our workers and their work should be faithfully remembered in our prayers, and that the Prayer Calendars are an efficient aid to that end.*
10. *We believe that through earnest prayer and thorough knowledge of conditions, the gifts to the treasury will be largely increased.*



# Advice from Successful Treasurers

## FIRST STIMULATE INTEREST

**T**HE surest way to increase the gifts to missions is to stimulate the interest of societies in the objects to which they are giving.

During the year I have endeavored, in addition to the regular correspondence in connection with receipts, to write to all the smaller societies, giving them news of the field and enclosing literature bearing upon the objects to which their money was pledged.

This past year has been a remarkable one for Home Missions in Erie Presbytery. The gifts in money amounted to \$10,370 with an increase in missionary interest quite in proportion to the advance in money. A good number of our societies are keeping to the equal quarterly payment plan, realizing the need of prompt and systematic giving, and thereby saving their portion of the interest on borrowed money in the New York office. We are glad that the work is unlimited and that we dare hope for bigger, better things this year than we have ever had in the past.

MARY R. CRAMP,  
Erie Presbyterial Society, Pa.

## OBSERVE THE BUSINESS SIDE

In carrying on any work, there must be a "business side" to it, and it is that side of the work which strongly appeals to me. After a pledge is given and a certain amount promised, it is the business of the society making the promise to see to it that the money is forthcoming at the specified time. Whenever I have the opportunity of speaking to an auxiliary society, and also each year at the presbyterial, I urge the women to make themselves familiar with the wishes and recommendations of the Board, feeling sure that its members, with their broad knowledge of localities and environment, will use the funds to the greatest advantage. I also urge that they give regularly and systematically, that they fulfill all pledges, and that they give to the General Fund—telling of the latter's impor-

tance, work, and needs. I remind that various organizations should send their money for the objects assigned such organizations. Sometimes when the money is not so designated, I send a note of inquiry and suggestion. In this particular line I see great improvement, for, after all, it comes back to the old, old story that the more either an individual or a society knows of the work of missions, the more intelligent and greater the gifts.

One thing more I strongly urge upon each society: that it is in honor bound to contribute to the Presbyterial Contingent Fund. As a purely business proposition, no organization can be run without expense, and it is not honest for some to shirk their responsibility and leave others to make up the deficit, or else leave the treasurer to be humiliated by receiving bills for which the auxiliaries have not provided payment.

But I believe I have left the naming of the biggest factor until the last and that is, that over and behind us all is the faithful, watchful care of the presbyterial president, always on the alert, watching, urging, encouraging, each society in the presbytery.

MARY WILLARD SUYDAM,  
New Brunswick Presbyterial, N. J.

## DO METHODICAL WORK

Four things have helped in our presbytery to increase the gifts from local societies.

First: Personal letters from the presbyterial president, secretary and treasurer to the corresponding officers in local societies.

Second: Visits from presbyterial officers to the societies where need of explanation or inspiration is felt.

Third: Conferences of treasurers at presbyterial meetings where questions may be freely discussed and suggestions made.

Fourth: Very definite apportionments to each society, with special pleas for General Fund or special work.

ISABEL W. COOPER,  
Ft. Wayne Presbyterial, Ind.

# Memorial to Mrs. A. R. McFarland

## RESOLUTIONS OF THE WOMAN'S BOARD OF HOME MISSIONS

In the early days of the history of the Woman's Board, no name was more widely known than that of Mrs. A. R. McFarland, the first missionary sent out by our Board, and in no field was the interest in the work and worker greater than that which centered in Alaska and in our pioneer missionary in that far distant Home Mission field.

With a spirit of consecration and devotion to the Master's cause, which enabled her to overcome obstacles that would have disheartened a less earnest worker; with a physical courage that unflinchingly faced absolute danger to life, and with a faith which to her was the assurance of the fulfillment of His promises, she established a Home at Fort Wrangell for the protection and education of Alaskan girls, and thereby laid the

foundation on which we, her co-laborers, are still building.

The later years of Mrs. McFarland have been necessarily periods of inactivity, yet her interest and prayers have never failed in the cause of missions.

We record, therefore, our earnest appreciation of her services as a missionary, and of all she wrought for the regeneration of the Alaskan youth, and to our Heavenly Father who has called this faithful worker to Himself, we render praise and thanksgiving that she was in His gracious providence led to Alaska and was permitted to sow the seed which now bears fruit to His honor and glory.

Committee: { MRS. J. F. PINGRY  
MRS. W. E. HONEYMAN  
MRS. FLEMING REVELL

# From the Secretary's Desk



JANUARY is the time for local workers to arrange prayer topics for local prayer circles—see the leaflet “Vitalizing our Societies.” The object is to develop greatest possible liberty in management of prayer circles, use of the cards for individuals and selection of prayer topics for circles. The plan necessarily is suggestive and broad; all details are to be worked out by leaders of circles; *nothing in the whole plan is arbitrary.* “Local members” may sign the cards or not, as they choose; may return them to the New York office or not, as they choose; may alter the wording on the card. The expressions of loving commendation which have come from far and near show that this suggestive plan is what many of our women have been longing for.

Presbyterial corresponding secretaries were asked to fill out the *buff colored* mailing card and forward it to their synodical secretary by January 1st. Please do so at once. The synodical secretary will send the *blue* mailing card to the Board by January 12th, but is dependent for information upon the presbyterial secretary, who in turn must have definite word from local auxiliaries. While reports of spiritual growth can never be exact or complete, it is an encouragement to know what others are trying to do. Hence a summary will appear later.

January is also the month to begin planning definitely for observance of the Interdenominational Day of Prayer, Thursday, February 27th. Apply to headquarters for programs and suggestions.

\* \* \*

A most hearty welcome is extended to the two new synodical societies organized this fall, Arizona, formerly a part of the Synod of New Mexico, and New England, formerly a portion of the great Synod of New York. As the president, Miss Gilchrist, and most of the synodical officers of New Mexico live in Arizona and graciously consent to continue in office for Arizona Synodical, the New Mexico Synodical is in reality more nearly a new organization in all except name than Arizona, for here the officers are new to the work. A most cordial welcome is extended to all these officers, with Mrs. A. M. Thomas, synodical president. Mrs. J. A. Aldrich, our field secretary, was present at both meetings and has since visited extensively among the societies.

The *New England Synodical Society* was organized in Boston at a meeting held at the same time the new synod met. The presbyterial president of Boston, Mrs. William D. McKisick, is synodical president of the new society. This is composed of four presbyterial societies, each preparing to do a strong, aggressive work, with a full complement of capable officers.

*Tennessee Synodical Meeting* was characterized by a spirit of consecration, devotion and love for missionary work. It was a matter of keen regret that the president, Mrs. John M. Gaut, insisted upon the acceptance of her resignation, for she has long been the recognized

leader in Tennessee. Mrs. T. A. Wigginton, the new synodical president, has back of her a strong body of earnest, prayerful women, who will heartily strive to advance all lines of missionary endeavor.

*Baltimore Synodical* was held in the beautiful Church of the Covenant, Washington, D. C. All hearts rejoiced because the beloved president, Mrs. M. V. Richards, after many months of enforced absence, was present and presided in her own strong, capable manner. Mrs. D. E. Waide, of New York, represented the Board and delivered a brilliant address.

*Michigan Synodical* met this year at Cadillac, in the northern part of the State, and was most cordially entertained. The reports were exceedingly interesting and revealed hard work and careful planning by Mrs. J. K. Mitchell and her associate officers. A printed financial statement and statistical summary of organizations is exceedingly interesting and will prove of great value for reference. Mrs. William Bryant, for many years corresponding secretary, resigned and is succeeded by Mrs. H. L. O'Brien. The Board was ably represented by Miss Petrie.

*Montana Synodical* meeting at Deer Lodge was fortunate in having Miss Upham to present the work of the Woman's Board, and joyfully reports seventy-eight more members this year than last. Each presbyterial was authorized to secure the new cloth map and pass it around, in the hope that the local societies would then buy one. A lady from—, who had been planning to attend the meeting, at the last moment was obliged to give up the trip, but she sent the \$25 her railroad ticket would have cost to her local society as an *extra gift!*

*North Dakota Synodical* pledged to try to raise one dollar extra per member for Home work as well as for the China Fund. In this synod, the Presbytery of Bismarck has only twenty-three churches and nine ordained ministers, but has *twenty-five* societies, *seven* of which were new last year largely owing to the efficient work of Mrs. Myers. Oakes Presbyterial has five new societies, Pembina three. One pastor's wife in Mandan organized three new societies in one church.

*Iowa* reported increase in almost everything. Sioux City enjoyed a Post Synodical Conference led by two presbyterial presidents and it proved wonderfully helpful. A splendid talk on literature was most graphically illustrated by a young woman dressed in HOME MISSION MONTHLY covers—cap, cape, sleeves and apron, all gave a very pretty effect. Miss Upham represented the Board.

*Texas Annual* meeting at Amarillo was reported by those present as the “best yet.” Next year the synodical will be held at Waxahachie, where is located Trinity University with over two hundred girl students, thus affording a splendid opportunity of advancing student work. “This good synodical meeting has strengthened my faith in prayer. At nine o'clock every morning we women from far and near prayed for this meeting, and it was a blessed occasion.” Mrs. Guy S. Davis represented the Board.



California met in the beautiful new First Church of San Francisco and most cordial entertainment was provided for all guests. For the first time in its history all presbyterial presidents were in attendance, together with most of the presbyterial secretaries and some young people's secretaries. A most interesting evening Rally of Young People was preceded by a supper served to over a hundred delegates from various organizations of young people.

Oklahoma had the largest and best meeting in its history; there were present about one hundred delegates and a helpful, prayerful spirit characterized all the meetings. Mrs. Knott was made an Honorary Member of the Woman's Board and the Synodical Thank-Offering of over \$100 was divided equally between the Finks Memorial and the China Fund. Mrs. Davis represented the Woman's Board at this meeting.

Pennsylvania Synodical meeting was memorable in many ways. The touching memorial service for the beloved president, the late Mrs. Charles L. Bailey, and also for Miss Ayers, for many years a faithful synodical officer, was a new call to consecrated service. The society

voted to raise \$10,000 for the Bailey Memorial, \$2,000 of which will go to the Freedmen's Board for a permanent scholarship, the balance to the Woman's Board for a Memorial to be designated later. The National President, Mrs. F. S. Bennett, attended all the sessions, delivered an inspiring address at the evening meeting and gave wise counsel on all executive questions.

Arkansas Synodical met at Rogers with an attendance more than double that of last year and with each of the four presbyterials organized with a full corps of officers. The synodical president, Mrs. R. T. Phillips, has been indefatigable in stimulating interest by personally doing much visiting and writing many letters, and has been largely instrumental in organizing two presbyterial societies and eighteen auxiliaries. A bright future awaits our sister in the beautiful Southland!

Illinois reports one of the very best synodical meetings ever held. It was decided to publish a Synodical Quarterly. California, Colorado, Nebraska and now Illinois have local missionary publications. Mrs. Gildersleeve represented the Board at the Illinois meeting.

JULIA FRASER

## Study Classes, Bands and Cradle 'Roll Tens

By Mary A. Gildersleeve

A VISIT to seven synodical societies has impressed the writer with the fact that there is an increasing interest manifest in mission study classes, that many of the societies are recognizing the fact that it is quite time more aggressive plans were made for the development of young people's work, and that the only effective way to further all lines of work is through the vitalizing power of prayer.

In two of the synodicals visited, Mrs. A. L. Berry of the Northwest Board gave in the four devotional hours a practical exposition of the Gospel of John, emphasizing the thought that He "has chosen you and ordained you that ye should go and bring forth fruit and your fruit should remain, that whatsoever you shall ask of the Father in my name He may give it to you." Chosen and ordained for intercessory prayer was the gist of the message.

Whether the increasing interest in mission study classes is due to the subject of the study book this year will be proven later. Certainly "Mormonism, the Islam of America" has awakened the women of our Church to the necessity of being informed on this vital subject.

The majority of the synodical societies visited appointed special mission study secretaries whose business it is to see that every presbyterial society does effective work along mission study lines this coming year. Presbyterial societies were also urged at the synodical meeting to appoint mission study secretaries in order that the local work might be developed. We have a record of 163 classes in women's missionary societies during the two months from September to November, as against 188 for the whole of last year, and we recognize the fact that there are many mission study classes that have not been

reported. We would appreciate very much if all study classes in women's societies would report to this office in order that we may have an accurate record and know just how much enthusiasm for mission study work is developed through these organizations.

To allay the fears of those who look upon a mission study class as a prodigious undertaking, at one synodical society a mission study class was illustrated. Seven or eight young ladies gathered around the table while the leader proved that a mission study class is a real means of entertainment and mental development as well as an inspiration to larger missionary work.

### BANDS

In one synodical society a definite recommendation was made for larger plans for young people's work. It was recommended that there be a synodical young people's secretary devoted entirely to Christian Endeavor work and Sunday school work, that another secretary have full charge of bands and cradle roll tens. It was also urged that every local society should appoint a vice-president to be responsible for the "mothering" of the Christian Endeavor societies and another vice-president to be responsible for the organization and conduct of bands and cradle roll tens; and that where there is difficulty in securing a leader this vice-president shall have associated with her a committee who will see that a leader is provided each month for the mission band until a permanent one can be secured.

In a number of mission bands the delightful mission study books which have been provided for them are being used quite generally. It was really surprising to find how much is being done to promote mission study work in bands.

## CRADLE ROLL TENS

"Mother, when does my missionary society meet?" was asked by a two and one-half year old member of the Cradle Roll Ten of Webster Grove, Mo. One can readily see that instilled in this little one is the love for missions and we will look for leadership in her later.

Great should be the results this coming year as the women of our church are uniting in quiet and prayerful consideration of the need of vitalizing societies [through prayer, of giving time to definite consideration of the great field, of enlarging the borders through the development of young people's work.

## Mission Study Outline

By Mrs. D. B. Wells

### "MORMONISM, THE ISLAM OF AMERICA"—CHAPTER IV

**I**N discussing this chapter, which covers the most vital topic of the whole subject, great care should be exercised to make very clear and emphatic certain points.

First: The deceptive use of words and phrases in all Mormon teaching intended for Gentiles. It is a common experience to have people say, "I cannot see what is wrong with their teachings. They sound all right." Herein lies their most insidious and successful approach to uninformed people. Therefore, show clearly upon their own written authority what is the real meaning they attach to words and phrases which the Christian world understands altogether differently.

Second: Many of their more objectionable and most binding doctrines are entirely omitted from their literature intended for general circulation among Gentiles, and are not mentioned in their teaching and preaching in Gentile communities. Only an incomplete and partial idea of these doctrines is ever conveyed. The *meat* of it all is sedulously held in reserve until the new convert is supposed to be able to bear it. By this means again the uninformed and unsuspecting are trapped and led forward, step by step.

In these two points lie the menace and the danger to tourists and convention visitors. They receive courteous and gracious attention; are given abundant literature, deceptive because of double meaning and omission; and they come away feeling that all anti-Mormon criticism is either wholly false or greatly exaggerated, and that there is not much radically wrong with them after all.

The Mormon Church well knows the value of such a course of action, and considers money spent in entertaining to be money well invested. Witness its attempt for a number of years to secure the annual meeting of the National Educational Association, the largest body assembling annually in the United States, composed of the intelligent, thinking part of any and all communities. They have secured that Convention for 1913. Think of the widespread effect of the failure of so large a body of people, coming from all over the United States, to understand the real nature of this hideous, phallic religion. (Go look up the word *phallic* if you do not know just what it means.)

Would it not be worth your while, after you have studied this chapter and the next one, to unite with the other missionary organizations in your community in a definite effort to inform the teachers of your town of the real facts concerning Mormon doctrine and life? Forewarned is forearmed, you know.

In your study, supply your society with some pro-Mormon literature that you may verify for yourself the statements of their real doctrine. At least have a copy of "The Book of Doctrine and Covenants," fifty cents; of "The Key to Theology," twenty-five cents; and of the "Catechism for Children," fifteen cents. See p. 183 of the text-book as to how to get them. The catechism is especially clear on some points from pp. 8 to 33; yet is also misleading in its use of expressions common to Christian teaching.

Take time to show from these Mormon books that they do actually contain just such teachings as Dr. Kinney tells of in the text-book. Too many otherwise intelligent Christian people are still either ignorant or incredulous when these pagan doctrines are attributed to the Mormon Church. Out of the mouths of their own prophets let them be convicted.

Get anti-Mormon pamphlets from our own Board; and from the Utah Gospel Mission, 1854 E. 81st St., Cleveland, Ohio. Send a dime to the latter and ask for the two leaflets, "The True Mormon Doctrine" and "The Private Doctrines of Mormon Theology."

We need to make a profound impression in the study of this and the next chapters. The reason Mormonism is allowed to continue, in increasing power is that few people know its actual character. Never before have we had such an opportunity to inform and impress not only the members of the missionary society, but the whole Church and the whole community. We shall be indeed blameworthy if we let slip this opportunity without results. But this means work, effort, and some slight expenditure of money. But reach out. My experience is that people are ready and desirous of hearing the truth, and are profoundly moved by it. Get up some public meetings. Invite especially the teachers and the men. Have literature to distribute. Be courageous in your presentation of facts. It is not easy to discuss in public some of the most needed topics. I freely admit this; but you can appropriate the promise, "I will be a mouth unto you."

Both Dr. Kinney and the text-book supplement have so well planned this chapter that no society need find any difficulty in presenting it. Indeed there is such an abundance of material and of vital topics that two meetings might well be devoted to their discussion.

Only be sure to have courage; to investigate thoroughly; to realize the supreme importance and value of the opportunity; to expect and secure results.



An effort was made to cancel the debt of the Woman's Board by Home Mission Week, November 17-24, 1912, under the action of Annual Meeting taken at Louisville, Kentucky, last May, whereby each member of an auxiliary society be asked to pay fifty cents. The effort did not result in the cancellation hoped for—\$13,998.01 of the \$56,805.94 being received. Shall we continue our effort until the close of the year in March?

DORA M. FISH, Treasurer.

## Young People's Department Notes

M. Josephine Petrie, Secretary

### "INCREASING THE SUPPLY" FROM OUR YOUNG PEOPLE

**H**OW? I. A higher objective. We are too content with ourselves, stay "where we are put," give the same service year after year.

II. *More societies and increased membership.* Did you hear the reports on young people's work at synod and synodical meetings last fall, and these statements: "386 churches in this synod and 130 young people's organizations"; "750 churches and 325 young people's organizations including mission bands and young women's societies"; "282 organizations of young people in our synod and no contribution for Home Missions"; "422 churches from which no contributions for Home Missions were received from the young people"; "887 churches in our synod and no report on any line of young peoples' work from 317 of them"? These are but a few quotations from fall reports. Where is the "interested woman" in the 422 churches of one synod and in the 570 of another? The fickleness of the older generation is reactionary and spreading to an alarming extent among the young people—this eagerness for "something new." During the writing of this paragraph, word comes of three Intermediate Christian Endeavor societies having disbanded to reorganize as "Camp Fire" groups.

The work of this department has not been to promote new organizations, but to cultivate for Home Missions the societies already in existence. Nevertheless, few of the active young people's secretaries go through the year without efforts to bring to life the slumberers and to form new societies where little thought is given the young people of a local church.

Tried plans will suggest to the mind of the reader methods by which contributions from young people and Sunday schools may be increased. The Minneapolis Presbyterian Society is endeavoring to aid Sunday schools in their missionary efforts through the appointment of six interested women, each one responsible for five schools, all working with the Sunday school secretary. Their objective, as stated in a circular letter, is as follows:

1. Every superintendent definitely presenting missions in the general program of the school, either by prayer, or song, or allusion, every Sunday.
2. Every teacher making in some way the missionary application in every lesson.
3. Every pastor giving frequent, brief, bright missionary talks to the school.
4. Missionary offering at regular times.

There is always the appeal to the superintendent for young men and young women who will give themselves for a definite work on the mission field.

### THAT PITTSBURGH "BRANCH" AGAIN!

You have seen the real estate sign—"Watch A—grow?" Well—watch the Pittsburgh "Branch" grow. It could not do otherwise. Consecrated, interested and enthusiastic officers "promote" two splendid rallies for the young people each year where the roll is called, a banner given for the largest attendance, and a good program for the two sessions assured. The Rally for Juniors and Bands is held in October, and the last one was attended by the secretary of this department. Over 800 lively boys and girls with their leaders make an inspiring audience, and the visitor gained much more than she gave. The children were surprisingly quiet. The greeting and response were given in rhyme by a boy and girl; the Scripture read by a boy; there were messages from the missionary fields toward which the children contribute; two or three exercises (one of them by *Over Sea and Land*), and three addresses—one on China, one on the Freedmen and one on their Home work. And the luncheon! The "Branch" contributes a portion of the expense, a contingent fund being provided by a small contribution from each organization connected with it. The rest is cared for by the women of the church in which the meeting is held. For this occasion they provided 2500 plain sandwiches, and 1000 of brown bread, 2 barrels of apples, 1000 pieces of cake and an equal supply of ice cream. Coffee was prepared for 175 leaders. The water was in large bottles where the children could help themselves. It is no wonder the children look forward to this gathering all the year, and that the secretary reported thirteen new societies.

With our Sunday schools far behind last year in their gifts for Home Missions, we look to all the women of the churches to aid right now in a full observance of the Washington's Birthday celebration in all Sunday schools. The sample programs have been sent to superintendents, but we must depend on your loyal co-operation in urging the offering. If your interest is only to record the gifts, remember that the sum total from Sunday schools is divided equally between the Board and Woman's Board, although the Thanksgiving offering should go through the presbyterial treasurer and the one in February should be sent to the treasurer of the Board, Mr. H. C. Olin, 156 Fifth Ave., N. Y. We do not begin this work early enough. Lay plans at the spring presbyterial meetings for the next Thanksgiving program. Half the orders for the recent program came during the last two weeks, and nearly 10,000 Sunday schools disregarded the call!

# Hints from a Successful Secretary of Literature

A PLAN tried last fall for increasing the number of subscriptions to the HOME MISSION MONTHLY proved to be a great help. Our presbytery is divided into five districts, consisting of from six to eight societies. Each holds a meeting in October and since I have held the office of presbyterial secretary of literature I have attended these meetings with a good display of literature and presented the cause of the magazines. Last fall I prepared a list of the societies of these districts, stating the number of members and number of magazines taken in each society of the district, and read this list at the meetings. This showed that the district containing the largest membership—three hundred members—had the smallest number of subscriptions. The effect of the reading was startling, and had no doubt something to do with the large increase reported from that same district in the spring. A good way to keep this before the women would be for the local secretary of literature to

give reports to the society as to the number taken in the society.

Another method I have adopted is to refer the women to the magazine when they write to me for help on the topics. I send them literature that is on hand and tell them to look in the HOME MISSION MONTHLY for late news from that field. Our presbytery made the largest increase in subscriptions in the synod of Ohio.

MRS. W. S. VALE

HOME MISSION MONTHLY SHARES for the Finks Memorial are coming in daily and it is interesting to note the States so far having largest representation. It would seem that the "far-aways" are taking greatest interest. Texas is in the lead. In an early number of the magazine we intend to publish a list of shares already received. Does your society wish to be in the first published list?

## Changes at Headquarters

WHEN in 1907 Westminster Guild work was first undertaken by the Woman's Board of Home Missions, the administration thereof was placed in the hands of Miss Petrie, Secretary of Young People's Work; for nine years Miss Petrie carried this responsibility in addition to the work already in her department—that relating to Christian Endeavor and young people's societies and Sunday schools. As the number of Westminster Guilds increased, a new adjustment was found necessary and in November, 1911, Mrs. Dwight E. Potter came to "156" to take charge of work among young women. Very shortly after Mrs. Potter had begun this work there came to the Woman's Board from the Women's Board of Foreign Missions of New York a proposal that the two bodies unite in sharing a part of Mrs. Potter's time, which part should be devoted to specific student work, visiting schools and colleges and interesting Presbyterian young women in the mission work of their own church as done both in distant lands and in their own country. The latter work was increased when the Philadelphia Board also asked to share the services of Mrs. Potter in the student work. The possibilities of this new service have been found to be so great that it has been agreed that on January

1, 1913, Mrs. Potter shall be freed from the Westminster Guild work to devote her time exclusively to student work, under these two Foreign Boards and the Woman's Board of Home Missions. Thus will Missions go to the young women as the great object to which their lives may be given, and the separation into Home and Foreign shall be, not in spirit, but for the purpose of administration.

By this change, Westminster Guild work was left without a head. However, the year had brought other changes at headquarters: the formation of the Presbyterian Department of Missionary Education had erected a new agency for the care of mission study classes, and for the further education of the young people of the church. This had relieved the pressure in the Young People's Department somewhat, though still leaving a great amount of work. Yet it seemed possible because of the changes to return Westminster Guild work to its original home and to the care of its first leader at headquarters, Miss Petrie.

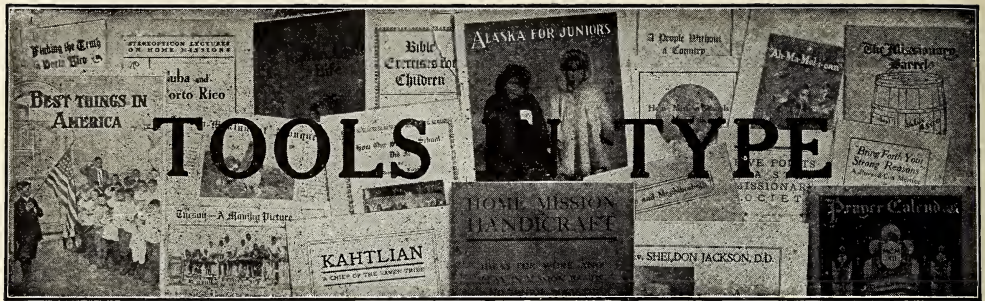
After January 1st, therefore, correspondence on this work will be directed to her; seconded by a willing and able committee she will continue and develop this work.

M. KATHARINE BENNETT

*The Finks Memorial Fund for the erection of a girls' dormitory in connection with Wasatch Academy, Mt. Pleasant, Utah, is still incomplete. \$16,706, now in bank, will not erect a building suitable in size for the needs of the girls who are waiting to enroll as boarding students at Old Wasatch. If your society has already sent a gift in memory of our beloved Mrs. Finks, but has on hand an amount of money in excess of all pledges, will you not add it to any contribution you may already have made toward the Fund, in order that the Memorial building may be erected in the spring?*

DORA M. FISH, Treasurer.





By S. Catherine Rue

**G**REETINGS and best wishes to all secretaries of literature for another year of good results in disseminating information about the field of Home Missions! If this world is to be won for Christ we must be most active in our own homes and communities so as to stir up the minds of Christians in our homeland.

Finances are figured in January programs. Tell us how we may help with literature to strengthen your financial situation and we will co-operate to the extent of our ability.

Some excellent *progressives* have been discovered among our local secretaries of literature. One who heard that a neighboring secretary sold 83 copies of the Prayer Calendar in her church last year said: "You may send me a hundred, and I will do my best to dispose of them. If I find it impossible I will return unsold copies within the required time." Should not such a spirit receive hearty commendation? How many others will try to increase sales of the Calendar this year?

The new program for the Day of Prayer, which occurs February twenty-seventh, will be ready in good season. Its price as usual will be 8c. per dozen, 50c. per 100 copies, and it is hoped it will be used by every missionary society and especially by those in which prayer circles have recently been formed. Send for it early so as to make careful preparation for this meeting.

Have you distributed the leaflet entitled "A Little Argument with Myself" to each member of your society? You may have it without charge.

When rendering the regular monthly report at the January missionary meeting, secretaries of literature should emphasize the renewal of all unrenewed subscriptions for the HOME MISSION MONTHLY and *Over Sea and Land*, the Prayer Calendar at 10 cents per copy, and the attractive twelve-leaf calendar entitled "All the Year Through" at 10 cents.

Our best sellers during this past month have been:

Map of North America, cloth, 7x7 feet .....	\$2.50
Praise Meeting program—"All the Day Long" .....	.02
	\$1.00 per 100
Mormonism, the Islam of America . . . pa. 30c. ....	.50
and all leaflets for supplemental study.	
Under the Prophet in Utah. .... clo. ....	1.00
Impersonation of "Cindy's Chance" .....	.25

Indian stories are usually interesting to young and old alike. The following list of good ones will permit a choice for February programs:

	Each	100
One Little Injun .....	\$0.05	\$3.00
Painted Pony Canters Softly .....	.05	3.00
The Navajo Medicine Man .....	.01	.75

Tsionalah .....	Each	100
Indian Progression .....	\$0.01	\$0.75
Ah-ma-mel-con .....	.02	1.50
Papago Missionary Journey .....	.05	4.50
Indian Child Life .....	.05	3.00
Bah-he .....	.10	8.50
	.05	4.50

To the many friends who pay postage on literature sent them for gratuitous distribution we wish to express special and sincere thanks. Our publications are all issued to meet demands that have been made and to help our organizations to do more efficient work for the great cause of Home Missions. Much time and thought are expended upon their preparation before the last outlay for printing is made, and we are particularly grateful for the spirit of appreciation that leads many of our patrons to make some material return for the help we are trying to render. The small sums received for postage make a good aggregate at the end of the year, and we say "Thank you" most heartily.

Here is a suggestion for presbyterial secretaries of literature who wish to dispose of leaflets remaining unsold after presbyterial meetings. One secretary who this year carried home unsold leaflets secured the co-operation of her own local secretary of literature and placed them on display in her own society. She writes: "Our women were glad to see them and bought some. One said it seemed like having a little of the presbyterial meeting brought to them." Presbyterial secretaries of literature located in cities where several churches are within easy access might readily dispose of all left-overs while they are fresh and new. They could incidentally become acquainted with their local officers and learn how to help them in their work, too.

### Over Sea and Land Suggestions

The leaflet, "Helps and Suggestions for Secretaries of Literature," prepared by *Over Sea and Land*, has been of great assistance to those who have availed themselves of the advice given therein. Secretaries, also Sunday school superintendents and teachers, should not lose sight of the fact that an immense amount of good can be accomplished through putting into the hands of the children of the Sunday school this little magazine, suited to both primary and infant classes. It is wonderful what enthusiasm the children show about getting new subscribers when methods are properly directed by some adult.

Samples for anyone who will help in gaining the desired 10,000 new subscribers for *Over Sea and Land* will be sent free on application to Room 1114, 156 Fifth Ave., New York City.

## A Local Plan that Pleases

OUR society is divided geographically into twelve districts. The work of each district is in the hands of a chairman appointed by the pastor in counsel with the cabinet of the woman's society. A general chairman of districts and a vice-general chairman are elected by the society and are members of the cabinet. If extra money is to be raised, a certain sum is designated for each district, the amount in proportion to the strength of the district. If there is a threatened shortage in missionary pledges at the end of the year, the amount is apportioned to the different districts and each expected to do its part. And they do it. The first Friday of each alternate month we have what we call the business meeting and general district reception. At this meeting all the business of the whole society is transacted and a social hour follows. All business, except minutes and treasurer's report, is excluded from missionary meetings.

You notice we have but one society in our church for all the older women's activities—a church of about thirteen hundred and fifty members. In each district we have a "collector" whose duty it is each quarter to approach new women who have not pledged or those who have pledged but not paid, and labor with them.

Last summer each woman was asked to earn one dollar during the two months when there were no meetings and to bring the dollar and the story of its earning to the September Rally so we would have our quarter's money for the Board. We borrow the money ourselves any quarter when we fall short, rather than hamper the Board with a shortage.

LIDA D. ROBINSON,  
Colorado Springs, Colo.

### A THOUGHT FOR THE MONTH

*"We need to watch against a grudging service, as Satan is ever trying to get in the word 'duty' instead of 'delight' in giving to the Lord."*

Do we really, as a synodical, know anything about sacrificial giving? Some few of us, we know, really do, but how about the great majority? Aren't too many of us satisfying our consciences with ten cents per month and feeling that this sum discharges all of our obligations to this great cause of Missions? Let us individually search our hearts, our incomes and our expenditures and see in how far our money is really consecrated to God. Then let us ask ourselves if we cannot increase our gifts for the hastening of the Kingdom of our Lord in America, in China and in the whole wide world.

While the financial strain may be great, it can be met and overcome by a correspondingly great effort; let us not rest until this effort has been made and the result reached.—*Evelyn Hensley*, in the "Colorado Quarterly News Letter."

## Program for February Missionary Meetings

### TOPIC: AMERICAN INDIANS

**Song**—"Ye Servants of God, Your Master Proclaim."

#### Opening Prayer

**Scripture**—Have seven ladies prepared to recite these references, consecutively, thus bringing to mind our duty and responsibility to the

I John 14: 15 (Revised version.)

N Heb. 11: 1

D Psalms 34: 14

I I Cor. 13: 3

A John 15: 4

N II Thess. 2: 16, 17

S Col. 1: 11

**Reading of minutes** and transaction of other business.

**Three-minute talks** on each of the following:  
Needs of the American Indians—

#### I—PHYSICALLY

Greater medical care and instruction to counteract dangers of development of the "white plague" and trachoma lurking in their present-day habits and environment. (References suggested—"Health and Sanitation" in "Native Indian" Feb. '10, from Home Board; editorial in HOME MISSION MONTHLY, Feb. '09).

#### II—MORALLY

Encouragement in their longing for enlightenment; enforcement of laws in prohibition States; enrichment of their lives by contact

with men and women of noble character. (HOME MISSION MONTHLY, Feb. '09, p. 86; Feb. '12, p. 100.)

#### III—SPIRITUALLY

The help of Christian people, "by prayer, by influence, by money, by supplies."

Consecrated volunteers—for life service—to carry the message of hope and salvation to their many thousands yet in ignorance and sin. (Leaflet, "Tsigonalah," one cent, Woman's Board.)

**Solo**—Selections from "Native Indian Melodies." (Ten cents per copy, Woman's Board.)

#### Present Status of the Indian:

Not "dying off" as oftentimes supposed; many features to encourage the workers on the fields; improvement in the condition and position of the women. ("Nez Perce Women, Then and Now," HOME MISSION MONTHLY, Feb. '10; "Present Indian Conditions," Feb. '12; Annual Report of the Secretary of the Woman's Board, July '12; Leaflet, "One Little Injun," five cents.)

#### Progress Toward Self-Development

"Our pupils are able to apply themselves to studies more closely each year. Especially interesting is the progress of the little children the first year they are in school."—From Tucson.

"With schools and churches our people can then take their places as citizens of our great





# HOME MISSION MONTHLY

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## Editorial Notes



**T**HAT the Indian is a dying race is no longer asserted by those well informed concerning Indian statistics. There is a lessening of numbers in certain tribes and sections of the country, but, as a whole, the Bureau of Indian affairs at Washington asserts that there are more Indians

now than when the first white man came to this continent, pioneers and early historians having greatly overestimated the number then in the country. The Bureau of Indian Affairs gives the Indian population as 304,950, an increase of 7 per cent. in the last twenty years.

¶

To be sure this is not equal to the increase of the white race which was at the rate of 22.3 per cent. in the ten years between 1900 and 1910. It is probable that with greater knowledge of means for the prevention of tuberculosis which now causes 30 per cent. of the high mortality among Indians, the race will increase in greater proportion. The astonishing death rate among them is 35 per 1000, or more than double that among whites. The changed mode of life from the transient and out-of-door existence to one of permanent abode, frequently with poor ventilation and sanitation, is a menace to health unless much needed instruction is given toward combating the inroads of tuberculosis. Superintendent Friedman of Carlisle Indian School says: "There are too few physicians in the Indian service. It is absurd to think that one physician can look after the health of a whole tribe of Indians numbering from one to five thousand members when those Indians are scattered over a territory of from twenty to two hundred square miles."

¶

"It need not be supposed that because the Indian has sold his buckskin shirt to a museum or stowed it away as an heirloom

and put on a tailor-made suit that he has vanished." These words of a leading American Indian are quoted by Arthur C. Parker, himself one of the foremost men of the race and occupying the official position of archaeologist for the State of New York. In the *New York Times*, Mr. Parker has made some exceedingly interesting comments upon the modern redskin in connection with the great conference of Indians held last October in Columbus, Ohio, under the auspices of the Society of American Indians. "Did they call themselves the new Indian?" he asks. "Not a bit of it. They proclaimed their Indian ancestry as the highest honor of which an American could boast, and said: 'We are not the new Indian; we are the same old Indian, with the same love of nature and the big open, only we have adjusted ourselves to modern environments.'"

¶

THIS second annual conference of Indians at Columbus is of interest as being closely allied to our sub-topic of the month: "Progress of the Indian toward Self-Development." There could be no more striking evidence of this forward movement than a consideration of the personnel of this conference. There were included Senators, Congressmen, teachers, farmers, lawyers, doctors, artists, scientists and politicians of all parties, and a host of thinking men and women—all Indians, gathered together for the one purpose of considering problems in connection with the advance of their race. Dr. Sherman Coolidge, an Arapahoe Indian born in a buffalo-hide tepee in the Rocky Mountain foothills, who is a graduate of two Eastern colleges and has been for twenty-five years a missionary of the Episcopal Church, is the president of the society. Charles D. Carter, Congressman from Oklahoma and former chief of the Choctaw Council, is among the vice-presidents. Others among the leaders are Charles Eastman, the well-known Sioux physician, writer and lecturer,



Dr. Carlos Montezuma, the Apache physician of Chicago, and Professor J. N. B. Hewett of the Smithsonian Institution, a noted scientist of Indian blood who is registered in "American Men of Science."

¶

WITH a record of fifty years among the Dakota Indians, that veteran missionary, Rev. John P. Williamson, pictures in his article for these pages one of the notable contrasts of the years. An encampment a mile in diameter wherein 1000 Dakota Indians and their families gather for conference concerning the religious and moral welfare of their people! This is what now takes the place of the weird heathen rites and ceremonies in the camps of their ancestors. Nine hundred Presbyterian and Congregational Indians partook of communion at their last yearly conference, and one item of their financial report was \$5,000 raised for Home Missions, in addition to local work. It is noteworthy that of this amount 90 per cent. was raised by the Indian women. Among the subjects discussed at the conference were: "Who will save the Dakota people?" "Where are our school children on the Sabbath?" "Can churches do their work unless members read their Bibles and pray in their families?"

¶

HAVE you heard that Indians are improvident? Then take a look into the cellar of a Nez Perce housewife and come away with a changed opinion. Great rows of canned fruit make a beautiful picture. Will you count? You will find the number runs up into the hundreds. What kind, do you say? Miss McBeth answers: "Oh, every kind, but more huckleberries than anything else. These they have picked with their own hands on the mountains about twenty-five miles away. Often in the summer would we hear them passing on their ponies long before daylight, as happy as the meadow-lark by the roadside." The men lay in a supply of wood and in the autumn the cellar is full of provision for the winter. The Nez Percés are wonderfully hospitable and have much company. Evangelistic services are held in each of the six churches and visiting Indians are expected and cheerfully entertained.

¶

AN event of real importance has occurred in our mission at Jewett, New Mexico. It is the marriage of the oldest boy and girl of the school. The establishment of a Navajo

home with the background of even brief mission school training is still so much of a novelty that we linger with interest over the meagre details. Miss Boutwell writes: "Both had enough of civilization and Christianity to enable them to live in a civilized manner, and I feel that they will do so to the best of their ability. They have gone to the mountains where John has a good job with a trader and a little house where they can live comfortably. Frances has learned to sew, cook and keep house well, so that she has the making of a splendid little housewife. Her industrial work was her strong point and 'book learning' came hard to her." The Navajos have been less touched by civilization than many other tribes; thus the establishment of every Christian home marks a mile-stone in advance.

¶

WHILE in our articles of the month one worker in Idaho writes of Indians who vote, another in Arizona represents Indians in progressive condition who, nevertheless, have not the rank of citizens. Quite naturally we are lead to ask, "Just what is the status of the Indian?"

Since 1880 thousands of Indians have become citizens, many through the Dawes Act of 1887, which gave citizenship with allotment of land. The Burke Act of 1906 somewhat checked the increasing number by postponing for twenty-five years the grant of citizenship to allottees. However, even this act made provision for individual grant upon proof of competence for citizenship. There is far from uniformity in the status of the Indian. All taxed Indians are not citizens; on the other hand, all Indian citizens are not taxed. Indians of equal competence are citizens in one State and non-citizens in another. Citizen Indians are independent in one State and wards of the Nation in another, and there are numbers of variations of each of these conditions.

¶

In the marriage of Miss Florence Dilley on Christmas evening to Mr. Oscar D. Means of Langhouse, Arizona, Tucson girls lost a mother. For nearly fifteen years Miss Dilley had been girls' matron at our Tucson School, mothering her household in the truest sense of the term, as she studied their natures and requirements year after year. The marriage ceremony took place in the school chapel, with all pupils, teachers, and former workers living in the town, as guests.

Two other missionaries recently married

are Miss Prudence Clark, for many years at Chimayo, New Mexico, and Miss Jessie Rogers, for two years superintendent of our school at Jewett, New Mexico. The latter contributes an article for these pages under her new name, Elizabeth R. English, for, though she has severed her connection with the work, her heart is still very near the Navajos. We are deeply grateful for the years of service of this trio of missionaries, but do not bid farewell, for we feel that we may always count upon them as energetic workers in behalf of Home Missions.



NEARLY 50,000 copies of "Mormonism, the Islam of America" have been sold, a larger number than of any former Home Mission study book, and the publishers expect a second edition will be required. The book should be purchased, read, loaned and given by the thousands, that correct information be disseminated concerning the doctrines and practices of Mormonism, and that roused public opinion demand the adoption of the anti-polygamy amendment to the Constitution of the United States.

Mrs. D. B. Wells asks: "Do you realize how tremendously this subject is gripping people? I am amazed at the crowds who come to hear it discussed and at the impression produced." In St. Louis, Mormons distributed thousands of dodgers at the doors of the halls and churches where she spoke. They tried to pack the audiences and made all manner of threats showing their objection to close study of their religion.



THE annual meeting of the Council of Women for Home Missions was held in Chicago in December and Western women

gave a hearty welcome. Every woman of every denomination should rejoice in this growing association of interests among Protestant women. At present the principal work of the Council is conducted through its committees, one of these being the one which provides the interdenominational study book. A new standing committee is designated "Home Mission Interests Among Foreigners." At the annual meeting Miss Julia Fraser and Mrs. Charles L. Thompson were the official representatives of our board. A new feature in connection with the gathering was a public meeting at which Mrs. D. F. Diefenderfer gave a strong address on the Mormon situation. Among other speakers on this occasion was Mrs. Coleman of Boston, the forceful president of the Council who was re-elected to that office.



FOR twenty years the name of Antoinette Brengle has been associated with the schools of the Woman's Board in New Mexico, first as teacher in the plaza school at Costilla, later for fifteen years at the Allison School, Santa Fe, where she served long in the capacity of matron and later as superintendent. In January, 1911, she became ill and went to her brother's home in Ohio, hoping there to regain health that she might return to her beloved work. This was not granted, however, and she was called to higher service on December 15, 1912. Through all the years there was no diminution of her zeal nor did she spare herself in her devotion to the work. In her messages for these pages there was always evidenced that delightful note of cheer which, combined with her consecration, made her a valued force in our Mexican work.

## The Change of Forty Years in an Indian Camp

By John P. Williamson, D. D.

ONCE a year for centuries the great feast of the Passover brought together in one great camp every loyal Jew, to thank God for their deliverance from the bondage of Egypt, and renew their pledge of loyalty to the God of Abraham.

Our Dakota Indians have in like manner been accustomed, from time immemorial, to gather themselves together in one great camp every summer to celebrate the great

feast of the Sun-dance, and to offer some of themselves as sacrifices to the sun, their greatest deity.

Some forty years ago, just after I started the Yankton Mission, before a single Yankton was known to be a Christian, they had their annual Sun-dance at White Swan. They persuaded a young man, my brightest pupil, and the first Yankton to learn to read the Bible, to become the leading offering. For three days he danced, never



taking his eyes off the sun, and all night with tripping toe he watched for its reappearance, and not a morsel of food or drop of water entered his mouth. As he grew faint, sharp irons were run through his naked back, and he would be swung up by cords run through the wounds. Then he would be let down to renew his dance. Thus he completed his course, and won the name of the Great Brave; but at the conclusion he lay down in his tepee and died.

But the dayspring from on high visited us, and the Dakota Sun-dance is no more. Instead we now have the Ptage Owokdake, or United Conference of the Presbyterian and Congregational Churches.

The Dakota Conference is not so large as the Sundance—that would be too large for our purpose; yet it is attended by two or three thousand some years. The Conference, as a body, is composed of all the missionaries, male and female, among the Dakota Indians; also all Indian ministers, officers of

the churches and church societies of the denominations among the Dakota Indians mentioned in other column. This now makes a membership in attendance of about five hundred, any one of whom can take part.

But the work done in the Conference proper is only a small part of the work done during the Conference. In addition, each denomination has its official business meeting. So do the women's societies, the Young Men's Christian Association, the Anti-Saloon League, Christian Endeavor and young people's societies.

Our Conference for 1912 was held at La Plant, S. D., early in September. Owing to other conflicting assemblies there were not as many visitors as usual, though about the usual number of members, and the discussion of leading topics pertaining to both Christianity and civilization developed even more than usual interest. Our Conference for 1913 will be held with Pahasha Presbyterian Church, South Dakota, September 3-7, 1913.



A BRAVE OF OLDEN TIMES

## The Story of the California Indians

By George Lawrence Spining, D. D.

IT has been my privilege to travel several thousand miles with Mr. C. E. Kelsey, a special agent of the Government who was sent out to find and make a census of the two hundred and fifty-seven scattered bands and camps of California Indians. They number all told about 20,000, and are scattered over a State 800 miles long by 250 miles wide, an area paralleled and crisscrossed with mountains from one end to the other and possessing about every variety of climate from the torrid heat of the desert to the perpetual snows of the high Sierras.

Of this number, 4,000 are located on reservations (such as they are) in southern California, and are nominally under the

religious care of the Roman Catholic Church; while 16,000 are literally scattered from Dan to Beer-sheba—an area extending from the Tehachapi range of mountains six hundred miles northward to the southern line of Oregon; among them, Moravians have three missions, Catholics three, Presbyterians six, Methodists six, and Baptists one.

Through the State the Government has six boarding schools, with a total of 1,100 pupils; also twenty-two day schools, with an average attendance of perhaps thirty to each school. Of the 3,600 Indian children of school age, about one-half are still beyond the reach of educational influences, and of the total number of Indians

in the State at least 10,000 are in darkness, as pagan as may be found in the heart of Africa.

As a rule, the whites with whom they come in contact are irreligious or indifferent to their spiritual welfare. I recall two villages where I preached, in which not a soul had ever heard the Gospel, although they were within the sound of church bells not three miles away. The bells which mean so much to us, and ring out the music of salvation, had a different meaning to them—the knell of a cruelly wronged and dying race.

They are not vicious and they are not savage; they are peaceable, honest, industrious, and law abiding. In almost every rancheria we visited, their united plea was for land from which they could not be evicted, for teachers, for physicians, and

that bad white men be kept from bringing whiskey among them. I am glad to state that owing to the untiring efforts of the National Indian Association, the Northern California Indian Association, the Zayante Indian Conference, and other friends, our Government has appropriated about \$200,000 toward securing homes for them, and only about 1,000 remain to be provided for. By this statement I do not wish to be understood as saying that they are favorably located. Far from it. Thousands of them are on "allotments" and on reservations in desert places that few white men would accept as a gift and agree to live on. Probably three-fourths of them are so situated.

Their chapter is not only the saddest, but the blackest and most outrageous in the history of our dealings with the abor-



THE MOUNT HERMON CHRISTIAN INDIAN CONFERENCE

In the center of the picture is Captain Tack, who used the long-to-be-remembered words: "I fifty-three year old, never had home. When I little kid, 500 my people, now 110 my people; see 'em all go away. Why all go away? Winter come, no work, no grub, rain, roof leak, Injun get wet, Injun die."

Three years later, land had been purchased for him and his tribe and he made the further speech: "When here before, tell you had no home; got home now. When get land, go on land; say, 'Tack, this your land you got home now.' Then I say, 'Tack, you got no home, just having pretty dream. No, Tack, you wide awake, this your home.' When get land, no sleep four nights, feel just like bird, have wings, fly."

Next to Captain Tack, at his left, is Tony Matock, who was asked why he came to the Indian Conference. His reply was: "When I tell my people I go Mount Hermon they say, 'Tony, Why for you go, you fool. Forty years white man make promise, no keep promise, too late, hope all gone.'"

In the front row with the white hat in hand is William Benson. William was overheard saying to Captain Tack: "Tack, in the old days our people were kind among themselves, no quarrel, no fight, no kill; but since whiskey come our people fight, kill, somebody get hurt every time. Tack, we must cut that bad whiskey out."

This group of men expressed the five great Indian wants: Land for homes, Christian education, protection from whiskey, legal protection and field physicians.



igines on this continent. They are, among all our Indians, the dying race. Within the memory of living men, 190,000 of them have perished on the soil of California. Not primarily by war, or famine, or natural diseases, or pestilence, but by a steady, persistent and grinding process of eviction, by which they have been driven to poverty and despair. At one of our conferences, Ephraim Cummins, a hard-working Indian, told the story of his eviction from house and home nine times—white men filed on his place and made him “move on,” losing all his improvements. How much heart, hope, or courage would a white man have after such an experience?

From 1849 to 1851 this land was overrun by not less than 200,000 armed adventurers in search of gold. They had no respect for the rights of the Indians and murdered many in cold blood. Naturally the Indians retaliated. In order to protect the Indians and prevent future conflicts, the Government sent agents from Washington with power to make treaties, set apart reservations, and place the Indians upon them. Four hundred chiefs, representing 150 bands, signed treaties ceding all rights to any other parts of the State, accepted the sovereignty of the United States and moved on to these reservations which contained, altogether, 5,500,000 acres of land.

The Indians thought they were now permanently settled. They did not know that the treaties were worthless without the validation of the United States Senate. By duplicity, the Senate never did ratify them, and the treaties were spirited away, and no one knew where they were until more than fifty years later they were unearthed in the secret archives of the Senate by Senator Bard.

In the meantime the reservations were

added to our public domain and subject to entry by white settlers. As the Supreme Court had decided that the Indian was not a citizen of the United States, he could not



A LIFE MEMBER OF THE INTERNATIONAL  
SUNDAY SCHOOL ASSOCIATION

homestead his land. For forty years, from 1846 to 1887, it was impossible for a California Indian to acquire title to public land. So these poor Indians were bound hand and foot, and the legal enactments which bound them were not removed until about all the land worth taking was entered by white men.

No wonder Helen Hunt Jackson wrote “Ramona.” Read the book and your heart will burn with indignation.

Wild children of nature, she taught them no lore  
From the Word of God with it's wisdom in store,  
But left them to grope without prophets or seers  
Through the dim Stone Age of uncalendared years,  
Leaving no more trace of their moccasined trail  
Through the jungles of life than the fox and the quail.  
Lonely Pilgrims of Night, their descendants remain  
Like sheep without shepherds on mountain and plain,  
With no eye to pity and no arm to save,  
No homestead to shelter—not even a grave.  
Rejected, evicted, the scum of the earth,  
Sad exiles from home in the land of their birth,  
Oh Pilgrims of Light, have ye nothing to say,  
To these Pilgrims of Night, till the Judgment Day?

# Where Indian Women Vote

THE PART THE NEZ PERCES TOOK IN A LOCAL OPTION ELECTION

By Mazie Crawford

A LOCAL option election in Nez Perce County, Idaho, was held last March at the instigation of the liquor men. Those appointed as registrars and as far as possible on election boards were on the side of the liquor men, so that it looked as though they would have everything their own way.

The "drys" saved their ammunition for the last ten days and during that time fought fierce and fast. The farmers had their war paint on, and although it was a busy season when they were plowing for the spring sowing, some of them got out as speakers, others rode the country to get every voter out to register, and even the women did some good work.

But Lewiston hadn't counted on the Indian vote. They have all the rights of citizens and when it comes to fighting the saloon they are only too glad to avail themselves of the privilege, for it requires no argument with an Indian to make him see that whiskey is an evil. Even the heathen understand the danger of "fire water," and the drinker wants it put beyond his reach. All they ask is to know how and when to help. In church, committees were appointed to look after certain districts and get the voters, men and women, out to register, and they came in by the wagon load through rain and mud to "write their names." In some cases the "wet" registrars tried to bluff them out of registering, for well they knew that every one meant a "dry" vote, but they didn't succeed.

Election day dawned bright and clear and the battle began. We are within reach of two precincts, we vote in Sweetwater, but the church with a large percentage of Indian voters is in Spalding precinct. The "wets" had worded the ballot to confuse the minds of those not on the alert and hoped to gain twenty per cent. of the votes by mistake. But we had sample ballots and it was explained in church, and at every other opportunity and the old people who cannot read were told just where to put their mark. One young man made ballots and put four or five old women through the drill so often that one of them said

afterward, "I wasn't a bit troubled when I went in to vote, I think I could have done it in my sleep." We went to Sweetwater in the forenoon and stayed till most of the Indians had voted. Just as I came out after voting, four or five Indian women were going in, and I, unthinkingly, tried to help the election board out by telling some of the Indian names, but a "wet" man soon called out, "I object to Miss Crawford acting as interpreter." I laughed and hustled myself out before the constable could appear.

A little later one of our good old women with an Indian name, He-yo-ma-ka-malats, went in with her granddaughter, both wanting to vote. When the older woman told her name, of course it was hard to understand, and the younger woman tried to make it plain to them, but up bobbed the "wet" man again and the young woman was put out; and still the judges searched the books for the name. I stood outside laughing, but at the same time my eyes flashing and said to some one, "That woman is legally registered and *is going to vote*, and if they refuse to have an interpreter, that is their loss, and it is 'up to them' to find that name, for I know it is there on the books." Inside the search went on, and at last some one came out and had me write it down, and a little later called me in to identify the woman and the name.

Another old woman who had been well drilled on the ballot beforehand, voted, and as she was coming out met another woman who didn't understand so well and asked for some information, when up rose the objector again and the woman who knew how was hustled off, but while still within hearing she called out in the Indian language, which none of the judges understood, "Put the mark on the left side." And now all the Indians are having a good laugh at the way Im-na-wa-kin-mi got ahead of them.

We went to Spalding (the other precinct) in the afternoon, where they were holding prayer meeting in the church. All day we had seen wagon load after wagon load of good farmer folks, old men and young men, old women and those with babies and chil-



dren walking up to the polls to register their protest against the saloon, and it made one

believe more in humanity and be more hopeful for the county, state and nation.



TEN CHRISTIAN VOTERS A FEW YEARS HENCE

By nine o'clock that night the returns were all in, and Lewiston's "wet" majority of six hundred and sixty-one was overcome and there was a majority of about two hundred in favor of the "drys." We managed to keep from exulting over some of our "wet" white neighbors, but "dry" folks wore smiles that "wouldn't rub off." Now, the Lewiston paper declares that Indians and women defeated them, and that the Indian should not have the right of suffrage; and they talk of contesting the election on that ground, but we are not afraid of their carrying out their threats; it is only the wail of the fallen enemy.

## The Coqually Dance of the Makeh Indians

By Helen Clark, Neah Bay, Washington

THE Coqually was a sort of secret society as well as a dance, for no one outside its membership dared look upon the dance without pain of being disemboweled. One man married a wife from another tribe and she refused to join, but one night peeped in. She was discovered and her husband was sent out as executioner. He killed her at the door of the potlatch house. A young man who died since I came here had a deformed lip which came from having a bone pin thrust through it for laughing when at the dance. They used to inflict wounds upon themselves and the one who could endure greatest loss of blood was the "bravest." The Government at last put a stop to these dreadful features of the dance, but the Coqually continued in lighter vein. It was still in full blast when I came here thirteen years ago, but is now a thing of the past. The Shaker Dance takes its place. It is

less hurtful, but still the tendency is down. The masks are no longer used; when a man dies they are burned.



COQUALLY MASKS

# Native Songs and Dances of the Navajos

## THE ENTRANCE OF THE MISSION IN THEIR MIDST

By Ina Pearl Boutwell

**I**N the darkness of the night there comes through the open window a strange, uncanny sound mingled with occasional wild shouts, and yet as one listens there is a certain melody about it that for a moment takes away the thought that it is a song of a heathen people. Over on the mesa across the river a dance is in progress. The fires burn brightly and the men dance gaily about, ever shouting and singing as they dance. Far into the night they keep up the dance and song. Sometimes it is continued until the red and gold show faintly in the eastern sky and warn the dancers that it is time to take their rest.

Often the song is very different—a dull, droning incantation of inexpressible weirdness. It is the song of the medicine man as he performs his strange ceremonies over a sick Indian. The patient may be threatened with pneumonia or may be in the very last stage of tuberculosis, but that matters not to the medicine man, and the poor victim is often exposed to the bitter cold while the one in charge proceeds with his imprecations to the Great Spirit and his song intended to drive away the “chindas” (devils) that are hovering near, waiting to carry off the soul of the sufferer. This is continued for several nights and often the sick one, without sleep or rest, dies from sheer exhaustion. Never do we hear of any cures being brought about. Some having slight ailments may recover, in spite of, rather than as a result of, the work done by the medicine man. However, the Navajos have a firm belief in the powers of their medicine men and for their services pay large sums, usually in ponies, sheep or jewelry.

Another kind of dance is that given by the mother of a marriageable daughter. The maiden and a number of her friends are decked in their finest clothes, with

bright sashes and jewelry. Each girl captures a man and holding to his coat tails or the edge of his blanket dances backwards in a circle, swinging the poor captive in a dizzy whirl. He is soon glad to give her a small piece of money or something of value which he may have and is then released while the girl hastens away to another and leaves him to the mercies of a newcomer. And so the dance continues and the girls realize what seems to them quite a profit.

But not all their songs are accompaniments for dances and medicine “sings.” One of our girls was singing a very sweet melody, full of soothing tones which reminded one of the soft, lazy hum of the insects and the last evening notes of a weary little bird as he tucks his head beneath his wing, and I was not surprised when she said, “That is the song Navajo mother sing when her baby is going to sleep.” It was one of the prettiest lullabies I have ever heard.

And yet one other kind of song: The Navajos are always very glad to hear the Gospel story and often ask to have it repeated, as they like to know more of the wonderful man who wrought so much good to mankind. The children love their Bibles and learn verses very readily. One little tot who had been to school about nine months went to visit her people on a short vacation. Some time after her return, another of the little girls said, “Louise taught her father to sing ‘Showers of blessing.’” And at this Louise said, “But he only just learn one line.” I thought even that a good beginning for such a youthful missionary. How joyous will be the day when into each home has come the wonderful story, when it has been planted deep in their hearts and they are willing to throw away heathen customs and accept the blessed Christ.



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# Problems and Progress of the Navajo

By

Elizabeth Rogers English



AN "UP-TO-DATE" NAVAJO HOGAN MADE OF DRIFTWOOD. THIS HOGAN BOASTS A SMALL COOK STOVE

IN order to fully understand the problems of the Navajo we must know a little of his supposed origin and of his history during the last two centuries.

This tribe was named Navajo, or people of the North, during the early years of the Spanish invasions. Everything in their legends and traditions points to the fact that they at one time inherited a country to the North. This explains their endurance and hardihood in their bleak, desert homes. One thing is certain: they were always the conquerors. Just across from the mission school at Liberty, New Mexico, is a deep gorge always avoided by the old Navajos, and pointed out as a place where a band of Sioux were corralled and smothered by a circle of camp fires built at the opening for that purpose. They have always called themselves *Tinnehor Tinnai*, meaning *The People*, proudly asserting themselves the chief among nations. This has come down even to the present generation, and was lately illustrated in one Government school when two boys, sadly battered, were arraigned before the superintendent for fighting. On asking the cause of the trouble, the first boy said, "Sir, he called me a negro." "But," retorted the other, "he called me a white boy first."

It is an established fact that it is easier to teach a pagan people Christianity than it is to win them from a perverted interpretation of Salvation. The Navajos have been kept for Christ, and our work among them consists in teaching the value of Christ to them as a tribe.

There are many ordinary means which are invaluable if we would win the Navajos for Christ. The art of agriculture is most necessary. Any Indian can raise corn and melons on a mountain tract, but few know how to raise vegetables, corn and hay where systematic irrigation must be employed. For almost two hundred years the sheep have deteriorated, till now from each sheep a Navajo weighs up about one-fifth the wool he could if he were to import thoroughbred stock and raise the old-time standard. He hauls his wool many, many miles across the desert and over the river, and sells it to the trader necessarily for much less than is due him and for less than he could if his wool were satisfactory.

Better conditions are sorely needed in all the hogans. The dirty sheepskin, reeking with tuberculosis germs, ought to be exchanged for washable bedding. The smoking fires, which for generations, have blinded both the men and women, could be replaced by simple stoves which would not interfere with the cooking of their relished mutton or the baking of their bread. The adobe is their stand-by, and with a few cedar logs a comfortable dwelling place can be obtained. It is not necessary to make any great change in their adobes, but gradually the younger generation is building little square houses, although floors are unheard of and windows also, except in a few instances.

Greater than any other help to the missionary is the invaluable aid rendered by the medical department. The Navajo ad-

mires the skill of the surgeon. He believes more quickly and permanently in the missionary who can cure his pain than in any other representative of Christ. He is a child believing where he trusts the messenger and refusing to listen where he mistrusts. The secrets of his religion are held by the medicine-man. He accepts the medicine-man's counsel, paying high tribute in sheep, silver and ponies for songs and dances over his loved ones. It is the medicine-man who instructs the sufferer to throw away the "Uzzak Cheride," or devil medicine given him by the white man. The medicine-man points to the sun and moon, sings and dances and represents himself as the chief interpreter of the "Great Spirit." Let us convert one medicine-man and we will open the Bible to infinite numbers.

The problems are all linked with the daily life and work of the people. They are interested in their herds and their ceremonials and know no life outside the reservation. Their fathers were tricked, fooled and robbed by the white man. They know him only as the trader come to rob them of their stock and their blankets. The white man was the "bogie man" woven into their lullabies and used to frighten the children into good behavior. Gradually they have ceased to mistrust the white man because of his color and have learned that the missionary is their friend and their helper, and as they listen to the old, old story no one but he whose heart yearns and hopes for their salvation can see that he is stolidly thinking, learning and believing. Shadani, a weather-beaten follower, said, "We pray God, we talk beside the fire, we believe in the white man's friend."

And what of the progress of the people? I have concerned myself more with the home problem, but we have a splendid band of Christian boys and girls in our mission schools. Concerning the older people, I ask if a kindlier interest in the mission schools, a respect for those who come to teach of Christ and a general decrease in crime are not evidences of a civic growth,

and if a desire to hear of Christ, a willingness that the children may be Christians, and many requests for prayer, do not be-



CHRISTIAN NAVAJO BOYS WHOSE ENGLISH NAMES ARE ERNEST AND LAPSLEY MCAFEE

token religious progress? It is the boys who have been to school who are bettering their farms and their homes and bringing their children to the mission teacher. It is they who welcome any improvement and are hewing out a path for the missionary both to the old generation and to the little people. The progress of the Navajo is not seen in tall buildings, not read in the papers, not published abroad; but is known to those who love him, as one by one he tells his friends that he believes in the white man's God and that the Navajo needs Him more than he needs anything else. "Pray, ye, therefore, the Lord of the Harvest."

#### A PRAYER

*O God, our Father in Heaven, in all this work for our beloved country help us to take hold of Thy precious promises, that we may know no such thing as discouragement or fear. Our trust is in Thee, let it never be confounded. Thy wonderful dealings in the past are token of guidance and blessing in the days to come. Give us sure confidence in the power of prayer. May our faith be equal to the hardest tests, and may we be fervent in spirit serving the Lord.*



# Moving Out of the Old House Into the New

By W. E. Stevenson

OUR Dakota Indians of to-day are very different from the Indians of a few years ago. Their lives and customs have been changing. They have been moving out of the Old House and into the New and the transition has wrought many changes both to their advantage and disadvantage. They have fairly leaped from their former state into their present civilization and have lost much in the leap that is of necessity acquired slowly. Many have moved from the tepee into the well-built house and have easily caught the fundamentals of civilization, while many others have moved from the old time tent into the new house but have not changed any in their mode of living. Those who have literally moved, body, soul and mind, are still going by leaps until many of them are being developed into the same keen business men and farmers as the white men around them.

We have many examples of men who have once and for all moved out of the Old House into the New. Notable among these is a man who for three years plowed his ground and sowed his grain, each year increasing his acreage. During the three years he did not get a single crop commensurate with the labor expended, but he was not discouraged. This year he received his reward; his grain was of the best grade and the yield was thousands of bushels. Last fall he plowed three hundred acres and his son one hundred and sixty-five for the wheat crop which is to be sowed in the spring. This Indian supports a large and expensive family, keeping several children in the best of schools. He has fine horses, good machinery and good buildings. At the same time this Christian Indian is one of the leading Bible

teachers among the Sioux people. Another example is that of a young man, a graduate of our Good Will Mission School, who has for two years taken the first prize for the best all-round agricultural exhibit at our annual Indian Fair. I do not want you to think that these examples are extraordinary, for they are not, and I assure you that there are a good many of our Dakota Indian people who do things by the hundreds and think in terms of thousands. Another young man who attended our mission school has just been elected States Attorney of his county; possibly the first of his nation to be honored in this way.

Some disadvantages have arisen from moving into the new house, one of them being the present condition of their health. It is unfortunate that the new house cannot be ventilated as the old tent, and because of this many are in poorer health than before the transition. The doors are all closed up for the winter, with one exception, and storm windows fixed so that the air cannot come in. Fires are started long before it is very cold and never allowed to smolder until spring has arrived with all its sunshine and warmth.

Perhaps the greatest disadvantage wrought in the move comes from the self-satisfaction that they seem to feel after they have become established in the new way of living. The difficulties of approach are multiplied many times and assistance toward better living is resented. Yet, although the difficulties are greater, the advancement is in the right direction and when they realize that the spiritual and physical must be linked with the intellectual, the growth will be proportional, and they will have entered into the New House in the true sense.

## NORTH FORK, CALIFORNIA, INDIANS AT A RUMMAGE SALE

Instead of the indolent, beggarly state so often ascribed them, our Indians of the present generation are for the most part industrious and self-supporting. Being physically adapted to labor, they are good, willing workers. In mode of living and manner of dress, they emulate the example of white people. They have improved very much in personal appearance for which we think our "rummage" sales are largely responsible. In place of giving old clothes, which only

fosters the begging idea, we ask a minimum price, thereby instilling a sense of self respect. It is amusing to watch them at one of these sales. They jostle, crowd and push very much the same as their white sisters at a department store bargain sale. Indians are naturally generous, always buying liberally for others. By their independence our Indians are helping the mission as well as themselves.

KATHERINE F. WATTERS

# In Navajo Land

By Cora L. Moore

**W**HEN we arrived at our school house on the plain, shut in by flat topped mesas, so unlike our Eastern hills, we realized the distance we had come rather keenly. But all sense of isolation soon vanished, and we found our life and surroundings most interesting. Here is the real Indian in all his picturesqueness. Unless he has been away to school, he comes to us with a blanket, draped often artistically, beads of coral or silver, perhaps turquoise ear pendants, silver bracelets and rings, for they are quite expert silversmiths, and soft buckskin moccasins fastened with silver buttons. One almost envies the superb riding that is always displayed as they gallop by.

As interesting in their way are the babies who are carried about in their ingenious cradles, foundations of flat boards to which the little ones are expertly laced by the mothers. A curved stick is fastened at the top of the board so a cloth can be drawn all over the infant without smothering it. When the cloth is thrown back the little round-faced, black-eyed cherubs look out contentedly upon the world, from

these quarters that seem to us very restricted.

Our Indian brother is often pagan, and sometimes polygamous. Whether the latter condition is due to our nearness to Utah, I cannot tell. The younger generation is now forbidden polygamous marriages. We recently visited a hogan where the oldest wife is the mother of the other two. This is not unusual, as it eliminates the mother-in-law, of whom they are very much afraid. It is a popular superstition that if a man looks his wife's mother in the eyes, they will both become blind. It may be necessary to put up a screen in church to prevent a chance glance. Two hogans near together may mean that one is a refuge for the husband or the mother-in-law, in case there is danger of meeting.

Another curious superstition is that if a person speaks his own name his ears will dry up. I noticed that at first if I asked a child to tell me his name, or to read it on the board, some one else would quickly give it. Now they will usually give it themselves, but with some reluctance and a little misgiving as to the result.



MOTHER AND WEE SISTER OF ONE OF OUR  
GANADO MISSION GIRLS

## Our Missions and Workers Among Indians

### ARIZONA

**Ganado.** Cora L. Moore, Sarah E. Cochrane, Anna May Sheets.

**Tucson.** J. F. Record, Louis Guigou, Emma E. Laird, Elizabeth T. Wolfe, Ethel Byerly, Sarah H. Chapin, Minnie Parker, Mrs. Louis Guigou, Bertha LeSaar, Alice Nicely, Mrs. Geo. F. Wilson, Alice H. Record, Geo. F. Wilson, J. J. Lynn.

### CALIFORNIA

**North Fork.** Katharine F. Watters, Frances Marston.  
**Pitt River, Glenburn P. O.** Mrs. Lucy C. Gay.

### IDAHO

**Lapwai.** Kate C. McBeth, Mazie Crawford.

### KANSAS

**Kickapoo Reservation, Powhattan.** Mrs. Ella S. White.

### MONTANA

**Wolf Point.** Mrs. Cynthia D. King, Olive Forsyth, Lillian M. Evans, H. T. Smith, Mrs. H. T. Smith.

### NEW MEXICO

**Jemez.** Mrs. Anna P. Bloom.

**Jewett, Kirkwood Memorial.** Ina Pearl Boutwell, Ruth J. Urquhart, Geo. D. Bratschi.

### OKLAHOMA

**Dwight, Marble City.** John M. Robe, Mrs. J. M. Robe, M. B. Hunter, Helen M. Rice, Edna Arnold, Rada Mathes, S. Nellie Long, Bertha Wilson, Hester Parker, Sam Ussery, S. Johnston.

**Elm Spring.** Jennie Templeton, Janet T. Buchanan, Florence A. Campbell, Jennie Meigs.

### SOUTH DAKOTA

**Good Will Mission.** W. E. Stevenson.

### WASHINGTON

**Neah Bay.** Helen W. Clark.



# The Mission School Meeting the Indian's Needs

By James F. Record, Superintendent of Tucson Indian Training School

**H**UMAN nature is much the same wherever you find it. The color of the skin does not essentially change human characteristics nor human needs. The purpose and aim of institutions for the training of Indian children should be substantially those of institutions for training white children. However, the difference in home training and environment and the training and environment of former generations requires somewhat different method in training the Indian than in training the white child.

The Indian should be taught first of all how to live. The mission school recognizes this fact and puts the child in a Christian atmosphere. It surrounds him with religious, as well as intellectual, environment. He is given regular and systematic instruction in the English Bible; he goes regularly to religious services, through the week to chapel, and on Sunday to Sunday school and preaching service; he is thrown in constant touch with earnest Christian men and women, his teachers and helpers; he is a part of a social community of which he, his fellow students, and teachers make up the whole. As a part of that social community, he is taught to respect the rights of others. Here he puts into practical application the principles learned from his study of the Bible and in religious services. Boys and girls are thrown together in their school work, in religious services and in a social way, so that the Indian boy is taught a chivalry and respect for womanhood of which the Indian knows little. As the Indian child advances in knowledge and years he is thrown more and more on his own responsibility; he is trained to be independent in character and action.

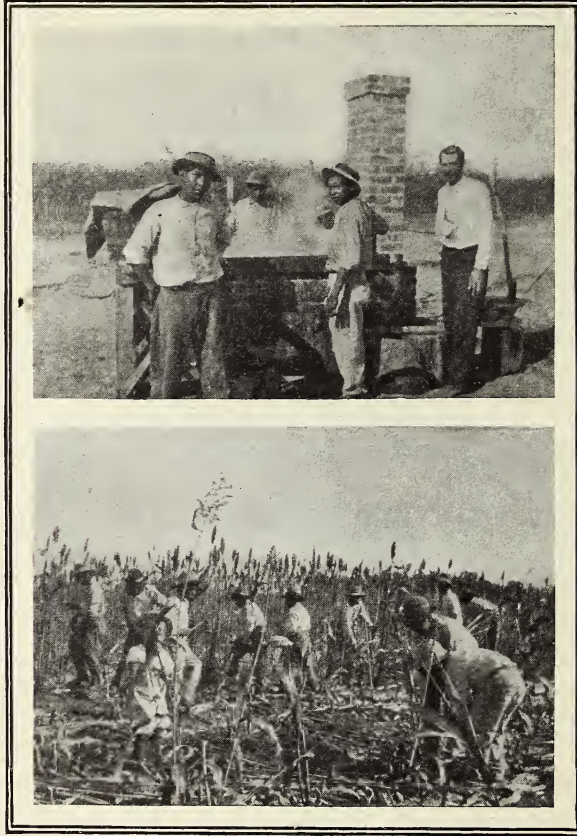
As wards of the Government, the Indians are losing independence of character and taking on the characteristics of dependents. Perhaps they are not ready for citizenship yet, although I am not willing to concede that the Pimas and Papagos are not. An act of Congress granting them

citizenship would be a long step toward restoring their independence, and of material assistance to the schools in the making of men and women.

While the mission school is teaching the children how to live, it must also teach them how to gain a livelihood. The great majority of the Indians of the Southwest must of necessity depend upon the soil for their living. The Pimas have their reservation, which is fairly well supplied with water for irrigation. The Government is allotting lands to the Papagos and assisting them in developing underground water supply. They must be taught how to farm. At the Tucson Indian Training School we have 160 acres of land, 80 acres of which are under cultivation

and irrigated from underground water. The boys do the work on the farm. They are taught how to prepare the soil and cultivate the crop; how to feed and care for stock; how to use and care for machinery. In short, it is the aim of the school to develop competent, practical farmers. Some artisans are needed as well as farmers, so the mission school ought to be equipped to teach blacksmithing, carpentry, and masonry. The boys who show special aptitude for mechanics should be given the opportunity to learn these trades.

The girls are being trained to make competent, practical farmers' wives. They are taught how to cook, sew, mend, launder, clean house;



TUCSON BOYS CUTTING SORGHUM AND  
MAKING SORGHUM SYRUP

in fact, everything that enters into practical house-keeping. The mission school has not done its whole duty by the girls if it merely trains them to be house-keepers, no matter how competent they may be in that line. They must be trained to be home-makers. Eight or ten years of training in a school whose purpose is to teach its students how to live, and at the same time train them in the art of earning a livelihood, will send the boys and girls back to their homes as apostles of Christian living and intelligent, economic labor. Such training for two or three generations will put the Indian on an industrial



BARLEY HAY FROM TUCSON SCHOOL FARM GOING TO MARKET

equality with his white brother and develop a home life among them which will not fall below that of the white man for Christian living and simple comfort.

## At the Door of a Nez Perce Church

By Kate C. McBeth

**I** WILL try to hold open the door of a Nez Perce church on Sabbath morning, so that you may see a Nez Perce congregation at worship. Many have come ten or more miles, with lunch baskets and a little hay or oats for the horses. The people do not need to eat out in the cold, for they have little camp or church houses built on church ground for use at communion time or evangelistic meetings.

We need look into one church only to have a very good idea of the Sabbath services in any one of the six Indian churches. We will take the Lapwai church as an example. The first service is at 10 A. M. and is a sermon by the native pastor, who preaches in his own language. Many of the hymns are sung in the Nez Perce tongue, but occasionally they sing the English. Besides the native pastor, there are the Indian elders and the Sunday school superintendent, teachers, trustees, and, indeed, all church officers are of their own people. The elders sit at the right of the pulpit, and they are godly men who are present not only at morning service but at Sunday school, Christian Endeavor, temperance meetings and the mid-week prayer meeting. Two prayer meetings are held each week in the church and besides these the minister or elders hold services Thursday afternoon at some outstation in the congregation. To be an elder in a Nez Perce church means work and responsibility, which most of them discharge very faithfully. The pastor of the Lapwai church, Rev. Mark Arthur, is a young man who has been sifted and tried but not found wanting. He came from the Joseph band and is well acquainted with all the old superstitions of heathenism.

Immediately after the morning service comes the Sunday school. There is no intermission and no confusion in making the change from one service to the other, for all the people keep their seats; the fathers and mothers all stay for Sunday school and think they would miss a great deal if they had to be absent. It is simply a change of leaders; the superintendent takes charge instead of the pastor. After the opening service, reading of the lesson in both languages and the singing of some English hymns, the primary class follow their teacher out into the session room, the young men and maidens, of the English-speaking or organized class, move forward near the elders on the right side of the pulpit, and the teachers take their places in the aisles near their classes, for the seats are so full that there is no space for them between. Even the wild Indians, with their long hair and blankets, who sit near the door, have their own class and are most earnest listeners. The older people love the Sunday school for the short lesson explained is just the plain truth that their minds can grasp. The presence always of the pastor and elders makes it a very helpful service to all, and there would be no sign of weariness even if they should sit there for hours.

The choir of young men and women have much to do with the spirited singing, and the organist for the last year has been a Nez Perce girl. She is now away at Whitworth College, adding to her musical education.

Our young people are becoming more of a power in the church work, always being very ready to take their part. They shouldered the responsibility of giving the Thanksgiving dinner to



the congregation. There were some home dinner parties, and some of our people were away, but there were about one hundred and fifteen who partook of an excellent dinner prepared by the young people and served from two of the camp houses down at the church. It was not spread on the floor or ground as in years gone by, but on tables with white tablecloths, and the guests were waited upon by young men wearing white aprons who stepped around, glad to show that they knew how to serve. There was no lack of attention on their part. We have much to be thankful for when we see the young people taking up the work that the older ones must from time to time be laying down.

After Sunday school there is an intermission of an hour when the people eat their dinners.

Then the young people gather and sing till 1.30, when the Christian Endeavor meeting begins and lasts at least an hour; without any intermission there follows a prayer meeting, when after the

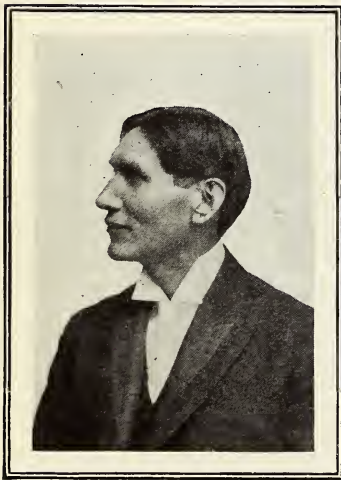
pastor reads a portion of Scripture and makes remarks, the meeting is thrown open for the people to take part, and every Christian is expected to rise and bear testimony. A silent member is looked upon with suspicion, for among them silence is guilt. After the close there is a time of handshaking and it is now about 4.30 P.M. We drive the three and a half miles home, arriving in time for a hurried supper before my niece, Miss Crawford, goes to the Sanitorium to hold the evening service.

We have women's missionary societies in all of the six churches, but some are stronger than others. Two of them sent delegates to the board meeting in Spokane last April, which proved inspiring not only to those sent, but to those who have heard their reports, since they returned. Yes, we have our discouragements when we can see the trail of the serpent, but on the whole, God is showing His power in carrying forward the work of the Kingdom among the Nez Percés.



## The Achievement of Half a Century

From a communication by Dr. Charles A. Eastman, Sioux Indian,  
to the *New York Times*



DR. CHARLES A. EASTMAN

I HAVE sometimes been considered a severe critic of the management of the Indian by the Federal Government. Yet I affirm that the policy and ultimate purpose of Americans toward my race has been admirable, Christian in tone and theory.

It may be asked why, then, we have not obtained better results. I answer, you expect not merely good but phenomenal results. Your own progress during the past fifty years has been so wonderful that the really remarkable development of a simpler race appears insignificant by comparison.

We were living the nomadic life a few years ago, with the skin or bark tepee and the dog travois. We had not even domestic animals or permanent homes. Some of us are to-day engineers and firemen on the great transcontinental lines; others are advocates of no mean ability, and yet others are ministering to the sick of your

own race in the approved ways of modern medicine. There are scores successfully engaged in business and the skilled trades, and many hundreds in stock raising and agriculture. You will find men of Indian blood in the Congress of the United States and in several of the State Legislatures. Many of these men were born in the tepee. Is this not much to achieve in half a century?

As an Indian I cannot as yet think of dispensing with any of the different classes of Indian schools—the day schools, reservation boarding schools, and non-reservation schools, both Government and mission. We need them all until the day comes when the public school system of the United States is found sufficient for our wants. It is to the schools that we owe most of what has been accomplished. To break away in a decade or two from the usages and philosophy of untold ages is no small achievement.

There is a wrong impression abroad that the returned students have failed or that there is no work for them to do. Statistics prove that a larger per cent. of the graduates actually "make good" than in institutions of similar grade among the whites. You must bear in mind that the curriculum of these schools, such as Carlisle and Haskell, is below the high school, and that many of the pupils come with no knowledge of the English language or of books. Many are compelled to leave after two or three years on account of weak eyes, failing health, or for some other reason. Yet they are spoken of in the press as "graduates," and the public is wont to expect as much of them as if they were college graduates! This is unfair and misleading. It is really astonishing how many of this class of Indian students have succeeded in life, though naturally there have been many failures.

# Progress Among the Kickapoo Indians

By Ella S. White

**A**S the seasons come and go we note gradual but sure progress among our Kickapoo people. The number of young Indians cultivating their own farms is increasing, and next spring will witness greater changes for the better. Young married folks will take up the white man's burden and hustle for themselves on their own farms. A number are now good workers, but next spring the Government will place others in the way of independence. Some new homes are to be built, and there is a spirit of emulation among them that promises better conditions. Indians like their new farm machinery and often buy too expensive outfits. They are becoming proficient in the use of implements, but buying on time or borrowing money of unscrupulous traders places a mortgage on their crops, and often the Indian must start the next season encumbered with debt. By nature the Indian is not resourceful if he is taken out of his beaten path, and he has yet to learn to be less prodigal of his income. Our women raise poultry, and the income from



CHRISTIAN KICKAPOO WOMEN

The child is an orphan, well cared for in the home of the older woman

wild berries helps. We have been teaching them to can more fruit, also to make jelly and jam, that the cost of winter living may be lessened. They have dried fruit and also great quantities of vegetables, of which they are fond, so that it would seem they have enough for all—even visiting Indians from less provident tribes who often spend the winter with the more thrifty Kickapoo families.

There has been sorrow in many homes, for twelve of our Indian babies have died of whooping cough and pneumonia. Of all the recent burials, one only was with the beating of drums; the others had Christian burial.

The piute or mascallaters seem to have tired of their new religion, as they call it, and there are few followers. The pagan dance has only a few adherents—mostly old men, and the old "church Indians," who pin their faith to their old prophet of long ago, rehearsing each Sunday the history of their supposed origin, are in the majority. Among the young, believers in the Bible are coming to the front, and although evils exist, the time will come when Christianity will triumph.

## The Purpose of Dwight Academy

By John M. Robe

**R**APIDLY changing conditions in Oklahoma are bringing the Indian to a fuller realization of the need of an education of the sort that will make of him a man among men.

The time was, when they seemed to think that only those expecting to teach, preach, practice law or medicine, needed an education. I remember a man who wanted to take his daughter out of school and in his efforts to persuade me to let her go said, "She does not need an education, she will just get married anyway." They see now, however, that an education is a good thing for any person, regardless of what he or she expects to do; that it can be used by the farmer as well as the teacher or lawyer.

There was a time among some tribes, when too much encouragement was given the young

educated people to become clerks, teachers or preachers, but they are now awakening to the fact that for themselves in this country, greater opportunity for a pleasant, successful and useful life is in caring for and developing their own allotments and possessions. We are therefore planning our course of study to give our students all that an up-to-date farmer needs in the way of training; and, while we are preparing our boys to be good intelligent industrial workers, we hope to train our girls to become agreeable and helpful wives. Our aim is that the training here shall be a solid and sure foundation for any line of useful work. We expect not only to take our boys and girls through the grade work, but through the high school work as well, by which time they will be so established in their habits and so settled in their ways, that there



will be little danger of retrogression. If we have one criticism in regard to our Indian work as a whole, it is that we do not keep our students long enough. It is our desire to keep our stu-

dents with us until their character is established and it is our first and highest desire to have each student who goes from our school a professing Christian, well trained in the Scriptures.

## From the Secretary's Desk

### MEDITATION

*Prayer is a gracious means by which the desires of men become attuned to the purposes of God.*

—J. H. Jowett

THESE suggestive words from Dr. Jowett will help us to remember that prayer is not merely petition—rather is it, through the gracious influence of the Holy Spirit, putting ourselves in communion with God, letting Him have the chance to reveal to us His most holy will.

\* \* \*

As has been stated, in these columns and elsewhere, accurate statistics of spiritual growth are impossible—and to some, exceedingly objectionable, yet as an encouragement, as an incentive to growth in grace, such reports as may be received concerning the formation of prayer circles will be published on this page next month.

\* \* \*

So many requests have already reached the secretary's desk for informal reports of progress that she feels she will be gratifying a large portion of the constituency by sharing with them the following extracts from letters. To conceal identity names even of places are omitted.

"As speaker for the Board, as well as in all my own local and presbyterial work, I have always placed the strongest emphasis upon prayer, and I can claim to have practiced what I have preached. I have rejoiced to see the deepening of the prayer spirit in our societies and in our literature, and read with great interest the leaflet, 'Vitalizing our Societies.' But I must say the pledge did not appeal to me strongly. The 'ten minutes each day' I think I would hesitate to sign, though I rarely fail to use my Prayer Calendar and Year Book mornings. However, as you say, the pledge may be modified, the point, *the vital thing is to get our women to praying earnestly, fervently, persistently, yes, regularly.*"

\* \* \*

"We find that societies in the presbytery feel that individual prayer pledges will be most helpful just now. I wrote for more individual cards, and if you have not already filled that order, you might increase the number, and I will send them to the little societies where prayer circles seem impossible. Personally, I feel more will be accomplished by the personal prayers, during our devotions, than in circles when we are not always in the spirit of prayer as we might wish. Our own society decided to take the ten minutes at bed time, when we have laid aside the cares that so easily annoy. Just be assured that we of the North are praying for you and we want to feel we are remembered by the far East."

\* \* \*

"The prayer circle is being received with enthusiasm."

\* \* \*

"I was glad to read that many were meeting with success in using the plan. I feel very deeply that it is what we need."

\* \* \*

"The Executive Committee of our Missionary Society decided it would be better to take the individual prayer pledges for our ladies, and try to form them into circles later when they have become interested and will not feel the burden of more meetings. We have fifty members in the society. Perhaps they will not all sign the pledge, but we felt that there might be a number of others who would be glad to do that, so we decided to ask for fifty cards. Oh, I hope this will cause a wonderful awakening among our people."

\* \* \*

The Missouri Synodical Society, meeting in St. Louis, was privileged to have Mrs. Gildersleeve present at all sessions. She made a strong address, presenting the varied phases of work committed especially to the women of our church and led a number of conferences. Mrs. S. L. McAfee, after seventeen years of most efficient and effective service as synodical president, resigned from the presidency and was succeeded by Mrs. G. P. Baity of Kansas City. However, as Mrs. McAfee will continue to be the vice-president from the synodical society on the Woman's Board of Home Missions, she will still retain close connection with the national work, which she has served so devotedly. Missouri women are full of courage and hope and in their own words "look forward to a year of advance, even as last year was." A study class secretary is to be appointed at the first executive meeting.

\* \* \*

The officers most heartily welcome programs from all organizations, synodical, presbyterial, local, interdenominational, young people, and children's societies of any kind; also special invitations and outlines to quicken local interest in Mission Study Class work—or announcements for extra meetings—these are carefully studied by the officer in special charge of the line of work thus presented, are then filed and frequently loaned on application to local committees intrusted to prepare a similar plan for their constituency.

\* \* \*

The Interdenominational Day of Prayer is the last Thursday of February. Let it indeed be a time of waiting before the Lord. Women in their own homes, perhaps detained by illness, can devote at least a few minutes to special prayer that day for our own missionaries, for the work right at hand as well as far afield, for the missionary societies, and finally for our great organization, that it may become a *vitalized organism* pulsating because of the strong spiritual life of the *individual members*.

JULIA FRASER

# Mission Study Classes

By Elizabeth I. Cameron

"WHAT is going on in W——? I've had more people come into the library in the last few weeks asking for reference books on Mormonism than ever before, and everything we have on the subject is out."

What was going on? A series of mission study classes made possible in the presbyterial society because a few earnest women were willing to give their time and attention to promoting these classes. The results, however, well repaid the effort, and the members of the classes became so enthusiastic and interested in getting all possible information on the subject of Mormonism that the above remark was made by the librarian in one of the public libraries.

Presbyterial presidents, you can do much in your presbyterials to arouse interest in our Home Mission work by planning just such a campaign as this of which I am writing. With a leaders' class and three regular study classes in the most central location, and five classes scattered throughout the presbyterial, practically this whole presbyterial was reached.

You are behind the times, if you are not planning such a campaign in your presbyterial, for the mission study class is the most popular thing of the day. The mission study class is not any little local movement, but a great national movement. A member of one class said she was not at all interested in the organization of a mission study class and had no intention of becoming a member, but when she learned that the Woman's Board of Home Missions was back of it, she decided to join the class.

Picture one class so enthusiastic that the majority of them were in their seats five minutes before the class hour, so that the leader had to stand with watch in hand and wait until time to begin. Some of the members of another class gave an impersonation of "The Other House," that illuminating story of the new polygamy, written by Martha Anderson and Harvey J. O'Higgins. The leaflet, "The Life of a Mormon Girl," from our literature department, makes another splendid impersonation.

Another class prepared some very interesting charts on dates and places connected with Mormon history, prominent leaders, important events, political parties, etc. These charts were very helpful in conducting the review. Our new Home Mission map, reference library and set of post-cards added much to the interest of the lessons.

With so much helpful material at hand and the inspiration which comes from the knowledge of what some women have accomplished, do I still hear you saying, "That may all be possible in some presbyterials, but we cannot do it in ours?" Take out your telescope and look again over your presbyterial. Do you not see those earnest, active women just waiting to be formed into line? Do you not see, here and there, possibilities of leadership? Do you not see the increased interest, the more earnest prayer life and the larger gifts which must inevitably follow such a campaign? Keep using that telescope until your vision is clear, for all these things are there in your presbyterial, and Utah, the "battle ground of Home Missions" is challenging you.

## Mission Study Outline

By Mrs. D. B. Wells

### "MORMONISM AS A LIFE"—CHAPTER V

THIS is a difficult chapter and subject to handle. It seems imperatively necessary that the whole truth should be known.

Yet it is so inexplicable, so incredible, so revolting in its details that one shrinks from the duty of exposure and the sense of personal defilement. But responsibility cannot be put to one side because of preference.

If American wives and mothers, true-hearted, clear-sighted, eager for moral uplift for all, knew and comprehended the real facts of Mormon living, it could not continue in its hideousness and immorality a year longer. But Utah is a land of *bidden things*. It is given to Christian women who see beneath the surface and behind the veil to reveal these hidden evils to American wives and mothers, and so hasten their overthrow. We need the co-operation of every right-minded woman, whether she bear the label missionary or not. We can get it if we convince her of actual conditions.

First: Study the chapter in the text-book very carefully and thoroughly. It is packed full of "meat." Gather other authority, facts, and il-

lustrations. There is a wealth of material easily obtainable from our own board and other boards: from the Interdenominational Council of Social and Patriotic Service, 476 Fifth Ave., New York City; from the Utah Gospel Mission, Cleveland, Ohio; from pastors and workers in Utah. Do not be satisfied with a little knowledge. Get so much that you cannot help spilling over.

Second: Consider such topics as these:

a. The history of the fight of our Government against polygamy; the various laws enacted, their impotence or power; the reasons why Utah desired Statehood; the methods by which she gained it; the violation of pledges made to the Government, with specific instances; the present attitude toward the Government.

b. Show how polygamy is the very core of Mormonism; its phallic character; how it would soon collapse if polygamy were really forbidden. Study some parts of "The Key to Theology" bearing on this subject. And pray for courage to tell the whole truth if it does make you blush, and gasp, and shiver. It needs to be



toiled in all its hideousness. We have kept silent too long.

c. Make clear the difference between the former and the present practice of polygamy, the latter exceeding the former in its shame, cowardliness, and turpitude. Read the chapters on this subject in Mr. Cannon's book, "Under the Prophet in Utah." How does this specifically break each and every one of the Ten Commandments? Can womanhood develop any of its finer and nobler attributes in such a life of deceit?

d. Present a strong array of evidence as to the present, continued practice of polygamy. This is needed because of the repeated denials by the Mormon Church of any such practice; these denials made through the public press, from the platform, and especially to tourists; a "hidden thing" again. What will be the effect of these denials, so fervid and persistent, upon the great number of teachers in attendance upon the N. E. A. Convention in Salt Lake City next July? Couple these denials with unlimited social and municipal attentions, and ignorance of facts and real conditions, and the Mormon Church will have attained just what it is seeking,

a wave of distinctly favorable opinion covering the country. It can afford to spend a few thousands for entertainment, and count the money well invested.

e. Let your wisest, truest, tenderest mother-woman consider the effect of all the life of deceit and immorality upon the children in such a community. We are concerned about child-labor, child-ignorance, child-neglect. We need to be; I would we were more so. Yet among all these evils, none is more prolific of degradation and the undermining of character than Mormon life in a Mormon community. Are not these children worth saving?

Cannot you get these facts before your Club women? The men of your Church? The teachers of your town? Permit the personal word. I am finding everywhere, East and West, a readiness to hear and to investigate these facts on the part of all sorts and kinds of people far beyond my expectation. It needs but the arousal of the American people to these "hidden things" to gain the cleansing of the cesspool, the extermination of this loathsome leprosy. If we cry not aloud, but hold our peace, are we not partakers of the evil?

## Notes from the Young People's Department

M. Josephine Petrie, Secretary

"KEEPING UP" WITH THE YOUNG PEOPLE

DECEMBER 13 and 14 were gala days in the Young People's Department. Home Mission Week had passed without special opportunities being given the young people's societies and Sunday schools of New York and vicinity to become acquainted with the splendid exhibit of charts, etc., which adorned our halls. Therefore, to "follow up" the Home Mission Campaign, to see "The World" in Boston, Cincinnati, Baltimore and Chicago in miniature, and that our young people might come in direct touch with their Presbyterian headquarters, invitations were sent to Sunday school superintendents, chairmen of missionary committees in young people's societies and leaders of Juniors and Bands to visit our rooms and see Home Missions in picture and story.

The Assembly Room was transformed by our Indian Department. A great tepee of the medicine man of the plains, as center piece, was a source of delight to the children. Tables were heaped with photographs and curios, and the walls covered with rugs and a display of work from our mission schools at Tucson, Good Will, Elm Spring and Wolf Point. Visitors were directed to the literature department for inspection of the attractive exhibit of leaflets, etc. The radiopticon was used to demonstrate the possibility of using this machine in local societies as a means of illustrating Home Missions through the use of picture post cards, etc. In our own rooms the visitor found curios and photographs from Alaska, Porto Rico and the Mountains of the South, and a "make-believe" hospital crib for a "demonstration" by one of the nurses—the children's department of our Presbyterian Hospital at San Juan being the special "object" for Juniors.

Short programs were given, and we listened to real, live missionaries from Porto Rico, Utah, New Mexico, the Mountains, and Ellis Island. There were Boy Scouts to act as "guides," and their enthusiasm was contagious. They were also principal actors in the demonstration of the leaflet "Bah-he and the Shaman." Another leaflet, "First and Last," was given most impressively by two girls, and the Indian and Spanish songs in costume were very effective.

Demonstrations of this character could be easily given by any young people's society if the "cheerful giver" of time will prepare a few charts, and a loan collection of curios and photographs. Try it and be surprised to find how many people in your own town have "exhibits" which they will gladly loan. Make use also of souvenir post cards and the illustrated railroad folders.

Is the following suggestive? A missionary from among the Indians writes: "It is contrary to the etiquette of these Indians to ask or give one's name, and next to impossible to get it. One I designate on my list as 'with curly hair,' and I struggle between catching the home pet name in their own language, the Spanish name given by Roman Catholics to those whom they may have succeeded in baptizing, and the adopted American name." The older Indians of many of the tribes are discarding the Indian names and adopting American names for themselves and their children. From a personal experience of the writer we judge the change of names to be a gradual process, for when the small Indian boy entered school he was James Broken-arrow, and Esther Blue-bird was one of the girls. Recent school papers show that both have discarded the last of the surname, and the interesting part of it all is that our Camp-fire girls are

adopting the cast off fanciful translations of these old Indian names and are becoming "Shining Eyes," "Flying Eagle," etc. This "keeping up" with the young people is a strenuous process!

#### C. E. MISSIONARY TOPICS FOR 1913

It is a pleasure to announce that we are "keeping up" with the U. S. C. E. and "getting together" on the missionary topics assigned for next year. They are under two general heads,—"Missions at Home and Abroad" and "Mis-

sionary Essentials." For these meetings twelve programs have been prepared by your secretary, and Miss Elizabeth Faries, representing the Women's Foreign Boards. The twelve programs, under one cover, are sold for five cents a copy. Our programs have been practically free during all of the years since they have been issued by this department, but our constituency will not object to this charge. Order quickly. May we hope that the women of our missionary societies will follow these programs with earnest prayer and a definite interest in each subject?

## Program for March

### TOPIC: THE FOREIGNER

**Hymn**—"Lord, Speak to Me That I May Speak in Living Echoes of Thy Tone."

#### Reading of Minutes and other Business

**Prayer**—Thanksgiving for the marvelous opportunities for service in our land today. Pray for our new Americans, for greater earnestness, broader vision, for real willingness and determination to do the work most needed among them.

**Read Psalm 116**, verses: 1, 2, 5, 7, 8, 9, 12, 13, 14, 17.

What shall I render—bringing out the thought of personal service to the Lord. I will take the cup of salvation, not to selfishly drain the life-giving draught, but rather as the cup of communion to taste, and pass on to the needy one next me.

#### Our Great Opportunity—

During the past decade 8,000,000 immigrants have come to America.

(Have read here Robert Haven Schauffler's "Scum of the Earth.")

Prof. Steiner Says:

*"It is true that self-sacrificing gifts are needed to make the work among the immigrants possible, but what is needed still more is a new attitude of mind—a change of heart on the part of Christian people; their prejudices and their pride are the great barriers between it and the accomplishment of the greatest opportunity ever offered to the Church of God."*

How are we meeting this opportunity?

Prof. Jenks, of the Immigration Commission, says, in "The Immigration Problem" (Jenks and Lauck):

*"One of the most striking features of the whole immigration situation is the almost entire*

*indifference of the native (American) Churches to the immigrants, and the general lack of religious and welfare work among them. It is undoubtedly true that the American Churches are passing by a great opportunity for social service."*

**If we would not be among those "passing by"**

We must study and know our own specific field.

The real problem of the immigrant is not confined to the large cities, though it may be aggravated there. Our suburban towns and villages have the same conditions to face. Some weeks before this meeting for the study of "The Foreigner" appoint a *wide-awake committee* to make a survey of your town and have the committee report at this point.

How many immigrants have come to the town within the past five years?

What nationalities are represented?

Just where are they located?

What are their greatest needs?

#### We May Help—

By showing them the spirit of true neighbors. By securing for them better living conditions. By teaching them English, and with the English the highest American ideals.

As a closing prayer sing all of Dr. Frank Mason North's wonderful hymn: (See "Hymns of Home Missions and Patriotism," Literature Department. 15c. per copy, \$10 per hundred.)

*"Where cross the crowded ways of life,  
Where sound the cries of race and clan,  
Above the noise of selfish strife,  
We hear Thy voice, O Son of Man!"*

LOUISE INGERSOLL STELZLE

## SELECT THE RIGHT WOMEN

### FOR THE OFFICE OF SECRETARY OF LITERATURE

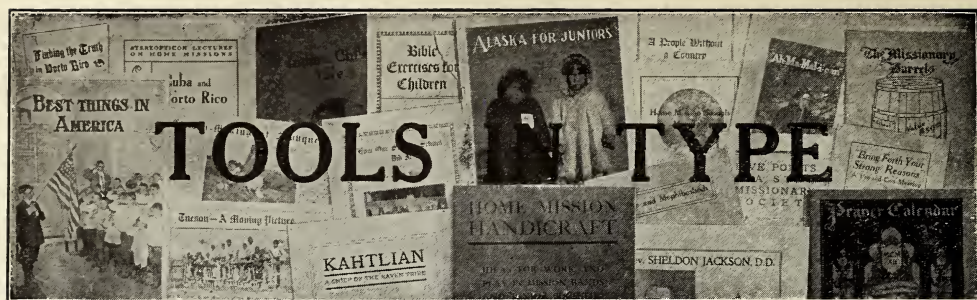
That some of our societies do so much better work than others would not be wondered at, could you know how and why some secretaries of literature are chosen. Just two instances will suffice. When urging one incumbent to greater activity, she replied: "Why, I took the office because I was told there was nothing to do." Another said: "I insert in the church bulletin once a year, or for several weeks, perhaps, 'Subscriptions are now due,' and I don't have anything to do until next year." And these from two of the largest societies in the presbytery. Fortun-

ately, the last named has been superseded by a more consecrated and diligent worker, who secured fourteen new subscribers in two weeks, and is still busy.

Many of our secretaries are doing fine work, but until more of the women comprising the societies realize that this office is as important as the treasurer's and president's, and elect women to fill it accordingly, the presbyterian secretary's work is almost in vain, and the splendid literature of the Board goes unused.

A PRESBYTERIAL SECRETARY OF LITERATURE





By S. Catherine Rue

**W**E study the problems of "INDIAN MISSIONS" this month. "White men who stay at home and make books say my people are dying out; but white men who look around and count say my people are living on, as many as ever. Oh! it is chaps like me that keep the Indian question going." So says "One Little Injun" whose soliloquy is given in the leaflet under this title sold at 5c. per copy. Let him tell the whole of his story at the February meeting of your woman's missionary society by having some capable person recite it from memory.

\* \* \* \* \*

"Indian Child Life" at 10c. contains a succession of entertaining narratives of little Indian people.

\* \* \* \* \*

The visit of the brave Nez Perce Indians who traveled from the far Northwest to St. Louis to learn of the white man's Book of Heaven is fully developed as an impersonation in "Two Thousand Miles for a Book," sold at 25c. per single copy. Careful preparation will be required for its use, but those who assume the parts cannot fail to reap lasting benefit from the study that will be necessary. Its use will make a most interesting program on the topic for this month.

\* \* \* \* \*

Do not forget that we have about twenty-four Indian subjects of colored post cards at 25c. per dozen which have been appreciated by many. They can be used to make an exhibit, to display in a reflectoscope or for invitations for meetings.

\* \* \* \* \*

Stereopticon lecture and slides illustrating the Indian are always popular, so you will need to place your engagement early if you wish to use them.

\* \* \* \* \*

The *Prayer Calendar* goes in goodly num-

bers. One pastor is ordering seventy copies for his people. How many copies are being taken in your church? Order at once. Price, post-paid, is 10c.

\* \* \* \* \*

*Programs on the Prayer Calendar* are to be had for 2c. per copy. This is a new leaflet containing suggestions for the wider use of the *Calendar* in missionary meetings and prayer circles.

\* \* \* \* \*

The new *Program for the Interdenominational Day of Prayer*, February twenty-seventh, is ready for use and can be procured for 50c. per hundred. Every woman's society will wish to use it and we request that orders be sent in early. Send 2c. for a sample copy.

QUOTED FROM SECRETARIES OF LITERATURE

"The methods and literature you provide for us are all right. The question is, how shall we get our women to read more, to be *willing* to receive the information concerning the work and conditions existing among the peoples of our own land?"

"The use of the New Leaflet Subscription Plan should help local secretaries of literature to render interesting reports at regular monthly meetings. They can review, quote from, or read leaflets."

"We have appointed a special day for canvassing for magazines. Our parish is divided into districts with a captain for each district."

\* \* \* \* \*

Do the leaders of meetings in your society try always to have the latest leaflets available for the development of missionary topics? In a recent missionary meeting it was discovered that the writer of a paper had culled her material from a drawer of accumulated literature, when by sending a request to headquarters she might have had more recent aids. Always provide the latest and best facts available for your programs. Dull tools never work well.

## "All the Year Through"

A request, accompanied by five cents in stamps, will secure an illustrated Home Mission Calendar which will prove a help and an inspiration all the year through, as its name signifies. Twenty-six attractive and educational pictures, besides interesting items, tersely stated, are features of its make-up. It is for individuals, societies, circles and bands. Send for it right now, and let it be hung in a conspicuous place, whether in the home, or in the room where Home Mission workers gather. Because we wish to introduce it into the homes of all our members we are offering single copies at the special price of 5c., 100 copies for \$5.00.

## A THOUGHT FOR THE MONTH

*If there is a call for kindness, show the kindness now, to-day; it may be too late to-morrow. If a heart bickers for a word of appreciation, of commendation, of cheer, of encouragement, say the word to-day. The trouble with too many people is that they fill the day with neglects and postponements, and omissions, with idle words and idle silence.*

DR. J. R. MILLER

## Washington's Birthday Program for the Sunday School, February 23, 1913

The attractive patriotic program which the Presbyterian Home Board has issued will not interfere with the lesson period. It will broaden the sympathies of city pupils and enlarge the vision of country pupils, and is furnished free

## A Patriotic Program

FOR USE IN CITY AND COUNTRY SUNDAY SCHOOLS

Dedicated to  
the Boys and Girls of our Rural Sunday Schools  
Their Homes Their Churches  
Their Churches



BREAKING HOME TIES

**THE** picture, "Breaking Home Ties," was exhibited at the Chicago Exposition in 1893. It is said that more people stopped to look at it than at any other picture there. Two years later Thomas Howden, the artist, gave his life in saving a child from death under the wheels of a locomotive near Philadelphia.

In the picture a youth is about to go from home out into an unknown life. He is taking leave of his mother. She stands with her hands upon his shoulders looking into his face, while other members of the family surround them in the farm house living room.

BOARD OF HOME MISSIONS OF THE PRESBYTERIAN  
CHURCH IN THE U. S. A., 156 Fifth Avenue, New York City

for use in connection with your Home Mission offering. An appropriate coin box for the children under nine years of age and a coin envelope for members over nine have been prepared. A sample packet of the supplies may be secured on request from the address below. You should order at once.

PRESBYTERIAN BOARD OF HOME MISSIONS  
Room 910, 156 Fifth Av., New York.

## Special Note to Secretaries of Literature

The call for ten thousand new subscribers for *Over Sea and Land* has awakened some interest and the editor expresses her appreciation of the earnest effort displayed, while deploring the fact that the list is far, far below the figure. There are still a few weeks for special endeavor before the magazine year closes, March 1st. Will every secretary who has not at least doubled

the list of last year, make a supreme effort now? Introducing *Over Sea and Land* into ten thousand new homes means an enormous increase of interest in missions, through the mothers, fathers and children. Is this not worth while? Be not weary of working—DOUBLE your list now.

## Life Members of the Woman's Board for the year ending, March, 1912

In addition to the list published in October.

Mrs. S. E. Kearns, Fairfield, Iowa.  
Mrs. S. E. Hull, Salina, Kansas.  
Mrs. H. A. Metcalf, Brockport, N. Y.  
Mrs. H. B. Pinney, San Francisco, Calif.  
Mrs. Chas. H. Poole, San Francisco, Calif.  
Mrs. Joseph K. Parker, San Francisco, Calif.  
Mrs. S. J. Rhea, Englewood, N. J.  
Miss M. A. Robinson, Ventura, Calif.  
Mrs. J. A. Stutevson, Salina, Kansas.  
Miss Maggie Williams, Dennison, Ohio.  
Mrs. E. F. Bronx, Amsterdam, N. Y. (Corrected)

## New Societies Organized Since April, 1912

Church	Synod	Church	Synod
Celina	Texas	Wilton	North Dakota
Downs	West Virginia	Nelson	Missouri
Mt. Pleasant	Ohio	Lonaconing	Maryland
Williamstown	W. Virginia	Moselle	Missouri
Brinkley	Arkansas	Cuba	Missouri
Reading	Michigan	Salem	Missouri
Mulberry	Kansas	Steeleville	Missouri
Clifton	Kansas	Libby	Montana
Sherman	Pennsylvania	Whitefish	Montana
Hamden	New York	Manhattan	Montana
Hagerstown	Maryland		

## The Missionary Book Shelf

"Outlines of Missionary History" by Alfred De Witt Mason, D. D., forms a valuable addition to missionary literature. Beginning with apostolic days and continuing up to the present time, both Home and Foreign missions are treated historically, but in a brief way calculated to make the volume of interest to others than students of the subject and to stimulate them to further inquiry. George H. Doran Co., New York. \$1.50 net.

"The Parish of the Pines" is the title of a delightful narrative of the life and work of the lumberjack's sky-pilot, Frank Higgins. There is not a dull line in the story as vividly told by Thomas D. Whittles. The dialect of the lumberjacks gives spice, and the daring of this big missionary of the Presbyterian Church wins the reader to undying interest in this mission work in the "big woods."—Fleming H. Revell Co., New York. \$1 net.

"The Mission of our Nation" by James Franklin Love, D. D., expounds the author's belief that our growing supremacy in worldly matters is with a Divine purpose, a religious purpose—that we as a nation shall play a great part through Home Missions in evangelizing the world. Though the book is primarily a Home Mission advocate, yet the author makes it plain that "neither near-sightedness nor far-sightedness is normal vision, whether it is physical or spiritual." Problems of immigration, the negroes, Roman Catholicism, and the stewardship of Christian wealth are among topics discussed. A prevailing sentiment of the book which should appeal to every Christian patriot is thus briefly expressed by the author: "If only we can keep in the nation's heart a memory of Him who has led us, a sublime future awaits us."—Fleming H. Revell Co., New York. \$1 net.





# HOME MISSION MONTHLY

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No. 5

## Editorial Notes



**I**F America fails in fulfilling her part in God's great plan for the salvation of the world, the Christian women of America will be mainly responsible for the failure; *but they will not fail.*" More than a decade ago, these prophetic words were uttered by Mrs. Darwin R. James, that stalwart leader, of large vision, large courage and large faith. May we not relax effort until the outcome justifies her trust in the Christian womanhood of America. In the work among foreigners in our land is presented a double phase of mission effort—here home and foreign missions are combined, and it would almost seem that thus is given the opportunity of more speedily evangelizing the world than in any other conceivable way. Dr. Josiah Strong put the proposition forcefully when he said during a Home Mission Week address, "Foreign Missions, in all the future, depend for their power on the vitality of Home Missions."

¶

**W**E wish it were possible to give the grand total of all effort on the part of women of our denomination in behalf of foreign-speaking people in America; we are sure it would be impressive. In addition to the work listed by our Board, a large amount of systematized effort is being put forth by Presbyterian women through presbyterial and local societies for the uplift of foreigners in adjacent communities. As an example we note the work carried on by Pittsburgh Presbyterial Society. In co-operation with the work of presbytery the women are paying the salaries of twelve women workers among Italians and Slavs in scattered places, and are sharing with presbytery in the expense of conducting the training school at Coraopolis, where young women are prepared to work as missionaries among their own people. Thirteen students are now

enrolled in that school, representing Slavic, Italian and Magyar races. These specially trained workers are counted on as one of the strongest powers in the years just ahead.

¶

**W**ORK among foreigners is appealing and urgent. The women of the church are rising more and more to a realization of this foreign mission problem at home. At the same time they are striving to make advance along these lines entirely in addition to former contributions to the regular work of the Board. The long standing missions among Indians, Mexicans, Mountaineers, Mormons, Alaskans, and in Cuba and Porto Rico must not suffer through lack of the customary support. Work among foreigners should be distinctly a sign of advance.

¶

In tenement houses at least one hundred and forty-one different kinds of industries are being carried on, according to the report of the National Child Labor Committee. We have heard much of the disease, dirt and unsanitary methods discovered in tenements where artificial flowers, willow plumes, cigarettes and numberless other articles are made, but possibly we have not associated the cracking of nuts with tenement house industries. The National Child Labor Committee shows by photographs the dreadful surroundings and personal habits of workers in this line. Accompanying one of these photographs is the following: "Nut meats picked from the cracked shell pay four and a quarter cents a pound, if whole. If any are broken, payment for a whole pound is deducted. So the mother and children use their teeth on shells that do not yield to the finger nail. Picking forty pounds of cracked pecans makes a day's work when the children go to school; but on Saturdays a hundred pounds to be picked take the place of a holiday."



LACE making by children and women of the tenements under improper conditions is another menace to the health of both worker and purchaser. Pathetic is the picture of thirteen-year-old Michaelina, who for three years has made Irish lace from close of school till bedtime. The mother says of her diminutive stature: "She is so little because she makes lace so much." In New York City 75 per cent of all finishing on garments is so called "home work."

The appeal for improved child labor laws and for prohibition of home manufacture in all cities of the first and second class should be speedily heeded both for the sake of the overworked, underpaid laborers, stunted bodily and often mentally, and for the sake of the nation at large—the prosperous public, those even in remote localities who unknowingly purchase the products of the germ-laden tenement.

¶

A RECENT investigation reveals the somewhat startling trend of one American city. W. L. Bodine, superintendent of education, claims "that the Chicago of the future will be Slav-Germanic if the present birth rate continues." It seems that statistics show twice as many births among foreigners as among American families, and at the present time of the 275,000 children under five years of age only 93,000 have mothers of American birth. The report tells us that in birth-rate the Poles lead, followed by the German, Russian-Jew, Italian, Bohemian, Irish and Swedish in the order named.

¶

IN the vast new Chicago terminal of the Chicago and Northwestern Railway there has been made the best provision for the welfare of immigrant travelers yet existent in our country. Commodious, well-ventilated quarters are devoted especially to them and equipped not merely with benches for waiting, but with rockers, sofas, writing tables and a lunch room where food is provided at moderate cost. Bath tubs make the luxury of a hot bath available, and a feature which is especially noteworthy is the provision of modern sanitary wash-tubs where the immigrant women can cleanse the family apparel, so sadly soiled after the long journey across the water and by rail to Chicago. Patent steam dryers make the cleansed articles ready for wear

in the short time available. The immigrants are under the watch-care of the railroad officials and none can leave these quarters who cannot speak English unless accompanied by responsible friends or a railroad attendant. Thus are they protected from the unscrupulous persons always in wait at the door of every railroad station. Not only is the immigrant saved from many a disaster, but the first impression of the country is one to command respect for decency and order and to appeal to the best there is in him.

¶

DISTRIBUTION of immigrants is a problem which will undoubtedly occupy more and more attention with the advance of years, in order that the terrible congestion at New York and other ocean ports may be relieved and that immigrants may be sent to farming communities and other regions to which their services are adapted. One result of large effort already put forth in this line is the bill which passed the Senate on January 18, having previously passed the House, appropriating \$75,000 for the establishment of immigration stations at interior points, one to be located at Chicago and others at places deemed necessary by the Secretary of Commerce and Labor.

¶

THE good example of New Britain, Connecticut, a manufacturing city where the population of 50,000 is 80 per cent. foreign, is set forth in the *Missionary Review*. Different churches open their doors to different sets of foreigners, ministering to each group in their own language until they understand English and are drawn into Sunday school and the regular church services. One pastor, when asked as to the results of the interested effort in behalf of the immigrant population, answered: "We cannot measure the effects on the immigrant, but the results in the churches have been tremendous."

¶

THE Allison School at Sante Fe, as intimated in an earlier issue, is rejoicing in improvements made upon that property. Not only is there the freshness of new paint and paper, but added windows have been cut, new floors laid, plumbing and numbers of other needs attended to. Also the control of the entire block upon which the school stands has been secured through the purchase of an adjacent lot. In all \$4,000

was thus invested by one friend of this special field who prefers to have her name remain unknown. This stronghold of our work among Mexicans is truly worthy of such a friend.

¶

THE Catechism is exceedingly popular in this same school. At vacation time an eager but timid request came to a teacher just before the departure of pupils and amid all the bustle attendant upon such times. "Please, may I recite my Catechism? I know all the answers, I know it very well." The glad reply was, 'Certainly, you may.' And then, only twenty minutes before time to start for the train, with her mother and sisters waiting, they closeted themselves in the reception room and the girl recited perfectly all but the last seven of the one hundred and forty-five answers. Here the train was called and she was obliged to go. And this was the girl considered by every teacher the most careless, indifferent pupil in the whole school."

¶

IN two lines of young people's work there is noteworthy news this month and we would direct especial attention to the messages from the secretaries, Miss Petrie and Mrs. Potter, concerning Westminster Guilds and student work in colleges. The delightful union of the home and foreign mission forces of our denomination in planning the future of Westminster Guild work augurs well for the unity of oncoming Presbyterian womanhood, while the breadth of interest of the earnest leaders of the young women of the land is evidenced in the invitation of the National Board of the Young Women's Christian Associations to the mission boards of twenty-three denominations to join them in the consideration of co-operation in student work in colleges.

¶

THE fact that the National Education Association is to meet in Salt Lake City, Utah, this coming July is rousing many to action. Individuals are mailing to teachers of their acquaintance the study book of the year, "Mormonism, the Islam of America," also other literature. Organizations are taking action, as for instance: The New

¶   ¶   ¶

Jersey Council for Patriotic Service, but recently formed, is beginning among the teachers of the State a systematic spread of information concerning Mormonism as it is to-day. The article by Mrs. D. B. Wells in the January HOME MISSION MONTHLY is very informing along this line.

One presbyterial officer has asked whether it would not be wise to issue an extra edition of the Mormon number of the HOME MISSION MONTHLY and send a copy to every teacher in the land, but this would require special financing for which there is no provision. Our surplus HOME MISSION MONTHLY funds are already pledged for aid in the erection of the memorial building so greatly needed at Wasatch Academy, Mt. Pleasant, Utah. It is possible, however, for each subscriber to send her own copy of the October HOME MISSION MONTHLY to a teacher or to obtain extra copies from our office. We would urge everyone to take part in disseminating information among the teachers of the land before they assemble at Salt Lake City, where, as we have already said in these pages, there is great danger that they be blinded to real conditions by the suave hospitality of their Mormon hosts.

¶

THE circle of membership of the Woman's Board is again broken by the calling from earth of one of its members. The sunny face and joyous service, in duties both large and small, of Mrs. Silas J. Hallock, for twelve years a faithful member of the Board, are greatly missed. Mrs. Hallock was for an equal number of years an officer of the Home for the Friendless in New York City, and earnest in the work in behalf of thousands of the neglected and degraded children of the metropolis. Also closely identified with the work of the New York City Indian Association and with the Widow's Society and with her own local church work, one wonders that there was never a hasty word from pressure of duty nor an absence of the smiling, cordial greeting; but for Mrs. Hallock there was no burden in the services she rendered—all was joy, and the memory left with us is an inspiration.

THE treasury books close on March 31, 1913. Money coming after the last mail of that day must be reckoned in next year's accounts. If even a small amount remains in your treasury will you not help by sending it on at once? *It is greatly needed.*



# My Sicilian Neighbors

By Leola Benedict Terhune

THERE are about five thousand of them, all rough-looking, short, dark, lithe "contadini," from small villages near Palermo, the largest and most influential group being "paesani" from Termini.

This district is probably unique in being the most provincial, the least influenced by American customs and habits of thought of any Italian colony in the United States. Situated, as it is, in the most typically American city, within walking distance of the down town business section and the ultra fashionable North Shore Drive, it is as yet as isolated and distinct as though it were in one of the mountain fastnesses of Sicilia, and it forms within itself another world, a world of intrigue and of crime, of extreme poverty and suffering, of superstition and devotion, of filth and, withal, of ambition, a blind striving for something better, a mere instinct if you will, but which, as a star of hope, has led these poor, ignorant peasants to cross unknown seas, and combat with new, stern and untried conditions of life. Because of their illiteracy and ignorance and old-world prejudice, it requires the most tender patience and unflinching good will on the part of those who have consecrated themselves to "bring light to those who sit in darkness."

In winter the genial Latin temperament seems quite chilled by the cold lake breezes, and consequently we are quite dull and uninteresting, but in summer the people spend almost their entire time out on the sidewalks, and present all phases of a colorful and varied life. Babies are dressed, undressed and bathed, children chastised, visits paid, sewing done, even the most intimate family quarrels are placidly conducted on the front steps or sidewalks, and the only element of comfort lacking is for a paternal city government to permit gas to be piped so that the cooking could also be done out of doors. It would obviate so many difficulties!

In the evenings groups of men stroll about playing mandolins and singing, with here and there other groups dancing to the music of an old battered accordion, played caressingly by a rough laborer.

It is scarcely possible to mention Gault

Court without calling to mind the gorgeous fiestas held here monthly from about April to December. They attract visitors from all over the city. The streets are densely packed. The chief feature of the fiesta is the procession which follows a saint's statue. The statue is placed in a shrine, which is supported on the shoulders of men specially chosen for the occasion. The procession is formed of different societies, each leader bearing large, ornately embroidered banners. It is usually headed by priests in



A SIDEWALK STORE IN THE FOREIGN QUARTER

gorgeous robes, accompanied by acolytes bearing incense and fonts of holy water. Several bands are employed and band stands are erected at the intersecting streets. The streets are lined with booths at which all sorts of Italian delicacies are sold, including roasted pumpkin seeds, stuffed crabs, ciambelli, weird fish, cakes fashioned in saints' figures. The crabs are boiled on the spot in large charcoal braziers, imparting to the air an unforgettable odor.

In September at the Feast of Our Lady of Mt. Carmel, some of the devotees in the

procession carry large candles decorated with bows of ribbon, while others who have been cured of disease by prayer to the Virgin carry representations in wax of the part of the body cured. Thus, one woman will be carrying a wax foot, while her partner may bear, reposing on a platter, a wax head. Waxen babies are numerous. The effect is certainly weird and uncanny. It is difficult at such times to believe that one is really in Chicago.

In many other respects we are quite provincial. Thus, mothers still wrap their babies in swaddling clothes, quite as if the Infant Welfare Nurses were doing business on Mars instead of Earth.

When I engaged a new Italian housekeeper, not long ago, she informed me proudly that she could make delicious bread. I at once invited her to try her skill. While the bread making was in progress I noticed her making sundry and surreptitious trips to her bedroom. Now, while my own education in the art of coaxing bread out of flour and water has been sadly neglected, yet nowhere could I recall in the recesses of memory a connection so obvious between breadmaking and a bedroom. I investigated, and found reposing in the middle of her bed ten large, near-white loaves, in the process of raising and snugly and warmly protected by all the available coverlids.

We also have a most primitive and direct, if somewhat disconcerting, system of summoning firemen in case of fire. It consists of opening your front window and shooting as fast and as often as cartridges and revolvers can be found. Our fire laddies now refuse to answer a fire alarm from our district within five minutes, as they are painfully acquainted with our peculiarities in this respect.

It is unfortunately only too true that the Black Hand outrages occurring within this colony are numerous and brazenly conducted. Within the past six months there have been no fewer than eight Black Hand outrages, running the gamut from buildings destroyed by bombs, to children stolen. I have heard even little children boasting that no Black Hand has ever been convicted, because, they say, the police are afraid of Italian criminals. This district has also an unusually large percentage of murders, there having been no fewer than eight within the past five months. No

one of the murderers has ever been caught. There are a group of men who are pointed out in confidence as *Mano Neriste*. They are hated, feared and shunned by their compatriots, but no one ever informs the police. Some families whom I know personally have left the district after receiving threatening letters. In fact, it seems a quite general rule that as soon as a family accumulates enough money to acquire property they move to another and safer section of the city.

But quite the most deplorable and most striking feature of the whole district is the interminable and deadly "pants' sewing." How many mothers have come to me, as one came only yesterday, with tears rolling down her care-lined face, as she grasped my hand and cried, "My a Rosida, she a cry in de night, she no like a sew a de pants."

Rosida is a pallid, delicate child of fifteen, with work bowed shoulders and dark rimmed eyes that already hint of tuberculosis. In our district one never retires so late that one cannot see down the somber line of houses a lamp light filtering out into the night like a yellow danger signal, and one knows that beside it a lone drab figure is bending patiently over her thread and buttons. And one can never rise so early that dire need, like an inhuman slave driver, has not already awakened her victims, and is goading tired eyes and exhausted fingers to take up their weary, daily task.

Oh! it is not only thread and buttons and cloth which go into the making of these "pants," but women's hearts as well, and joys and sorrows, and youth and beauty, and human lives. Our women have no time to be wives and mothers. Their babes are packed off to day nurseries, for taking even the time necessary to feed their little ones would decrease, appreciably, their pitifully small wages. The older children of six and seven years are taught to pull bastings, thread needles and sort buttons. Truly, here is an industry which needs no lesson in "scientific management." Even the slightest movements are timed and regulated. Housework is neglected; the food for themselves and families is selected with a view to the despatch with which it can be prepared, and with no regard to its nutritive qualities.

The immigrant women who work in clothing factories are only better off in that their work is done in better ventilated and



better lighted rooms. The Minimum Hour Law for Women, as applied to these seamstresses, is merely a figment of the imagination which soothes our reformers and leads them to proclaim that "all is well!" when "all is not well!" The employers do indeed close their factories at six o'clock, but they give each woman three or four pairs of trousers to be taken home and finished before seven in the morning, and the woman who refuses night work receives at the end of the week a yellow envelope with a neatly worded card enclosed, "Your services are no longer required."

Small wonder that under the burden of injustices and cruelties, oppressed by the weight of stern economic laws, our weaker brethren become so easily anarchists and black handers. Harried by the garbage men, who refuse to collect the garbage without tips, and by the policemen and magistrate, who refuse them justice, tempted and wheedled by the men who want to buy their votes, how can you, oh! Mr. Prosperous Citizen, demand of them an ideal of good citizenship when in all their lives they have known only the worst of bad citizenship?

## Foreign Missions at Home

By Ethel W. Dickie

**I** SOMETIMES have my serious doubts as to whether we are obeying the great commission of our Savior in the way He expects. He commanded that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem, or at *home*. While I would in no way detract from foreign missions, yet there is scarcely a heathen tribe of the known world to-day that does not have a representative in this country. They *want* to learn *our* language, our customs, and our religion, too, if we are willing to give it to them. Christianizing them here and sending them home as missionaries would be a speedy and efficacious way of evangelizing the world.

Wretchedness, ignorance, immorality, and all those things which retard and suppress these foreign peoples touch our hearts; our sympathies and our love go out, and we give and do all in our power to uplift them and make them better by sending to them in their own lands the Gospel of our Savior. Nowhere is it more true that "distance lends enchantment to the view" than in this work.

The same wretchedness, ignorance and immorality are right here with us and we fail to see it or heed it. We rather draw our skirts aside for fear of soiling them; we do not stoop to uplift or help as we should. Like the Levite, we pass by on the other side.

Not only are we shutting our eyes to the

need of these foreigners around us, but we are gradually, by our laxness, allowing their customs to creep in and in many places usurp our laws, our Sabbath, and our Government. It is no longer a matter of sentiment on our part to Christianize and civilize them, but it is an imperative duty if we would protect and save ourselves and our Government. We must be up and doing. We must make Christian citizens of them or they will make a heathen nation of us. Godlessness and anarchy are increasing as the foreign population is increasing.

Only a short time ago Indiana awoke to the fact that while she was sleeping her territory had become foreign missionary ground by reason of the number of foreigners coming into the State. The same is true all over the continent. Are we hearing the Macedonian call at our own door-step?

Many of our so-called Christian people, instead of being on fire to save these people, are making Oriental religions the fad of the hour. It is very common to read of some exponent of one of them lecturing to some woman's organization. Lecturing on what? What is the result?

Truly there is much work to be done here.

"Having Christ in your hearts, you have salt in yourselves. And as Elisha cast the salt from a new cruse into the bitter waters of Jericho, so shall you contribute to heal the bitter waters of this world which have been made such through sin."

*"Our plea is not America for America's sake, but America for the world's sake."*



ARRIVING AT ELLIS ISLAND

## Ellis Island

THEY come, they come, one treads the other's heel,  
And some we laugh and some we weep to see,  
And some we fear; but in the throng we feel  
The mighty throb of our own destiny.

Outstretched their hands to take whate'er we give,  
Honor, dishonor, daily bread or bane;

Not theirs to choose how we may bid them live—  
But what we give we shall receive again.

America! charge not thy fate to these;  
The power is ours to mold them or to mar,  
But freedom's voice, far down the centuries,  
Shall sound our choice from blazing star to star!

—C. A. PRICE, in *Scribner's Magazine*

## Foreigners in Wisconsin's Northland

By Clara Austin

CHANGES, industrial and religious, are coming slowly but surely in Northern Wisconsin: larger clearings, better buildings and equipment are found in farming sections; former saw-mill sites are taking a permanent character, thus enabling us in our work to build on bed-rock. Chapels are replacing school-house and hall as places of worship, and here and there the little churches are emerging from their period of struggle to stronger organization and closer touch with the work at large.

The immigrant is everywhere present in Upper Wisconsin. Poles from eastern mining regions form a large part of the settlers on the farms surrounding one of our more

eastern fields. Nearby, too, are Hungarians, whose farms are indicated by the peculiar huts built of young saplings, cut and set on end, and plastered outside with a mixture of mud and straw, the whole whitewashed.

Mining towns of Illinois and Pennsylvania furnish Croatians and other Slavs as settlers on some of the most northern lands. To supply family needs, and to help pay for his land, the average farmer in this section works in mill or logging camps during the winter.

At one point Bohemians have so far crowded out the American farmer as to seriously affect our work. Provision has recently been made to secure a Bohemian



missionary to work among them. Near another field, twenty-five Protestant Bohemian families were recently expected as settlers, and, no doubt, have arrived ere this.

Near the western border of the State the Pole is again in evidence, displacing the American settler on two of our fields visited. Their church and parochial schools flourish, while the English Protestant work is all but dead.

Northwestern Wisconsin contains a large Scandinavian element, which, on the whole, is a valuable contribution to the commonwealth. While the Lutheran Church ministers to many of these in the mother tongue, not a few of them are among our most earnest members and workers.

There is large opportunity for a greatly

needed social and religious work among the Italians found in considerable numbers on our great mining range, and for whom, so far as I have learned, nothing whatever is being done by any Protestant denomination.

Our work bears no mean part in the assimilation and evangelization of these peoples. Progress on these fields at times seems slow, yet each succeeding visit reveals some small gain or growth. The responses in interest and attendance at our services, and the cordial expressions of help received through the work, show the appreciation of the people and make it a joy to serve them. We need your deeper prayer-interest, that larger and better results may be realized in this region of unbounded opportunity.

## The Kindergarten a Leavening Force

By Martha H. Jennings

"D O you remember the big ship that brought you across the great ocean from Italy to America?" A row of thirty blank little faces looked up into the face of Mr. Preacher, who was floundering desperately for a point of contact with his diminutive audience. No ray of light illumined the children's countenances, and, realizing his mistake, the speaker perpetrates this Irish bull: "Oh, I see—I guess most of you have come since you got here!"

True, indeed, most of them had come since they got here, and the procession still goes on. Dr. Steiner says: "We have blamed the immigrant for every one of our social evils except race suicide and divorce," and our overcrowded schools and kindergartens would refute the first charge if made. The church kindergarten has no such tremendous opportunity with any other people as it has with these little brothers and sisters. Born on American soil, of foreign-born, foreign-speaking parents, they present a complex problem, and await the transforming power of the Gospel of Christ to fit them for citizenship in America.



A SAMPLE OF THE CHILDREN IN THE PRESBYTERIAN ITALIAN KINDERGARTEN, GERMANTOWN, PA.

One of these tots came to kindergarten recently and announced, "Me speaka English too!" "Very good," replied the teacher, "we will talk some now." Whereupon the little fellow poured into her astonished ears his first lesson in English—learned on the street—a volley of oaths!

Washington's birthday was celebrated a few days later, and in the meantime the disciple of Froebel and young Italy had heart to heart talks on good and bad Eng-

lish—kindergarten and street English, and the boy appreciated the difference.

When he came with cheerful face a later day, he greeted his teacher with: "Now me speak English. Hurrah, hurrah, for George Washington!" And so the leaven was planted, and who can tell what the new germ may have the power of producing? Is the kindergarten a leavening force? While the old school and the new are discussing the science of dealing with the child who is born in sin and who must delve into its depths before he can become a child of God, versus the idea of bringing a child up to feel he is born a child of God and must never stray from His love and care, earnest women are ignoring doctrine and precedent and are giving to the neglected and downtrodden the simple rules of Christ for daily life. Early they learn to thank the Heavenly Father for all He sends: *His* day, *His* night, His gift of food, His loving care "and all that makes this world so fair"; the leaven of gratitude—love's first lesson. Then comes the lesson of *service*—love in action.

"Can a little child like me  
Thank the Father fittingly?  
Yes, oh, yes, be good and true,  
Patient, kind in all you do—  
Love the Lord and do your part,  
Learn to say, with all your heart,  
Father in Heaven, we thank Thee."

With this aim in view of love for God, and service for Him, and one's fellow creatures, the kindergarten cannot but be an important factor in character building. One was easily converted to the usefulness

of the kindergarten after witnessing a group of tiny kindergarten children, led by an older child, sing their national song as they waved the Italian flag. Then a second child unfurled the "Stars and Stripes," while "America" was sung with



ARE YOUR OWN MORE DEAR THAN THESE?

great spirit. The climax of interest and enthusiasm came when was shown the white flag with the red cross upon its face, and while "Onward, Christian Soldiers" was being sung, one could read the motto, "By this sign we conquer."

Women of the Church should throw their best efforts into this work, remembering that "he that dwelleth among you shall be as one born among you, and thou shall love him as thyself." It may yet prove that a "little child shall lead them," and while we may fail to reach the fathers and mothers, they may some day be led by "the beckoning of little hands" into the "Promised Land."

## Within One Day

By Bertha Loran

THE clock in the tall steeple of a Roman Catholic Church not far away announced the hour of eight. A number of children standing near an open door of what appeared to be a church of some Protestant denomination attracted my attention. Wonderingly, I stopped to ask what was going on inside at so early an hour in the morning. "Oh, don't

you know?" said one child, "It is children's church." I hesitated a moment, then walked in with the children. The service was about to begin, and I was given a seat, fortunately where I could see and hear all that was being done. First, the singing of songs by the children, whose lung power told of the heartiness of their interest in the service. Then followed a recitation of



Bible verses, after which the leader told the story of Moses in the bullrushes, illustrating the thought of "He careth for you." The children were dismissed in time to go to public school, which was just across the street.

Waiting until they were all gone, I inquired concerning this morning service, and found it was held every day, and at each meeting some carefully chosen Bible story was told, and many Bible verses taught.

By this time I heard the patter of little feet in the room above, and was invited to that room. This was a kindergarten, where seventy-five children, with such happy faces, were playing and enjoying the hours spent with their teacher.

I learned that there were other classes after school, so I made it convenient to return. In one room I found twenty or more girls playing games under a teacher's direction. The teacher informed me that after they had had a good play she would tell them a story.

In another room was a sewing class of twenty girls, some learning their first stitches, while others, more advanced, were sewing on garments for themselves. In still another room I found girls weaving raffia baskets.

An adjoining building provided an exhibit of a model houskeeping flat, the practical value of which no one could fail to

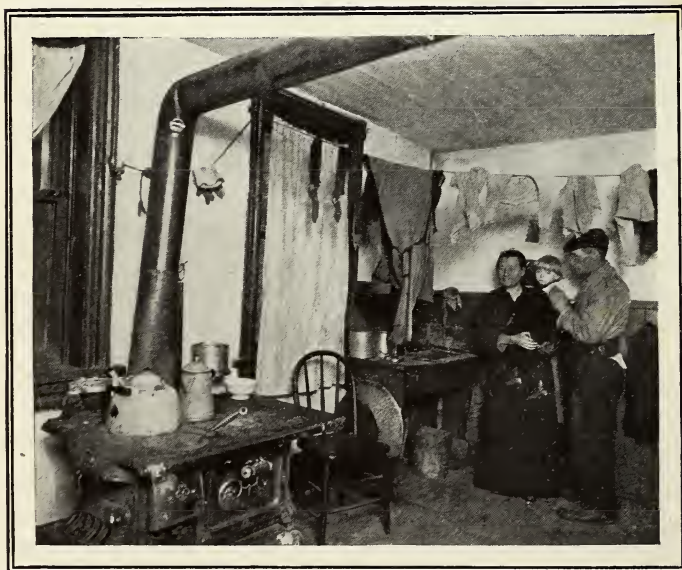


OLIVET CHILDREN AT PLAYTIME

recognize. There were three rooms: kitchen, dining-room and bedroom, the furniture plain and unpretentious; in fact, so simple that any of the girls could easily afford similar articles in their own homes. One of the girls explained to me that the furniture was made from goods boxes at very little expense. There were eight girls of between eight and twelve years in this class, and they kept this flat in good condition, cleaning the woodwork, making the beds and washing dishes, and doing all the duties necessary to make the home attractive. Here were girls who some day would be good homemakers: an art and a business and a profession combined, which too often is given small consideration in the education of our girls in this otherwise progressive age.

In the evening, I had time just to peep into the different rooms where classes were being conducted. In one there were thirty boys playing games; in another, a class of ten girls learning to cook; one where ten boys were weaving hammocks; another, a handicraft class of women remodeling clothes; and still another, where an orchestra was practicing.

I asked if this was not an extraordinary day, with so many activities, and was surprised to learn that each day there were classes in manual training, foundry, story-telling, clay-modeling; besides which there were classes in vocal music, piano and violin, except on Thursdays, on which day there are as



ONE OF THE HOMES FROM WHICH CHILDREN COME TO ATTEND CLASSES AT OLIVET

many classes, but all are of a religious nature. "So this is what you are doing in the educational work at Olivet?" I asked, as I was turned over to another guide, who was to explain the Religious, Relief and Medical Departments to me. And she replied: "This work is not only being done at Olivet Institute, but in all the Christian settlements in Chicago, of which there are many. We feel that the educational work

is one way of getting in touch with the people, and interesting them in the Sunday school and church, thus giving them an opportunity to hear the Gospel of Christ."

I came away grateful for this experience of learning something of the methods used to meet the need of the people, and to demonstrate the helpful sympathy of those whose hearts God had touched for His needy ones.



IN THE NEIGHBORHOOD OF OUR JERSEY CITY MISSION FOR ITALIANS

## Visiting Italian Mothers

By Susie Dunmore

**I**N paying a visit to an Italian family you may, many times, experience a feeling of repugnance at the surroundings, but you will receive a most cordial welcome, and if you are able to speak Italian the generally busy woman will gladly lay aside her duties, for a time, to talk with you about her work, her family and, perhaps, something of her home life in Italy, or the legend of the Madonna, who is the patroness of her home city or town. As many of these women cannot read, all they really know of religion are these legends of the Saints and Madonnas which have been handed down to them.

The mother will be much pleased if you are interested in her children, and if you note the little string of trinkets around the

baby's neck, she will tell that they are there to guard against the evil eye, and the bit of yarn about the wrist is to keep the baby from having sore eyes, or that she doesn't like to wash baby's head until he is a year old, for if she did he might not talk. And then she will tell you something of her work. The majority of Italians, at least here in Jersey City, keep boarders, for, as the women often say to me, "We have a large family and I must help my husband, as he cannot, with what he earns, pay rent and provide food and clothing for us all." They usually keep enough boarders to provide for the rent.

For three dollars a month, they must do the boarders' washing, mending and prepare his meals—he buying the food to be prepared.





JERSEY CITY MISSION SUNDAY SCHOOL ON THE DAY OF THE ANNIVERSARY PARADE—JUST THE HEAD OF THE LINE

A large number of these women, as I have said, are unable to read, so that all they know of America, many times, is what they see and hear in their own colony. Is it any wonder that they sometimes say, "I don't like America, it is so dirty." They are always interested in hearing about Americans, our home life, what we

eat and how we cook. Although they are in our midst, the majority of them know practically nothing about us.

It is true that only a small percentage of these people will be brought to understand the Gospel, for they are so bound by tradition and superstition; but many of them are willing to send their children to our mission schools and appreciate what we do for them there, and this is an opportunity which the Christian people of America ought not to neglect—the giving of the Gospel to these boys and girls so that they may become useful citizens with Christian ideals. Unless we do this these colonies, with their congested population which is bound to breed immorality and lawlessness, will become a menace to our cities.

## Congestion of Foreigners in Large Cities

By Anita Rau

**N**O part of the city of Brooklyn is so congested as that where live the colonies of Jews and Italians. It is not enough that the front houses are like beehives, with four families on a floor, but in the yard, which ought to be clear for sanitary reasons, stands another house, another beehive. It is not because the immigrants like to be crowded together, but because rent and living are so extraordinarily high. Poor people pay comparatively higher rent for the wretched, uncomfortable and often unsanitary rooms, than do well-to-do people. When the foreigners can afford it, they move to better quarters quickly enough.

Especially the newly arrived immigrants are obliged to huddle together in these wretched places, because they have spent their money in coming to this country, cannot speak the language and therefore cannot readily obtain work. Customs are so different, and their lack of understanding and distance from home renders them first very unhappy, then miserable and desperate, especially if illness follows, which under the conditions is unavoidable.

True, American Christians are willing to help them by giving the Gospel, which their Catholic priests, before leaving the old country and upon arriving here, have cautioned them against as

being the direct road to hell. Being ignorant and frightened at the prospect as pictured of eternally roasting in the flames, for the larger part they refuse that help, and it needs utmost tact and patience to win them from their fears. The immigrant has no greater foe than the ignorance and superstition of his own benighted friends. But in spite of great obstacles, large progress has been made in the last twenty years in bettering conditions and there are innumerable Italian Christian homes and people who, in their turn, help other benighted countrymen. These are like lighthouses on a dark ocean.

A small part of the more ambitious young immigrants, especially those who have attended public schools for a year or two before beginning work, attend our evening schools, in order to fit themselves for more competent work. I know of no Protestant Italian who has been imprisoned. The Italian Christian becomes a most desirable citizen, as he is industrious, thrifty and law abiding.

Every week brings hundreds of unfortunate immigrants to our large cities, and there is constant need of fitting them to the new conditions. There is no better agency for this than a consecrated Christian mission which lifts them up, body and soul.

# The Stranger in Our Midst

By Mrs. W. A. Allen

THE continued inflowing stream of foreign immigration is viewed by many Americans with disapprobation and consternation because of its effect upon social, economic and political conditions in this country.

A man of education and culture, and a member of a prominent city church, recently inquired of me if it were true that I was interesting myself concerning the welfare of people in the foreign-speaking section of our city. Upon receiving an answer in the affirmative, he remarked that he would not spend his time and strength there. As I explained the reason of my interest and the nature of my work, he answered impetuously: "If they suffer, let them. Don't you know they are taking the bread out of the mouths of the children of American laborers?" "I know *this*," I replied, "that they suffer hunger, cold, disappointment, discouragement, homesickness and sorrow just as we do, and that their immortal souls are as precious in the sight of God as are ours."

Truly the "stranger is in our midst," and the question is, "What are we going to do with him?" His presence here has a potent influence which, from any point of view, we cannot afford to ignore. We cannot all serve God in foreign lands, but we can serve him in the foreign field in our own land. The foreign field is extended unto our very doors. Even any possible undesirability of the presence of the "stranger in our midst" does not in the least diminish our opportunity or responsibility for service, but increases both immeasurably. Christ did not say, "Preach the gospel to Americans," but to "every creature."

The "stranger" is inclined to keep himself apart from Americans and American customs. He adheres to the habits, good and bad, of his native land, and exhibits an attitude of suspicion toward Americans and all things American, for which we are far from blameless. Ignorant of our language and monetary system, our customs and our laws, he is very helpless, and often very hopeless. Bewildered by the new world of things in which he finds himself, he is often homesick and discouraged. His heart is often heavy and his feet are often weary, and many times the only offense of which he is guilty is an earnest desire to make an honest living, somewhere, somehow, for his wife and children, or an effort to lay by enough on which to marry and establish a home for himself, which he could not do under conditions which existed in the old country.

If prejudice against the foreigner exists, its elimination is our first duty. A realization that he needs help and our help is our second duty. Even when by dogged perseverance and rigid economy, of which many Americans are incapable, he succeeds financially, he is often engulfed in sin and spiritual darkness, in which condition he is in as definite need of help as is the one who suffers physical or financial distress. To leave him to grow unintelligently amid his new surroundings is not only disastrous to him, but lowers the standard of American citizenship.

To help the "stranger in our midst" we must

give him individual attention, rather than deal with him as a class, or treat him collectively. We must meet him, know him, and be interested in him, or assist or support some other consecrated Christian who has the opportunity of so doing. Above all, love should be the motive. Through horror or disgust, condescending pity, or fear for our nation's welfare, we cannot hope to achieve real success in his direction. Nor need we go to him in search of the novel or romantic, for his life is filled with stern reality.

No "holier than thou" attitude will ever reach him, for he is keen to discern such an attitude. No stooping from a high pedestal of self-righteousness and stretching down a hand to pull him up to where we think we are, will elevate him in the least. He will not grasp the hand thus extended, but will flee from it as from an evil thing. When the heart throb of his dreary life stirs in us a sympathy which radiates straight from us to him in warmth and love, then and not till then may we hope to render unto him any service for his good and the glory of God, the Father of us all.

Our foreign field in Kansas City, Kansas, presents a peculiarly complex aspect. Within a comparatively small area are located people of fifteen or twenty nationalities, running well up into the thousands in numbers. The work being done comprises two neighborhoods. Fellowship House No. 1, at Fifth and Elizabeth Streets, in the heart of what is said to be the second Croatian city in the world, consists of one mission room, in which are conducted free kindergarten, free night school for adults, religious services on Sunday, and social gatherings from time to time. Above the mission room are the living rooms of the Rev. A. T. Christoff and family. Although the place is small, it is in spirit a true social settlement, a real community center, for the people in that vicinity depend upon these resident missionaries for everything wherein they need a friend.

Fellowship House No. 2 is situated at 22 North James Street, in the heart of the packing house and factory district, where a Slavic population predominates. Here is conducted a free kindergarten by the writer, also a girls' club, and a boys' club, while Mr. Christoff conducts a night school, and religious service on Sunday.

The fellowship work is being done in practically the well-known settlement house method, where social and religious efforts are dually conducted. House-to-house visitation is the basic principle upon which all later work is built. This is kept up continuously by Rev. and Mrs. Christoff, who are indeed people of God and a power among their countrymen. Rev. Christoff is assisted in the night school by Prof. N. F. Ocherblad. There men are taught to speak and write English, and the principles of good government and citizenship, and spiritual truths as well. In the kindergarten the wee ones are early led into the English tongue, American ways, and Christian influence. As a wedge into the homes and an avenue to the parents' hearts, the kindergarten is indispensable. The girls'



club affords opportunity for much more than the teaching of sewing, the practicing of gymnastics, and physical culture, and such other activities as the girls engage in, inasmuch as it provides a point of contact for the teaching of spiritual and moral lessons. The boys' club, not yet long established, is growing in numbers and interest, and the boys are learning the great games of playing fair, and giving the other fellow a square deal. The system of mercy and

help work is indeed marvelous in its scope and definiteness. Through Rev. Christoff hundreds of persons are helped each year, in court, in hospitals, and otherwise.

Every department of the fellowship house work combines mental, spiritual and physical effort, an endeavor being made to provide for each "stranger in our midst" the things he most needs, whereby he may best be helped to help himself.

## Befriending the Stranger at the Gateway

By Teresa Fransee, Slavic Presbyterian Missionary at Ellis Island

THERE is never a time in the year when immigration stops, and even when comparatively few are coming the detention rooms and hospital wards have their occupants. The detained people would like to have the missionary stay with them longer than is possible. There is often pleading when she leaves a room, "O please stay a little longer; we have no one to speak to us as you do." Patients in the hospital feel even more lonely for they find it so quiet and still. While these feel oppressed by the quiet, on the other hand in the detention room there is complaint of the great noise in that quarter. There every one speaks loudly, some by habit and temperament, others in order to be heard above the general noise, and in addition there is the crying of children and at times a hot dispute or even worse.

The needs in our work are the same as in times past. The immigrants do not come prepared for long detention, but only for travel. When detained, the missionary must very frequently furnish the needed change of clothing. Some are detained so long that they even wear out more than one set of clothes. This is true especially of boys and girls. During the past year, I had to buy many things as there were needy cases and my supplies ran short. The most needed articles were children's shirts, shoes and stockings. Many babies are born in the hospital. Last month we had four at one time—a Polish, a Russian, a Lithuanian and a Magyar baby. There was a great demand for baby clothes just then. In the same ward there are many sick children who are made happy with a picture, a doll or a toy.

Mothers taken sick on the way from the old country and now detained in the hospital have their own worries: "I am sick and my children have no one to care for them; their clothes are in the large baggage, they cannot change their wear. They cry for me."

How grateful is your missionary to be able to comfort such a mother by telling her that she will give them all they need, even toys that they may play and not cry.

Much the same is the reverse case where the

child is ill and in the hospital while the mother is held in a detention room and allowed to see the child but once a week. I show the anxious mother the bright little toy which I will carry to her darling in the afternoon. There is no end to her gratitude.

Some societies have sent me materials for sewing, embroidering and crocheting. These have shortened many a long hour for the detained women. Some were experts and others have learned one of these arts while at the Island.

Sometimes there is a beautiful gift packed among the things sent to me for the immigrants. It goes to some one who can appreciate it. A young woman came to marry a man in California. He failed to send the necessary papers for her and she, not wanting to go as a servant, was deported. She was not one of the most needy immigrants, but was unhappy and grieved. For remembrance she received a very pretty wrist bag of silk and a New Testament. She received both some days before she went, and she read in the Book.

A New Testament was laid in the hands of a blind deport, who was brought to Ellis Island on Government warrant, because of having lost her sight and become a public charge. Her nearest relatives were in the old country and she said her youngest brother would read for her and her mother when she returned home. The Word of Jesus which your missionary spoke to her was evidently a sweet message and it was touching to see her go away with nothing in her hands save the little Book gripped fast in her fingers. She was brought with clothing insufficient for the journey and I was thankful to God, the Father of the poor, that I could give her what she most needed. Her poverty was great, and she was very thankful for all that was done for her.

And so there is no end of needs at Ellis Island. The needy ones look to the missionary for help. She can help them from the supplies sent to her for the love of Jesus. For the same love she loves them and tells them, too, that there is no greater love than His, and that He loves them.

*Open the door of your heart, my friend,  
Heedless of class or creed,  
When you hear the cry of a brother's voice,  
The sob of a child in need.  
To the shining heaven that o'er you bends  
You need no map or chart,  
But only the love the Master gave.  
Open the door of your heart.*

—EDWARD EVERETT HALE



## A Gala Day

THE accompanying pictures are glimpses caught by the camera last summer when the Buffalo Presbyterial Society gave a most successful picnic to the seventy-five Hungarian children of the presbyterial kindergarten. The mothers in many cases accompanied the children, and it is interesting to note the Americanism, especially of the second generation. The picture of the mother with the baby in her arms is suggestive; she with the old country kerchief upon her head, the baby well-nigh regal in the daintiness of American dress. In fact, it is hard to believe that these children are little Hungarians. We are told that it was most evident that they had new shoes for the occasion. All had a most joyous time—visiting the zoo, partaking of the substantial and relishable

luncheon, playing games, singing the flag song as each waved the flag of *their* America, these having been presented by Mrs. John Miller Horton. Representatives from each Buffalo church which shared in giving the outing assisted in the festivities of the day. In a letter from Miss Kate Putnam, presbyterial president, she says: "The school was started a year and a half ago, and we feel that we are wonderfully fortunate in having had in charge from the first Mrs. A. G. Schodde, wife of the Hungarian pastor at Lackawanna, a woman of such rare tact and judgment, such wisdom and sympathy. She has great success with the children and in helping the mothers. The school is doing a good work in that 'foreign country' just outside the city limits."

## Immigration Restriction

By Josiah C. Pumpelly, President of the New York Immigration Restriction League

LAST year 250,000 immigrants came to our shores who could neither read nor write in any language. When we consider conditions in New York City, we find this tide of unfit incomers has a direct relation to congestion in our cities, for they fit into crowded and unhealthy tenements. Other communities have like troubles, for foreigners compose 66 per cent. of the population of our thirty largest cities.

While the population to the acre in London is 365, in Paris 434, in Bombay, India 750, now in New York it is 1000 to 1265 and New York has more tenants than the combined population of Maine, New Hampshire, Vermont and Connecticut. Only 5.9 per cent. of the population of New York City own houses, and 54.30 per cent. of the male population of voting age are of foreign birth.

Thus we are face to face with this serious problem. Are these incomers to be Americanized or is our civilization to be foreignized?

The problem of the child in our slums is the problem of the immigrant child. The seriousness of conditions is better understood when we reflect that fully 90 per cent. of New York's

East Side children never hear English spoken in their homes; 75 per cent. of them were born abroad and they compose a large percentage of the little victims in tenement home factories, in canneries, shoe-polishing places and sweat shops. Colonization by nationalities and segregation is un-American and unpatriotic and injurious to the young who should be educated to forget the racial conditions and weaknesses brought from effete Europe.

Remedies of restriction and distribution are offered in the Dillingham-Burnett Immigration bill which has just passed both houses of Congress. Among other provisions, this bill favors the literacy test, that is, reading in some one language, as a feasible method of restricting undesirable immigration and decreasing the present over-supply of unskilled labor in the industries of the country. The literacy test would also exclude 18 per cent. of the foreign born insane over ten years of age and 30 per cent. of foreign born paupers. Should this bill go into effect, we will have the satisfaction of knowing that our country has taken a practical far-reaching step for the promotion of racial welfare.





# Entering Italian Homes

ITALIAN MISSION, EASTON, PA.

By Myrtle Mae Haskin

**A**S listed in Italian, the schedule for each week in the Italian Mission, supported by the Brainard Union and First Presbyterian Churches of Easton, Pa., contains the notice of our Sunday school at 2 p. m.; the Italian sermon at 3 p. m.; night school four evenings; sewing school, Saturday, at 2 p. m.; cooking school at 3 p. m.; and kindergarten on four days, at 9.30 a. m. But it does not announce all we are trying to do for our Italians here. We are trying to reach those in the homes—those who will not come to the mission, especially the women. Very few of the married women come to the mission, but we find we are cordially welcomed to their homes to teach them English, their Bibles, or cooking, though in most cases the women have to make quite an effort to obtain an hour or two free from their household cares. Some of them take a lesson of one hour once in two weeks; others one lesson each week, and one young housekeeper, who does not have the usual number of

boarders (only her husband's brother) takes three lessons a week, keeps her house in perfect order, and does all of their baking of bread, pie, cake, etc., all of which she has learned since coming to America last May. In Italy she was a teacher and bookkeeper. She is advancing rapidly in her English, and after we had read in Italian the first two Gospels, and just as we were beginning to read Luke she decided for Christ and the Evangelical faith.

Our teaching at the houses in this manner of course takes much time, but it pays—even going to the same house three times in one day, as we sometimes do, in the case of the first batch of bread being made. The joy and happiness of the whole household over the new American dishes and American way of doing things is so great that when some member of the family tells you the bread turned out just like store bread, only better, the joy in the shining faces and the very apparent change in the home, pays us in a way in which no check I have ever seen could equal.

## Typical Missions for Immigrants

### A Mission for Italians

Within a short time, New York's "Little Italy" will rejoice in hearing the melodious sound of a 500-pound bell which has been placed in the Campanile of the New Presbyterian Church of the Ascension. Five years ago it would have seemed a dream, when the Presbyterian Church started a small mission in a store next to the new beautiful church building. We were not popular at that time, and it has taken long, hard Christian work in order to gain the confidence of the people. But now, how things are changed! At the laying of the corner stone of the new church, flags, both American and Italian, were waving at the windows which were crowded with people. It was a most impressive meeting, when men and women of all beliefs were united in the tribute of respect for an institution whose aim has always been the uplifting of the people. Anarchists, socialists and Roman Catholics were there together with a large number of faithful Christians; no one can tell what the result of such a meeting will be.

Among those who have recently asked to become church members, is a former anarchist, who is also the president of one of the largest labor organizations in this neighborhood. His zeal and piety are an example to all, and his former associates who at first mocked him, have re-elected him president of their organization by acclamation. Scores of conversions of this kind can be told. The temporary office of the church is at the same time; an employment, information, protective, charity and legal office, and it is astonishing to note the people never seen before who come in and tell their troubles.

At one time our boys and girls were annoyed by others for coming to a Protestant Sunday

school; now they are not only highly respected by their companions of different faith, but also the teachers in the public schools have recognized that they behave better than the other children.

We have a company of Boy Scouts, several girls' organizations, sewing classes, a mothers' circle and a class in dressmaking, a glee club, patriotic classes and English evening classes. The sewing classes are under the care of the Young Ladies' Society of the Fourth Presbyterian Church.

The Junior Y. P. S. C. E. is very prosperous and promising. The Sunday school enrollment is 300, and there are 300 church members, with 110 more on the waiting list. In all the work among the children the English language is used, as most of them were born in this country, while the Italian language is most used for adults.

CARLOTTA N. V. SCHIAPELLI

### Detroit's Hungarian Mission

Detroit, Michigan, has many strangers in her midst. There are 117,000 foreign born inhabitants; 93,000 of foreign parentage; 46,000 Servians; 45,000 Poles; 9,000 Irish; 4,000 Scotch; 39,000 Canadians; 20,000 Italians, and 8,000 Hungarians.

It is principally among the last named nationality that I am working in the western part of the city, under the auspices of the Detroit Presbyterian Society and the Woman's Board of Home Missions. The work began May 1, 1910. In October, 1911, we were very happy in having a new two-story building completed, in which to carry on the work more effectively. This was built by a Presbyterian, the chairman of the committee for work among foreign-speaking

people of Detroit, Mrs. Oren Scotten. We have a kindergarten with an enrollment of forty for the children under five years. At the age of five we take them to the kindergarten in the public school, only one block from our building. We have also a mothers' meeting, girls' club, boys' "Scouts of America," a sewing school, and a Sabbath school.

Ours is the only English work of an institutional character that is being done for foreigners in the western part of Detroit. I have very helpful assistants in all departments of the work and there is much to encourage us this year. We feel that we have the Master's words verified, "Inasmuch as ye have done it unto one of the least of these, my little ones, ye have done it unto Me."

EMMA REID

## The Neighborhood House

The new Neighborhood House, erected by Erie Presbyterial Society, is located in the midst of a mixed foreign population—Italians, Russians, Poles, Greeks and a few Jews. The building is fifty feet long, by thirty-five feet wide, with an annex 15x15 for a loom room. There are two floors above the basement, equipped with steam heat, electric light, natural gas, telephone, gymnasium, bath and shower bath. In the large kitchen, cooking classes are held for women

and girls, and they are large classes. In the basement breakfasts are served to a few very poor. On the first floor is a roomy, well-lighted kindergarten, with complete equipment of cupboards, closets for wraps and lavatory. The annex, in which the women weave rugs, carpets, etc., is on a level with this floor. We sell rugs and carpets made by them, and pay the weavers a nominal price, besides allowing them to weave carpets for themselves. The noise of the loom in no way disturbs the work of the House.

On the next floor are four large class rooms—two can be thrown together for lectures. Classes in English, sewing, basketry, etc. are taught. Finer than all this is a free medical dispensary. A room over the reception room is used as a clinic. Several operations have there been performed, under the direction of City Hospital doctors, with district nurses in attendance. One little child would have died but for the prompt attention given in the clinic room. We have two paid assistants, besides those who teach English classes and sewing. Several volunteer workers are engaged in various ways. It is a *wonderful opportunity!* The women in those homes look to us for help and advice constantly. Sunday afternoon services will soon be open for all nationalities.

F. J. DIEFENDERFER  
President, Erie Presbyterial

# Missionaries Commissioned by the Woman's Board for Work Among Foreigners

**INDIANA**  
**Gary.**  
**Kansas City.** Mrs. W. A. Allen.  
**MICHIGAN**  
**Calumet.** (Italian Mission.) Mrs. P. R. Patrona, Lena Stewart, Mary M. Weir.  
**Detroit.** (Italian Mission.) Adelaide S. Crane.  
**Detroit.** (Hungarian Mission.) Mrs. Emma Reid.  
**MISSOURI**  
**St. Louis.** Agnes Hornicek.  
**NEW JERSEY**  
**Jersey City.** Susie Dunmore.  
**New Brunswick.** Mrs. Ida Harsanyi.  
**NEW YORK**  
**New York.** Brooklyn (Italian Mission), Anita Rau; Ellis Island, Teresa Fransec; New York City (Magyar Mission), Mrs. Theresa Keresztes; New York City (Italian Mission), Carlotta Schiapelli.

**OHIO**  
**Cincinnati.**  
**PENNSYLVANIA**  
**Beaver Falls.** Mrs. Ethel Bogar Garay.  
**Bristol.**  
**Chester.** Margaret Jane Wright.  
**Easton.** Myrtle M. Haskin.  
**Erie.** Ruby Badger.  
**New Castle.** Rosa Kiss.  
**Siegfried.**

**TEXAS**  
**Houston Heights.** Frances Psencik.  
**Rowena.** Hermena Jenak.

**WEST VIRGINIA**  
**Middleton.** Mrs. Marion J. Brooks.

**WISCONSIN**  
**Green Bay.** Clara Austin.

## LABORATORY WORK

A group of young women, not interested in mission study, were brought together to study, for six weeks, problems and conditions in Baltimore. No text-book was in evidence, though the leader used "The Challenge of the City" as a foundation for her work.

Some "laboratory work" was done in visiting neighborhoods and institutions, and this led us to wish to compare our city with others, using articles then being published in "The Survey" on housing conditions in our large cities, and

such books as "Poverty," by Hunter, "The Leaven of a City," by Lillian Betts, "How the Other Half Lives," Riis, etc.

This method is especially interesting in a port city like Baltimore, where the immigration problem may be studied at first hand, but it might well be adopted in other places, not only to awaken interest in mission study, but a feeling of responsibility for those among whom we live.

ANNA L. REID



## Between Friends

By Julia Fraser, Secretary

TWO more changes of presidents of synodical societies are regretfully recorded—Mrs. S. L. McAfee of Missouri and Miss Sue B. Scott of Kentucky. Both of these splendid officers have served faithfully and well, and we are glad to learn that both continue in close association with the Woman's Board as vice-presidents, so nominated by their respective synodical societies. In their successors, Mrs. G. P. Baity of Missouri and Mrs. E. S. Porter of Kentucky, these synodical societies have as their leaders women of proved leadership in missionary work, who will be able to maintain the work at its customary high standard of excellence.

\* \* \* \* \*

The synodical apportionments which were sent out from the New York office promptly in January have met with such appreciation and prompt response as to gladden the hearts of the officers at headquarters.

\* \* \* \* \*

The following synodical societies reported on time to the New York office regarding the formation of prayer circles within their constituency, and the secretary expresses her grateful appreciation of splendid co-operation on the part of synodical officers in this matter: Arkansas, Baltimore, California, Indiana, Iowa, Michigan, Minnesota, Missouri, Nebraska, New York, North Dakota, Ohio, Oklahoma, Pennsylvania, Tennessee, Utah, West Virginia and Wisconsin.

\* \* \* \* \*

Growth, spiritually, can never be measured as can increase in membership or in contributions. Correspondence generally reveals regret that more prayer circles are not reported, but in the same sentence thankfulness for an evident "increase in the spirit and practice of prayer" and a greater willingness on the part of many to join in *audible* prayer in our missionary meetings. If each missionary society can experience a satisfying joy in the devotional period and not let it become formal or perfunctory, the main object as set forth in the leaflet, "Vitalizing our Societies," will have been accomplished. It is now no breach of confidence to say that one of the compelling motives of inaugurating this plan were letters asking if the *devotional service in missionary societies could not be omitted*. That such questions could be asked clearly revealed that a general movement was necessary emphasizing the place and power of prayer in our missionary work.

\* \* \* \* \*

The following statements are taken at random from the reports of synodical secretaries and reveal the earnest spirit in which this work has been prosecuted:

"Increased prayer throughout entire presbyterial."

"Some are praying on Sabbath, between six and seven o'clock; some have special prayer serv-

ices at their meetings; many are praying who have not felt able to join a circle."

"Two societies sent for cards for individual pledges. In two others, individuals promised to pray at sundown. Others wrote, 'We pray all the time, unceasingly, for Home Missions now and we cannot have any more meetings—even in circles.'"

"I have no doubt but that the members of the missionary societies all pray for Home Missions, but as a great many of our societies belong to country churches, and, of course, live far apart, it would be inadvisable for them to form the circles."

One society voted "to remember the subject each day in our quiet hour at nine o'clock."

"I believe that there is *decidedly* an increase of prayer and interest, but I have no circles reported to me."

One presbytery reports: "No circles. I think sending out the leaflets has done good. I sent the *best* letters I *knew how* to write. Some thought they had to have extra time for meetings."

"Have heard from several societies; they are willing to devote more time to prayer at the regular meeting, so I feel that perhaps the spiritual atmosphere of our societies may be deepened although we report but six circles formed now; a membership of 104."

"One presbyterial society adopted the prayer circle plan and the same is carried on throughout the entire presbytery, with good results."

Another reports: "Interest manifested. No reports from many local societies, but effort made to establish the circles."

A synodical secretary reports: "One flourishing circle in First Church that intends to continue indefinitely. Large number of individual cards sent out."

"Large number of cards presumably have been signed and sent directly to New York office." Five auxiliaries reported prayer circles and one in connection with a Home Mission study class. Secretary says she "believes the women pray fervently for missions."

"One presbytery has two prayer circles with a combined membership of fifty-eight. Several auxiliaries give generous portion of the time of regular meeting to specific prayer."

"Two large auxiliaries have entire membership in prayer circles. Three smaller circles reported and many auxiliaries now give a full half-hour to definite prayer for missions. Many cards sent out."

"For all the feeble reports, I am convinced there has been a re-vitalization in societies because the individual women have been awakened to the value and need of more prayer. I feel sure every presbyterial distributed a good supply of individual cards."

One who has faithfully and loyally served as synodical secretary in one of the distinctively Home Mission synods, writes:

"The matter of prayer circles appealed to me

strongly. I wrote in August, not only to the presbyterial secretaries, but to many local societies. In December the letters were repeated with the request as coming from the New York office. I talked over the telephone with those I

could reach. I am satisfied that individual work has been done in these remote stations. Should I hear from any societies later I will forward at once. The lack of response has been a sad disappointment to me. *We do not see it all.*"

## Mission Study

By Mrs. D. B. Wells

MORMONISM, THE ISLAM OF AMERICA

CHAPTER VI.—MISSIONS AMONG THE MORMONS



**T**HIS chapter needs as careful, thoughtful, prayerful study as any of the others, perhaps more so. We ought by this time in our study to have deepened our former convictions, and gained new ones as to the character of Mormonism and the need of missionary endeavor. But unless conviction eventuates in action, it becomes a poison in the system, productive of harm rather than good. We are shut up to one or two diametrically opposite conclusions: either Mormonism is socially and religiously right and righteous, and its company of nearly two thousand missionaries should be welcomed at our doors, their efforts encouraged in our communities, our evangelical churches transformed into Mormon temples, and our homes become communal in fact and act; or evangelical Christianity is right and righteous with its teachings of monotheism, monogamy, the complete sufficiency of the Atonement of Christ and the personality of the Holy Spirit; and we should be vitally concerned to send a sufficient force of missionaries to impress these truths upon the masses now ignorantly under delusion or willfully opposed to such truth. Law may control outward action; only the Gospel can transform the heart; and out of the heart are the issues of life.

It ought to be easy to make an exceedingly interesting study of this last chapter. Provide a map of the United States. As the place of greatest need concentrate attention upon Utah. Correlate the latest census report and the last Minutes of the General Assembly. From the first, get a general idea of the number and size of towns and villages; so many large cities and their population; so many towns of five thousand, three thousand, one thousand, five hundred, etc. Put this list on the blackboard, that it may be in continuous evidence. From the second volume make another blackboard report of the number of churches, pastors, missionaries, teachers and schools in the same territory. Take the trouble to ask the Baptist, Methodist, Congregational, Episcopal, Lutheran, Christian, pastors in your town for the loan of their denominational Home Mission reports—be sure to return them—and incorporate these statistics with those of our church. These two exhibits should furnish material for a telling statement of the *Needs of the Field*.

Second: Rehearse briefly, clearly, pointedly, the anti-Biblical doctrines of the Mormon church. A fine leaflet on this is "Ten Reasons Why We Cannot Fellowship with the Mormon Church," which our Board can supply you. Make a third blackboard exhibit of the headings

of these ten points. Nothing is so convincing as that which enters through the eye-gate. Use a large sheet of manila paper and crayon, if you prefer to prepare the statements beforehand; but it is more effective to record these brief points as they are made. Let a helper write as the speaker talks.

Third: Make a similar exhibit of a list of the difficulties in the way of Christian workers in Utah. Mr. Kinney gives valuable help along this line. So does the leaflet literature of our Board and other boards. Are these legitimate reasons for the relaxation of effort? Or stimulants to increased endeavor?

Fourth: Show where our present work could be increased and enlarged; in equipment of churches and schools, new buildings, increased force of workers. Do not evaporate action in glittering generalities! Show that this particular school, by name and location, needs new desks, fresh paint, more room, in order to make a creditable and attractive showing as compared with neighboring Mormon schools. Get your facts from the Board. They have plenty to give you. Be extremely concrete. Press the claims of Wasatch Academy, that memorial to a gallant soul who won our support to all great endeavor. What a wondrous victory was hers!

This might be called a "Facts and Figures Program." We can in this case agree with Ellis Butler that "facts is facts," and with Mr. Gradgrind that "figgers won't lie." They may be presented with all the grace of rhetoric and the attraction of eloquence that local resources and talent can furnish; and of these every society has a large untapped reserve. Get them all out and all at work.

Put up three large placards:

(a). OUR COUNTRY—GOD'S COUNTRY: ALL KINGDOMS—HIS KINGDOM.

(b). LET THOSE WHO LOVE SERVE THOSE WHO LACK.

(c). EVERYBODY FOR SOME OTHER BODY, AND GOD BLESS US ALL.

### NOTE

In the presentation of the series of study class outlines on the Mormon text-book, the magazine has been exceedingly fortunate in having the services of one of the foremost study class leaders. Mrs. Wells' time has been so fully occupied with her classes that she has often written when under great pressure, and we are the more grateful for her faithfulness to this page. When she sent her manuscript for the January issue she wrote: "I have had to get Chapter IV ready on the fly." This haste undoubtedly accounts for the fact that she sent Chapter IV instead of Chapter III for the January magazine. The first chapter having been published in two installments may have contributed to the confusion. Neither did the editor detect the omission. Many classes have now passed Chapter III, but if there are a sufficient number who desire to have it printed in the April magazine, Mrs. Wells will gladly furnish it. Kindly send a postal to the "Home Mission Monthly" office at once if you desire its publication.—Editor.



# Student Work

By Dorothea Lewis Potter, Secretary for Student Work

ON January 15th the Joint Committee of the Woman's Boards of Home and Foreign Missions on Student Work had its first birthday party. Work among Presbyterian women students was begun a year ago by the Woman's Board of Home Missions in co-operation with the Women's Board of Foreign Missions. At the meeting held on January 15th there were present representatives of six of the seven women's mission boards of the church, and plans were made for further co-operation and enlarged work during the coming year.

Your secretary for student work is leading two mission study classes at Vassar College during January and February. One class is on "The Conservation of National Ideals" and the other on "The Decisive Hour of Christian Missions." About fifty young women have enrolled in the classes and taken up the work enthusiastically.

On the 13th and 14th of January a conference of unusual importance was held at the new headquarters of the National Board of the Young Women's Christian Association in New York. Representatives of twenty-three Woman's Boards of Foreign Missions, of the Council of Women for Home Missions, and of the Student Volunteer Movement met with the Student Department of

the Young Women's Christian Association to confer concerning co-operation in work among women students in the schools, colleges and universities of the United States. A comprehensive policy of action was framed and adopted, which will make it possible for all denominations to follow similar lines in student work and will prevent needless overlapping and duplication in the important college field. The churches are realizing increasingly the vital importance of keeping the full and loyal allegiance of the young women, and the student work is an outgrowth of a recognition of the fact that to keep this allegiance the girl must be shown that her church cares for her during the years in which she is preparing for her life work, as well as later when she is ready to be of service to the church. Already six denominations have employed special secretaries for student work, and other churches are planning to do so. Co-operation between these special church workers and the recognized student organizations—the Young Women's Christian Association and the Student Volunteer Movement—is imperative for the sake of all concerned, and the January Conference has done much to assure strengthening and unifying of the work among students in the United States.

## Notes From The Young People's Department

M. Josephine Petrie, Secretary

### IN GENERAL

JANUARY, 1913, will go down in the calendars of all the offices of the Board and Woman's Board as "Council month."

There were big councils and little councils, and large and small conferences. Some of these were of sufficient importance to receive recognition in the daily press. Some were unknown to the outside world, but quite as important to the betterment of our work among the various lines of service for the young people. For instance, the annual council meeting of the Presbyterian Department of Missionary Education was held. Members were present from our Woman's Board, three of the Women's Foreign Boards, and the Board for Freedmen, the Board of Publication and Sabbath School Work, and the full staff of the department. Policies and methods were discussed and passed which aim to unify all mission study in all organizations and the Sunday school, and plans laid for a still closer centralization of all efforts of this kind.

The following topics on the docket indicate the forms of discussion: Preventing conflicts of dates of conferences and institutes, and duplication of literature and work for same. Report, registration and enrollment blanks. Who shall send, and who shall receive. A unification and standardization of helps for leaders. Alternation of study topics, etc.

### IN PARTICULAR

Among the gatherings of special interest to us was the triennial meeting of the Westminster Guild Council, at which were present the Westminster Guild secretaries, or their representa-

tives, from the New York, Philadelphia, Chicago, St. Louis and Occidental Foreign Boards, and the six members of the Woman's Board of Home Missions. Several board members attended all the meetings as visitors. Miss Rumsey, of Illinois, has served most acceptably as chairman for the past three years, and at this meeting Miss Allis, of the Philadelphia Board, was chosen to succeed her. Much time was spent in adopting a form of administration which would be acceptable to all of the boards after three years of trial. Aside from discussions on these general policies, many matters of detail were carefully considered.

There are now twenty-one synodical guild secretaries, and over 550 chapters and circles are enrolled. Of these, ninety were organized during the year 1912. The plans for the next three years included a change in Home Mission objects for the contributions of these girls, and we are recommending three stations. One half the contributions shall again go to Haines Hospital, Alaska, and in order that the girls may be given a broader view of Home Mission work we are suggesting the Mountain field with Dorland Institute, Hot Springs, N. C., as the special station, and Porto Rico with the scholarship fund for the Mayaguez school as the "special object."

The busy hours of the Council were brightened by two delightful luncheons—one given by Mrs. Prentice, president of the New York Board, and the other by Mrs. Waid, Chairman of our own Westminster Guild committee.

In a recent public speech the statement was made that "things which were put in the party platforms of ten years ago would sound anti-

quoted if put into the party platform now," and this statement certainly applies to all the "platforms" adopted for the various young people's organizations; the platform adopted for Westminster Guild work only three years ago has been undergoing a continual process of evolution. The girls are supposed now to be studying the Home Mission subject, and many letters show enthusiasm over the book on Mormonism.

#### A FEW "METHODS"

The program given at the Indiana synodical meeting for the young people's hour could well be adapted in local organizations, but would be especially helpful for the presbyterial meetings. The general topic was "Christian Electricity, or Missionary Power in Young People's Work." Four topics were reported under the following heads:

*Power Generated* (Missionary meetings, mission study, and summer conferences).

*Small Batteries* (Bands, junior and intermediate societies).

*Power Lost* (A sketch entitled, "A Meeting of the Missionary Committee," showing how C. E. money is often lost to our denomination because of the numerous calls made upon the small treasury of the C. E. Society).

*Power Applied* (Messages from our fields and stations).

Here is a simple method from Topeka:

A "Pageant of Home Missions" was given most effectively by a group of girls—one-third of them dressed in white, carrying a Bible and lighted candle to represent the Christian womanhood of our land, two-thirds of the group costumed to suggest the alien peoples among whom mission work is just begun. These march in to the music of America, grouping themselves on one side of the platform. Enter the girls in white singing "Hark, Hark, My Soul!" Representatives of the "heathen" group sing "I Need

Thee Every Hour," and the Christian women reply with a suitable hymn. Then, singing "Hark, the Voice of Jesus Calling," they advance one by one to the other group, give the Bible and the light to the "sister in darkness" and lead her from the platform. But after each has led one away, more than half the "heathen" women are left, and they sing an appropriate hymn of appeal, marching with bowed heads down the aisle. The pageant closed with all singing "God Bless Our Native Land."

#### THE YOUNG PEOPLE—OUR HOPE

Having attended one of the conferences of the Westminster Guild at its triennial meeting and also having in mind the student conferences held during that same week in January, Mrs. Silas B. Brownell, long an active member of our Board, sends this earnest message: "As we sat there and looked from one to another of the twelve or fourteen eager and interested faces, and heard the earnest discussions, and felt the power of their trained and well-balanced minds, our hearts were filled with satisfaction; and hope for the future of our great work cast out the depression which had been resting upon us as one by one the older members were being called from the ranks to higher service.

"Would not these vacant places be amply filled by these, our younger members, with their up-to-date education and their inherited zeal in the Master's vineyard? Truly, there is no cause for discouragement with the young people of our land alert and eager to be about their Father's business. God bless them, and follow their every effort with that inward peace and satisfaction which is one of the beautiful secrets of lives devoted to His service."

## To Secretaries of Literature and to Subscribers

**Four Ways to Win a Share.** Have you heard of any special effort in your society to carry out this year's plan for the increase of the HOME MISSION MONTHLY subscription list? If not, will you not personally call the attention of the proper officers in your society to the matter? The leaflet bearing the above title gives all information needed. Requirements are such that with a little effort it is possible for every society to be successful in securing a share in the fund to be given by the HOME MISSION MONTHLY from its surplus toward the erection of the Finks Memorial Building. During the next two months every society not yet listed as being entitled to shares is earnestly invited to join the ranks.

**Subscriptions and Leaflet Orders.** "If people would not send HOME MISSION MONTHLY subscriptions and leaflets on the same slip of paper, what a help it would be!" This remark was occasioned by a goodly pile of leaflet orders which had been copied from letters sending subscriptions. If subscribers were aware of this, we know they would give their aid. The two departments are separate and therefore each order separately listed will help to reduce the clerical expense of these two offices. The same applies to *Woman's Work* and the HOME MISSION MONTHLY; you

will aid by sending subscriptions on separate slips even though in the same enclosure.

**Sample Copies Free.** For the purpose of securing new subscribers to the HOME MISSION MONTHLY, we will send sample copies to secretaries of literature who desire them. The current magazine will not be sent, but earlier issues. In writing to the HOME MISSION MONTHLY office state the number of magazines desired, also any preference as to a particular month.

**My Task To-Day.** There is no time like the present for doing good! Do not consider that because spring approaches it is of no use to try to get subscribers to *Over Sea and Land*. Perhaps some secretaries of literature consider their work all done for the year; but is it all done until *Over Sea and Land* is in the home of every child in your church? Take the question up with the Sabbath school superintendent. *Over Sea and Land* is the only children's magazine that gives up-to-date information of the great accomplishments of our church in missionary lines. Many Sabbath schools are ordering in large quantities. What is your school doing? Send for samples, advice and suggestions to Editor, *Over Sea and Land*, Room 1113, 156 Fifth Ave., New York City.





## A PRAYER

*Almighty God, I pray that thou wilt empower Thy people for larger service. Send out more laborers into Thy field. May the prospects of the virgin soil capture our ambitions, and may we covet the glorious office of harvester for the King. Help me to do a little field-work to-day.*

*—From The Daily Altar, by J. H. Jowett.*

# Program for April Meetings

## TOPIC: THE FREEDMEN

**Hymn**—"Hail to the Lord's Anointed."

**Business**—Let any items of business, new or old, be disposed of briefly before the program.

**Key-Thought**—"Viewpoint determines vision."

**Scripture**—Christ's viewpoint: Matt. 9: 35-38.  
Our vision (?): John. 4: 35.

**Prayer**—That our vision of the "FIELD" may catch the viewpoint of the Great Missionary.

**Hymn**—"Ye Servants of God, Your Master Proclaim."

**IMPORTANT FACT**—"The presence of ten million negroes in this country is not primarily a Southern problem, nor even a National problem, putting our political institutions to the test, but profoundly a MISSIONARY problem, putting our Christianity to the test."

**Open Discussion** of the work as carried on by our Freedmen's Board, through

1. Churches: a. How many? b. Type of ministers. c. Evangelism.
2. Boys' schools: a. Biddle University; Theological and Industrial Training. b. Harbison College; Agricultural Training.
3. Girls' seminaries: a. Where. b. What they are doing.
4. Co-educational and parochial schools.

**Prayer**—For schools supported by local society through presbyterial pledges. (Such information can be secured by individual societies from presbyterial officers. Let this knowledge be a *Vital Link* between societies and the field.)

**Practical Questions** to be read by treasurer: The Board of Missions for Freedmen asks for \$90,000 from the Woman's Department this year.

- Did I through my society do my share?  
Did our society pledge a definite amount for Freedmen?  
Did our Sabbath school take an offering for Freedmen?  
Did our young people contribute to Freedmen?  
If not, why not?

**A Pledge** read by the President:

*"I am only one but I am one. I cannot do everything but I can do something. What I can do, I ought to do and by God's grace, I WILL DO."*

**Closing Thought**—Col. 3: 12-14. (Read in unison or by leader.)

**Hymn**—"Savior, Thy Dying Love." Verses 1 and 2.

**Silent Prayer**, closing with Lord's Prayer.

Literature on the above topics can be procured for ten cents from the Freedmen's Board, 513 Bessemer Building, Pittsburgh, Pa.

Also "The Negro in the United States," a leaflet on general conditions, prepared for Home Mission Week, five cents.

ROBERTA C. BARR

## Thought for the Month.

*Many a good intention dies from inattention.  
We shall be judged, not alone by what we have done, but by what we could have done.*

*—Maltbie Davenport Babcock, D. D.*

**Thirty-fourth Annual Meeting.** The sessions of the Thirty-fourth Annual Meeting of the Woman's Board of Home Missions of the Presbyterian Church, U. S. A., will be held in connection with the General Assembly at Atlanta, Georgia, May 15 to 22, 1913. These meetings will be held in the Central Congregational Church, Carnegie Way and Ellis St.

Georgian Terrace Hotel, Peachtree St. and Ponce de Leon Ave., has been designated as the headquarters of the Woman's Board.

It is expected that every synodical society will be represented by its president or secretary, or by both, and that many presbyterial officers will avail themselves of this opportunity of coming in close touch with the work on the field and with the representatives from the office.

As usual, missionaries will be present from the fields, and visitors will be most welcome. Women from all parts of the country are invited to register and to meet personally the officers from headquarters. The meetings are largely of an inspirational character and all who can possibly attend are most cordially invited.

The same reduced rates granted commissioners to General Assembly will be available for those attending the Annual Meeting of the Woman's Board of Home Missions.

JULIA FRASER, Secretary

**North Pacific Board.** The annual meeting of the North Pacific Board will be held in the First Church, Portland, Oregon, April 23, 24 and 25. Delegates will kindly send their names as early as possible to Mrs. Horace S. Butterfield, 811 Kearney St., Portland, Ore. This is our twenty-fifth birthday and consequently will be our Silver Anniversary. Our program committee is planning a "Hall of Methods" and many other good things, which will make attendance worth while.

Letters have been received by Mrs. Dunning (Board Sec.) from our two new missionaries, Miss Blanche Reed Manly, who has taken up work in our school at Ferron, Utah, and Miss Helen Dean Fish, our teacher in the Home Industrial School, Asheville, N. C. Both find their hands full of absorbing and interesting work. Let us all add their names to our prayer lists. Inquiries for literature should be sent to Miss Abby Swift Lamberson (at our new depository), 454 Alder St., Portland, Ore.

M. L. BRADLEY

## IN MEMORIAM

Mrs. C. E. Horne, wife of Dean Horne of Westminster College, was suddenly stricken and called home. The church of which she was trustee, the missionary society of which she was president, and the whole community have suffered a loss beyond repair, for she was active in every



good work. Especially will her loss be felt in the society which she aided in organizing and of which she has been the only president, filling the office with a tact and efficiency and faithfulness rarely equaled.

**Book Note.** "The New Immigration," by Peter Roberts, Ph. D., is of decided value because of the extent of its information, which is the result of personal investigation among Slavs,

Poles, Hungarians and others of the immigrants of the last quarter century, and also because of the interesting manner in which this information is set forth. First impressions of the immigrant, conditions of their home life, their relations to Americans, and many other chapters are full of incident and narrative which hold the attention and impress the fact.—The Macmillan Co., 66 Fifth Ave., New York. \$1.50 net.

## Receipts of Woman's Board, December, 1912

	Woman's Board	Freed-men		Woman's Board	Freed-men		Woman's Board	Freed-men
<b>Alabama</b>			<b>Michigan</b>			<b>Cincinnati</b>	\$476.70	\$8.30
Birmingham.....	\$58.10		Detroit.....	\$316.51	\$178.80	Columbus.....	9.76	
Gadsden.....	2.00		Flint.....	56.50	3.00	Dayton.....	426.25	135.82
<b>Arkansas</b>			Grand Rapids.....	167.00	27.00	Huron.....	180.65	36.40
Arkansas.....	47.85		Kalamazoo.....	114.35	17.00	Mahoning.....		185.00
Fort Smith.....	63.87		Lake Superior.....	6.41		Portsmouth.....	135.05	56.00
Jonesboro.....	3.25		Monroe.....	119.92	50.00	Steubenville.....	6.00	
Little Rock.....	19.15		Petoskey.....	174.70	212.00	Zanesville.....	60.12	42.35
<b>Arizona</b>			Saginaw.....	9.01		<b>Oklahoma</b>		
Phoenix.....	20.00		<b>Minnesota</b>			Synodical.....	54.10	
<b>Baltimore</b>			Adams.....	21.35	5.00	Ardmore.....	18.92	
Baltimore.....	257.46	\$6.00	Mankato.....	220.50	77.09	Cimarron.....	37.60	13.00
New Castle.....	537.21		Minneapolis.....	893.89	129.20	El Reno.....	13.50	
Washington City.....	982.91	77.25	Red River.....	27.50	10.00	Hobart.....	24.15	4.00
<b>California</b>			St. Cloud.....	72.86	16.67	McAlester.....	57.44	
Benicia.....	261.96	30.50	St. Paul.....	371.81	149.71	Muskogee.....	91.50	4.00
Los Angeles.....	3,532.79	396.50	Winona.....	33.00	15.00	Tulsa.....	84.25	13.00
Nevada.....	21.40	5.25	<b>Missouri</b>			<b>Pennsylvania</b>		
Oakland.....	551.15	52.50	Carthage.....	347.50	59.50	Blairsville.....	335.50	208.50
Riverside.....	182.60	89.50	Kansas City.....	651.51	82.80	Beaver.....		6.00
Sacramento.....	229.32	15.00	McGee.....	175.50	35.72	Carlisle.....	197.42	19.25
San Francisco.....	410.55	48.00	St. Joseph.....	280.14	47.00	Chester.....	28.18	
San Joaquin.....	289.15	24.00	Salt River.....	79.00	11.00	Clarion.....	160.20	121.00
Santa Barbara.....	117.35	22.25	Sedalia.....	183.00	6.00	Erie.....	1,230.33	281.00
<b>Catawba</b>			<b>Montana</b>			Huntingdon.....	767.63	92.00
Cape Fear.....	1.00		Butte.....	66.00	9.00	Kittanning.....	419.05	46.85
<b>Colorado</b>			<b>Nebraska</b>			Lehigh.....	290.23	56.50
Boulder.....	361.62	73.50	Box Butte.....	32.00	12.00	Northumberland.....	685.00	184.00
Cheyenne.....	16.00		Hastings.....	52.76	24.00	Philadelphia.....	1,634.11	154.00
Denver.....	619.90	60.00	Kearney.....	135.00	82.00	Philadelphia, No.....	634.82	41.00
Gunnison.....	27.00	19.00	Nebraska City.....	493.25	197.95	Pittsburgh.....	1,118.46	452.50
Pueblo.....	466.75	71.00	Niobrara.....	68.42	27.46	Redstone.....	4.00	
Sheridan.....	8.85	2.15	<b>New England</b>			Shenango.....	54.55	7.55
<b>Idaho</b>			Boston.....	117.40	87.00	Washington.....	758.60	181.90
Boise.....	25.20		Connecticut Valley.....	42.50		Wellsborough.....	34.00	
<b>Illinois</b>			Newburyport.....	14.00	17.00	<b>South Dakota</b>		
Bloomington.....	370.00	32.00	Providence.....	25.00		Black Hills.....	2.00	
Chicago.....	761.07	222.00	<b>New Jersey</b>			Central Dakota.....	35.00	22.00
Ewing.....	3.00		Jersey City.....	519.00	45.00	<b>Tennessee</b>		
Freeport.....	344.00		Morris & Orange.....	548.10	55.00	Columbia-A.....	111.13	
Ottawa.....	91.52	19.00	Newark.....	466.59	7.00	Hopewell-Madison.....	28.00	
Rock River.....	293.00	30.00	New Brunswick.....	201.26	5.00	McMinnville.....	48.55	
Rushville.....	141.54	26.00	West Jersey.....	21.16		Nashville.....	143.50	4.00
Springfield.....	30.00		<b>New Mexico</b>			Obion-Memphis.....	17.88	
<b>Indiana</b>			Pecos Valley.....	18.00		<b>Texas</b>		
Crawfordsville.....	249.03	133.65	Santa Fe.....	15.20		Abilene.....	46.28	
Fort Wayne.....	302.78	62.26	<b>New York</b>			Amarillo.....	120.90	1.00
Indiana.....	303.50	103.45	Synodical.....	141.00		Austin.....	48.30	
Indianapolis.....	661.44	185.00	Albany.....	635.86	73.45	Brownwood.....	45.95	
Logansport.....	2.60		Binghamton.....	229.15		Fort Worth.....	181.90	2.00
New Albany.....	54.65	34.00	Brooklyn.....	835.80	66.98	Houston.....	54.60	5.00
<b>Iowa</b>			Buffalo.....	12.00		Jefferson.....	18.31	
Cedar Rapids.....	309.84	192.40	Cayuga.....	309.57	119.00	Paris.....	131.95	
Corning.....	159.00	16.83	Champlain.....	135.00	51.00	Waco.....	214.40	1.00
Council Bluffs.....	155.70	97.82	Chemung.....	76.00	12.00	<b>Utah</b>		
Des Moines.....	354.50	107.00	Columbia.....	127.00	12.00	Ogden.....	11.50	3.50
Dubuque.....	165.80	72.00	Geneva.....	8.00	70.00	<b>Washington</b>		
Fort Dodge.....	190.00	57.00	Hudson.....	1.00		Cent. Washington.....	5.00	
Iowa.....	300.07	162.00	Long Island.....	168.23	27.10	Olympia.....	19.00	
Iowa City.....	190.50	85.00	Lyons.....	73.50	22.00	Walla Walla.....	1.00	
Sioux City.....	265.85	87.00	Nassau.....	210.00	73.00	<b>West Virginia</b>		
Waterloo.....	170.55	32.00	New York.....	3,924.21	60.00	Parkersburg.....	455.25	
<b>Kansas</b>			North River.....	151.32		Wheeling.....	304.34	56.00
Emporia.....	119.00	27.00	Otsego.....	11.25		<b>Wisconsin</b>		
Highland.....	150.61	72.80	St. Lawrence.....	25.00		La Crosse.....	10.00	
Larned.....	272.59	33.00	Steuben.....	101.42	21.00	Milwaukee.....	410.80	60.00
Neosho.....	579.77	96.90	Syracuse.....	399.00	70.00	Miscellaneous.....	715.59	25.00
Osborne.....	114.55	17.50	Troy.....	235.00	35.00	Interest.....	1,415.86	210.90
Solomon.....	242.00	87.00	Utica.....	307.00	40.00	Legacies.....	738.50	
Topeka.....	485.75	64.00	Westchester.....	689.51	80.28	Receipts from the		
Wichita.....	278.25	35.00	<b>North Dakota</b>			Field.....	5,113.60	
<b>Kentucky</b>			Bismarck.....	73.16		Rent and Sales.....	132.87	
Ebenezer.....	10.00		Fargo.....	65.54	3.50	Literature.....	847.52	
Logan.....	104.00		Pembina.....	82.95		<b>Totals</b> .....	\$55,370.31	\$8,595.04
Louisville.....	1.80		<b>Ohio</b>			Grand Total	\$63,965.35	
Princeton.....	48.00		Athens.....	108.29	94.00			
Transylvania.....	23.85		Chillicothe.....	204.90	41.50			

DORA M. FISH, Treasurer.

# HOME MISSION MONTHLY

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## Editorial Notes



THE Annual Meeting of the Woman's Board was held last year in the charming Southern city of Louisville, Kentucky, and again this year we turn southward with keen anticipation, for Atlanta, Georgia, will be the gathering place of Presbyterian women from May 15-22, during the thirty-fourth Annual Meeting of the Woman's Home Board. It has always been the custom to convene at the same time and place as the General Assembly of our Church, but this year marks an unusual event. For the first time in the history of the Presbyterian Church, its four great branches will all hold their general assemblies at the same time and place. In addition to our own branch of the Church, known as the Presbyterian Church in the United States of America, there will be the Presbyterian Church in the United States, better known to some as the Presbyterian Church, South, also the United Presbyterian Church of North America, and the Associate Reformed Synod of the South. Ours will be the only Woman's Board convening at this time. A program of wide interest is being planned. It is hoped that our Annual Meeting will be largely attended and that it will be a great source of inspiration. A welcome awaits all Presbyterian women.

THE subject for study classes for the year 1913-14 is to be "Immigration," and we are promised an unusual supply of text-books. "The New America," by Mrs. L. C. Barnes, is being prepared for use in women's societies; while "America, God's Melting Pot," by Laura Gerould Craig, a practical study showing the ingredients of "the pot" and the process of amalgamation, will furnish collateral reading. Mrs. A. W. Dimock, who will be remembered by many as Miss Leila Allen, Editor of *Over Sea and Land*, is writing a book for juniors which is said to promise much interest in its dealing with immi-

grant children outside of the cities; its title is "Comrades of Other Lands." A fourth book, to be published by the Missionary Education Movement for young people's societies, is being written by William P. Shriver, Superintendent of the Department of Immigration of the Presbyterian Board. Study classes are growing more and more popular every season, and there is little doubt that the subject of Immigration will be successful in feeding the fires of interest.

HOME MISSION WEEK is to be observed again next fall, from November 16-23. Whereas, last year the entire Home Mission field received attention, in the campaign of 1913 effort is to be concentrated upon the one subject of Immigration, particular stress being laid upon immigrants of foreign birth and churches for the foreign born. Now is the time to reserve the week on your church calendar. Special emphasis is to be given the subject on Thanksgiving Day.

PERHAPS the greatest single blow which has ever befallen the Mormon Church is the recent uncontrovertible exposure of one of their "sacred books." Less than two years ago, Brigham Roberts, the well-known Mormon elder, in speaking of Mormon sacred writing, said: "We proclaim it true and the world has the right to test it to the uttermost in every way." Bishop F. S. Spalding, of the Episcopal Diocese of Utah, has sometimes been considered as taking too lenient an attitude toward Mormonism, but from this same friendly viewpoint he has recently investigated with unusual thoroughness the authenticity of the Mormon book entitled "The Pearl of Great Price," or "The Book of Abraham," which Joseph Smith claimed to have translated from the Egyptian hieroglyphics on the papyrus found in the wrappings of a mummy which he purchased seventy years ago. At that date, the Egyptian hieroglyphics, found in



all mummy wrappings, had not been deciphered by even the greatest scholars. Now to them they are an open book, and Dr. Spalding has secured the opinion of the most distinguished Egyptian scholars of Oxford, London, Chicago, New York, Pennsylvania, Pittsburgh, Berlin and Munich concerning this Mormon translation. With one accord they declare it absolutely false, and show it to be nothing more than the wild fabrication of an unprincipled man. The details of these findings are exceedingly interesting as they appear in the *Christian Herald* of January 29, 1913, and, whether read by Mormon or Gentile, admit of no denial. Such evidence as this of lack of integrity at the base of Mormonism should be given to every school teacher who may soon be in attendance at the National Teachers' Convention at Salt Lake City. Do your part to spread the information.

¶

WASATCH ACADEMY, Mt. Pleasant, Utah, furnishes our best opportunity for meeting Mormon young people on their own ground. The latest school report shows that of the one hundred and fifty-three pupils in attendance, seventy-nine are from families, the heads of which are either leaders in the Mormon Church or are strongly Mormon in influence. Mr. Johns, the principal of the Academy, writes: "The daughter of a Mormon Bishop is enrolled for music, and the grandson of the founder of one of the staunchest Mormon schools in Utah is in attendance here. He has come out from under Mormon influence entirely, and is one of the brightest and most promising members of our senior class. Last year he represented the school in the annual oratorical contest in this district of the State, taking second place. He has just submitted for correction the oration with which he hopes to enter the same contest this year. I am glad you are taking special measures for getting financial support for Wasatch. Of course, our present great need is for more dormitory accommodations, for which the Finks Memorial Building is desired. With that supplied, the future success of the school, as far as being able to reach out far and wide into the communities of Southern Utah is concerned, is assured."

¶

In its November, 1912, issue the *Century Magazine* gave considerable space to negro contributors. In addition to serious articles and poems in lighter vein, there was a very

beautiful contribution of art in the reproduction of the painting of the "Annunciation," by H. O. Tanner. It has been noticeable of late that much more consideration is being given through the journals of the day to the progress of the negro race and less, even in the daily press, to sensational accounts of crime.

¶

THE increase in possession of farm property is a large item of negro advance. In 1910, about 220,000 negroes owned their farms, an increase in ownership of about 83 per cent. between 1890 and 1910. The Freedmen's Department of our Board, as will be seen by reading Mr. Gaston's article on "Efficiency," is giving considerable training to the pupils of its schools along agricultural lines, realizing that two-fold benefit will accrue. Not only will the young negro be better fitted for earning his living, but as W. A. Collingwood has said: "A good farmer must be sober, strong, patient and energetic. No man can take a poor plot of ground and redeem it with his labor without being a better man."

¶

WHEREAS fifty years ago few negroes were fitted for anything but farm labor, 50,000 are now serving their own race in the professions, as teachers, preachers, lawyers, doctors, dentists, etc.; 30,000 are engaged in almost innumerable lines of business; and 300,000 or more are working in trades or other occupations requiring skill.

¶

In speaking of the negro as a recognized part of the Government, W. E. B. DuBois, in the *Survey*, calls attention to the fact that: "He holds 9,000 offices in the executive service of the nation, besides furnishing four regiments in the army and a large number of sailors. In the State and municipal civil service he holds at least 10,000 other offices and he furnishes 500,000 of the votes which rule the Union."

¶

In fifty years the negro race in the United States has increased from 5,000,000 to 10,250,000 persons, or 105 per cent. There has been advance in education, in ownership of property, in knowledge and practice in the business world, but best of all is the increased moral and spiritual uplift, the development of "their own leaders, their own voices, their own ideals." However, the negro race is still in the making, and we must not leave him to work alone. In the words of

George Burman Foster: "Like Him, we must have faith in all man, in all men, in the black man; and faith is not absorption in the past, nor acquiescence in the present, nor cynicism toward the future."

¶

WHEN emancipation was given the negroes, the proportion of illiteracy among them was probably ninety per cent. At the present time it is thought that about one-third of the negro population of the United States is illiterate. A compulsory education bill has recently been drawn up by Mr. Louis Spencer Daniel which it is hoped will cover conditions in the South. That school facilities are inadequate is most evident since there is a provision in the bill that attendance shall not be required in regions where seating capacity is insufficient. The author of the bill also calls attention to the fact that it is not the negro that will be affected by this bill, as no force is needed to make him attend school. He has awakened to the fact that education spells opportunity and is eager to take advantage of the first chance for an education that is offered him. The inadequate number of schools and at the same time the ever present need of religious training, and instruction in sanitation, domestic science, and art, and farming, as well as the rudiments of an education make very evident the value of the schools supported by the Freedmen's Board. In this connection the table of illiteracy found on page 135 will be of interest.

¶

GREAT enthusiasm was manifested last year when the men of the Southern Presbyterian Church met in convention at Chattanooga. The response to the call for volunteers for the foreign field was said to be the "most impressive result from any single speech ever known in a religious meeting in America." Therefore it is of interest that a similar gathering is to be held this year in Memphis, when subjects pertaining to the homeland are to be given precedence—the negro problem being prominent among them.

¶

ANOTHER convention of Southern people, with the slogan, "The solid South for a better nation," is the second annual session of the Southern Sociological Congress, to be held in Atlanta, Georgia, April 25-29. The first session was held last year at Nashville, Tennessee, and was noteworthy in its consideration of Southern problems by both secular and religious leaders of the South. The North and South are invited to attend this

Congress and join hands in the plans for national betterment through organized consideration of social, civic, and economic conditions and in "heroic fighting for national and religious righteousness."

¶

AFTER four years of faithful and devoted service as Secretary of the Woman's Home Board, Miss Julia Fraser's resignation has been received by that body. Since Miss Fraser felt it impossible to reconsider her action, the resignation was accepted, to take effect, in accordance with her request, on May 1, 1913. Before coming to Board headquarters, Miss Fraser was our representative for five years as field secretary of the Pacific Coast, doing exceedingly effective work. In fact, for twenty years she has been actively associated with missionary work of the Presbyterian Church through presbyterial, synodical and finally Board affiliations. During her secretaryship Miss Fraser has given of herself unreservedly, which means much to those who know her tireless energy and her devotion to the great cause of Home Missions. It is impossible to express the regret of her friends far and near, that there has come this "parting in the ways," but, though Miss Fraser will no longer be in direct communication with the large constituency of our Church, there will ever remain the memory of her loving service, and the knowledge that she is still one with us in all missionary effort.

¶

JUST as we go to press, there comes another great loss to the Woman's Board. The ill health of our President, Mrs. Fred S. Bennett, has for many months been a source of great anxiety. Despite the earnest request of the Board that she take entire respite from official duties for three months, in order the better to regain strength, Mrs. Bennett presented her resignation on March 4th, feeling that her health demanded the step. It need hardly be said with what hesitancy and sorrow the Board relinquishes the one who has been at the helm for the past four years, and whose acknowledged capability and brilliant personal endowments had endeared her to the entire constituency. Mrs. Bennett's association with the Board dates back to her office as Young People's Secretary, before her marriage. We can only hope that there will come such renewal of health and strength that she will again be able to do active service in our great Home Mission work.





HAINES NORMAL AND INDUSTRIAL SCHOOL BOYS

## Efficiency

By Rev. John Montgomery Gaston  
Associate Secretary of the Board of Missions for Freedmen

THE test word used in these days to measure the value of things political, social, economic and religious is "efficiency." The same test may be aptly applied to the mission work which is being done by the Board of Missions for Freedmen. Webster defines the word as meaning "power to cause effects." The question, therefore, resolves itself into this: Has the Board of Missions for Freedmen, together with similar agencies, been an instrument in the hands of God for bringing about certain well defined effects or results? In other words: Have there been results from the years of effort expended on the colored race in our Southland? When we remember that there are now over 10,000,000 colored people in the United States and that they constitute one-tenth of the entire population—forming in themselves a population greater than that of Holland and Switzerland combined, or the combined population of Norway, Sweden and Denmark—it is well to inquire as to the results accomplished during their years of freedom and responsibility.

### I. THEIR ECONOMIC POSITION

What has the Board been enabled to accomplish in making of them an economic force in the country? Are they workers or shirkers? Under the old régime of slavery they were directed in their work; when freed it was necessary that they work from their own initiative. At first they came out into the larger and freer life with the feeling that the days of bondage were over, and that freedom meant, among other things, that they should be free from work. Hence the necessity for industrial education. At the outset of its work the Board realized this necessity; and more and more, as the years have

come and gone, it has been endeavoring to increase its facilities for industrial training. In each of the five seminaries for girls there is a teacher of domestic science who trains the girls in cooking, cleaning and home-making, and also a sewing department where the girls are taught how to make their own wearing apparel. In addition to this, all the work of the institution is done by the students. At Biddle University we have a large industrial building in which there is a printing office where the *Africo-American Presbyterian*—a paper for colored people—is printed, a tailor shop, carpenter shop, blacksmith shop, and a bricklayer's and stone mason's department.

At Harbison Agricultural College, where special stress is laid on intensive farming, there is a farm of 500 acres, and a teacher in scientific agriculture. There is also, in connection with this college, a Farm Homes community; 900 acres of land have been divided into small farms of about forty acres each, that are being sold to reputable colored Presbyterian families upon easy terms. The college and church are the center of life for this community.

At Blackville, S. C., we have a truck-raising farm, also a well-equipped blacksmith and wagon-making department. At Alice Lee Elliott Memorial School, Valliant, Oklahoma, we have a farm of two hundred acres. There are also farms in connection with Albion Academy, Franklinton, N. C., Mary Potter School, Oxford, N. C., and Arkadelphia, Arkansas. At Mary Allen Seminary, Crockett, Texas, there is a large farm where sweet potatoes form one of the principal crops raised. At Boggs Academy, Keyesville, Ga., is another Farm Homes community of 1000

acres. At Camp Nelson, Ky., in connection with the school and church, is still another farm, also a teacher of scientific agriculture. At Brainerd, Chester, S. C., Boys' Industrial Building, carpentry and cabinet work are taught, and Haines Normal Institute has a Boys' Industrial Building.

These seminaries with their departments of domestic science, these farms with their teachers of scientific agriculture, and these industrial buildings scattered over thirteen States of the South are the Board's answer to the question: "What are we doing to make these colored people an industrial force and not an industrial hindrance?"

Not long ago the writer went into one of the houses on the farm settlement at Boggs Academy, on a tour of inspection. He found the wife was a graduate of Scotia Seminary, the house neat and tasteful, the bread well baked and her clothes neatly made; all of which she said was due to Scotia. He found the husband an intelligent farmer, a self-respecting, law-abiding citizen, he having likewise been trained in one of the Board's schools. The negro in the South is preacher, teacher, physician and lawyer. He is in many lines of business—dry goods, grocery, livery, real estate, wood and coal, as well as in the "business" of running errands and blacking shoes. He is shoemaker, carpenter, and blacksmith. He is everywhere where there is anything to do and, as a general rule, he is performing his task as well as the opportunity he has had would warrant.

## II. THEIR EDUCATIONAL STATUS

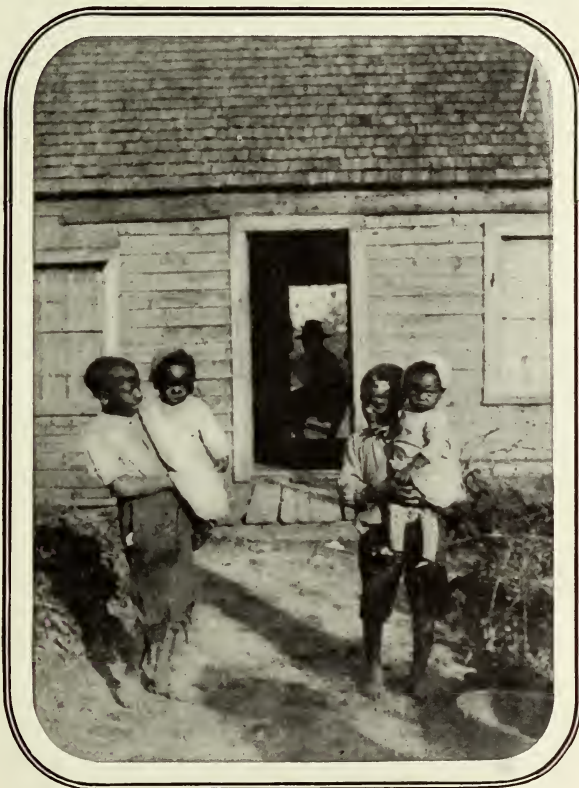
Applying here the test of efficiency, what

are some of the results of the Board's work in this field of effort? It has been the policy of the Board from its beginning to establish parochial schools in connection with each church where practicable. These parochial schools have usually been taught by the minister's wife and, as a rule, are located in country districts, where there are no public schools. Often the pastor's wife has been found teaching one hundred pupils, with a very limited equipment. Three-fourths of the children who enter these schools receive here all the education they will ever get, for it is as true of this race as it is of every other, that the great majority must always be "hewers of wood and drawers of water."

Here a little child makes an appeal—a child in need: a child in its helplessness, with its back toward the darkness and silence, with its face toward the day that is dawning; a face that is lifted toward the light. Life without fitness for life is hardly life at all, and work without fitness for work is almost slavery.

In addition to these schools, the Board maintains higher schools for the training of those who are to be teachers and preachers engaged in the uplifting of their

own race. As some one has said: "Every race must be lifted from the top, not pushed from the bottom." Until there are a sufficient number of well trained leaders, this race must remain helpless and hopeless. Of the 300,000 colored ministers in the South today, only ten per cent., or 30,000, have had any training in schools. That means that every educated colored minister has a parish of 30,000 souls.



WHAT SHALL WE DO FOR THE LITTLE BLACK BROTHERS?



Our Board, true to the history of the Presbyterian Church, sends forth into the harvest field men who have been educated in our schools and trained in our seminaries; the same is true with regard to the teachers that are sent out to train the young. Each year our girls' seminaries are sending out many of their graduates to become teachers in public schools and mission schools in every State of the Southland. Each year the theological department of Biddle University is sending forth ministers who are to preach the unsearchable riches of the Gospel of Christ. Sixteen colored presbyteries have been organized, with 401 churches and missions, and a membership of about 25,000. Last year the Board had in its schools over 15,000 pupils. If we apply the test of efficiency in proportion to the cost of maintenance of these schools, surely we find there is no waste. The Board secures the services of colored women teachers for \$25 per month, and of colored male teachers for from \$25 to \$50 per month. A few of the men receive \$50 per month for the management of a large boarding school and for preaching in one or two churches.

"There remaineth yet very much land to be possessed." Of the 3,000,000 colored children of school age in the Southland, there are buildings and teachers enough for but 2,000,000. This means there are 1,000,000 children for whom there are no schoolhouses and no school teachers.

### III. THEIR MORAL STATUS

The supreme purpose of the Board is to make right thinking and clean living men and women who choose right and eschew wrong. Applying the test of efficiency here: What has been the result of the Board's efforts?

The writer recently spent two days in a town in Kentucky in which there are 600 colored people with not a single white person in the town. While walking about the streets, the writer asked the Presbyterian minister in charge of our school and church where the jail could be found. The answer

was, "We have no jail." He then asked where were the policemen. The answer was, "We have no policemen." He then asked where was the mayor. The answer came, "We have no mayor." He then asked, "What protection have the men, women and children of this town?" and the answer came, "*The church and the school.*" During a visit in Arkansas, the writer spent an hour with the sheriff of the county, and in the conversation asked what proportion of criminals in the county were colored. The sheriff answered, "Eighty per cent." He then asked how many of the students of the school located in that town had been guilty of any crime in the last fifteen years, during his incumbency as sheriff. The answer was "None." The life of a Christian minister and his family who continually hold before their own people high ideals, and the teachings of the Bible, accompanied by the teaching of the Shorter Catechism, have done untold good, both in the uplift of the individual and of whole communities. Who shall measure the result of the continued sowing of the good seed of the Gospel in hearts and lives, by faithful, devoted, consecrated missionaries for the Cross?

In addition to the 2,000,000 negroes in the cities of the South, there are 7,000,000 negroes with 2,500,000 children, usually unprovided with any schools, living in great stretches of territory. None of these live in villages of 1000 inhabitants. Who grasps the scope of these figures? And who comprehends the task of wrestling with these problems?

Two races divided, lands divided, churches divided and schools! Races to whom co-existence seems imperative, but between whom coalescence would be unthinkable! The need is a task for stout hearts, a task in the presence of which we must learn to know and to think clearly and to be patient, with a patience that both waits and works. Meanwhile we look to Him for the wisdom that maketh rich and addeth no sorrow.



**D**ISTANCE sometimes lends enchantment in mission work. For this reason, the following message from a Southern white writer is not only suggestive, but sounds a warning: "The greatest appeal that a missionary from the heart of Africa or of China can make is this: 'The people are in ignorance; they are in sin; their religion is full of errors. We have a real

gospel of life and we must take it to them.' This is precisely the appeal that can be made for the lower half of the negroes at our doors. It is splendid to have a missionary spirit, but God knows no home or foreign lands; He simply knows a black man in America may be as needy as a black man in Africa, and His Gospel will help both."



CLASS OF 1912, INGLESIDE SEMINARY, BURKEVILLE, VIRGINIA

## Results of Twenty Years' Work at Ingleside

By Laura K. Campbell

**A**FTER the Church's twenty years' investment in Ingleside, of buildings, furnishings, salaries of teachers and scholarships, it is natural that many friends should be interested in having a little glimpse into some of the results of the work, especially in the lives and influence of the graduates.

Two hundred and forty-eight earnest Christian young women have been graduated from Ingleside, and are now passing on to others what the Presbyterian Church has done for them. The majority of these have been with us five and six years, learning not only from text-books prescribed by the State, in order that they may earn the State teacher's certificate, but also learning each day something of sewing, cooking, laundry and general housework, that they may be equipped for housekeeping; and, best of all, learning daily from the Book of books. To educate a young person of any race in books merely, without the more important heart education, is giving them tools with which to work evil; but with the love of God in the heart, and an intelligent knowledge of His Word and Will, one is equipped for life's battles. For a colored girl to live a pure life it requires the grace of God in her heart, and a fixed, firm

purpose to constantly shun and battle with evil. With but very few exceptions, our girls have lived exemplary lives, becoming lights in their own communities, and sources of cheer, comfort and help in mental, moral and spiritual affairs. Almost every graduate of Ingleside becomes a teacher in the public or parochial schools of the South. It is a rare exception when even one girl in a class fails to become a teacher in the schoolroom. A number of those who have married are still keeping up their schoolroom work.

Not long ago Mr. Campbell was invited to perform a marriage ceremony in which the bride was a daughter of Ingleside, and I accompanied him. Daisy took me upstairs to her own room and left me to remove some of the stains of travel. When I went downstairs I said: "Daisy, I saw something upstairs which I would very much like to have; may I have it?" Daisy replied: "Mrs. Campbell, after all you have done for me, I could not refuse you anything. I can't think what there could be in this house that you would want, but if there is anything, you are welcome to it." I then told her that it was her catechism Bible, which Mr. Campbell had given her in 1898, the year before her graduation, and which was literally worn



out, not by careless abuse, but by actual daily use, as one could plainly see. Daisy hesitated and said: "My Bible—My Bible! Well, if you want it, I reckon I shall have to give it to you, but I would rather you had asked for anything else in the house, for my Bible has been with me through all my troubles!" And I know, as few can, what some of her troubles have been.

Daisy's Bible is only fourteen years old, but shows the usage which few Bibles get in a lifetime. It is not necessary to add more about Daisy, for her Bible speaks for her. *I borrowed* her Bible and sent her a new one upon our return home.

Emma Rogers, graduate of the class of 1901, has been teaching every year since, during the winter months, and during the summer months she has been our Bible reader in Campbell County, one of the darkest counties of Virginia. Emma has been paid a small salary by the undenominational Sabbath school in Easton, N. J., the members of which have followed her work with great interest.

Emma has given her time and strength chiefly to the little children and to the very aged, especially the aged sick and dying. She has cleaned their rooms, washed their bedding, cooked food, bathed them, read the Bible to them, prayed with them, and has closed their eyes in death. Upon some occasions there has been neither doctor nor minister to assist. Through Emma's prayers and instruction, several have, upon their deathbeds, made a profession of their faith in Christ as their personal Savior. Emma never fails to respond when sent for, no matter what the weather, nor how deep the mud on those country roads of red clay; the Lord is using Emma; pray for her.

Largely through the untiring efforts of three of our graduates, Sallie Johnson, Susie Hopson and Mary Miller Brown, a beautiful, three-roomed schoolhouse has been erected in Burkeville. Sallie has been the efficient principal for several years, and Susie, a fine, noble character, and one endowed with more than usual mental gifts, who recently passed

to the Heavenly home, was her assistant. Now Mary, of the class of 1895, has the position. Mary is a widow with one fine son, now nearly grown. Besides the regular textbook course, they are teaching sewing and cooking. These teachers have organized two leagues, one among the school children, and one among the parents, and have occasional lectures and entertainments,

with short programs by the children. Afterward refreshments are sold. These are donated by members of the school and their friends, and the proceeds are used to purchase some desirable equipment for the school. At their last entertainment, Sallie, in remarks introductory to the program, said that in all her work, her greatest encouragement had come, not from the children themselves, for they did not seem to realize their own needs, nor even from the parents, for many of them seem to think that "what has been good enough is still good enough," but from the gentlemen of the school board, who had never refused

a request made by her, and had given her words of commendation and encouragement many times when without them she would have been greatly discouraged. Some members of the school board were present to hear her say it, and seemed pleased at this public acknowledgment of appreciation. There is no bitter race feeling in Virginia, and what is true of the Burkeville school is also true of many other schools of which the teachers are daughters of Ingleside.

It seems almost unfair to many not to be able to mention their good work by name, but lack of space forbids. However, we must mention one more, our African "daughter," Grace Eduma, graduate of the class of 1896, who has taught nearly every year since. Grace wrote from Nansemond County: "You think that you have been in Africa, but if you want to see darkest Africa, you want to come down to Nansemond County." She then went on to tell us of the ignorance, vice and lack of cleanliness in the homes of



DAUGHTER OF A  
GRADUATE OF  
INGLESIDE

the school children, showing the great need of just such work as Grace and many other Ingleside daughters are capable of doing. Grace is now married and has three bright children, and teaches the public school nearest her own home, taking the little ones with her. It will not be many years before her daughter, the eldest child, will be a student of Ingleside, and take her place among other "grand-daughters" whom we are now teaching.

The Sunday services form a very important feature of our work. The children who first came to our Sunday school, twenty years ago, are now men and women, some of them officers in a regularly organized church, for which we now need a church building. For this purpose, we have purchased and paid for four good lots, just outside the Ingleside campus. We are praying and giving for the new church, as our study hall is now too small to accommodate comfortably all who attend our services. In my town Sunday school class alone, there are seventy-four little children, besides the Baby Roll of ten. We wish you could see these bright-eyed little tots, nearly all of whom can repeat the Lord's Prayer and the Commandments.

The new church is to be named the "Kit-



OFF DUTY—FIRST-YEAR GIRLS AT INGLESIDE  
OUT FOR PERSIMMONS

tenhouse Memorial," in grateful memory of dear old Mr. Kittenhouse, the father of the colored Presbyterian Church in Virginia.

## Fifty Years

(This noteworthy poem from the pen of a colored man, voicing the sentiments and aspirations of his own race, appeared in the *New York Times*, January 1, 1913, on the occasion of the fiftieth anniversary of Lincoln's Emancipation Proclamation. The writer is a graduate of Atlanta University, pursued a post-graduate course at Columbia University, is a member of the Florida Bar, and has been for seven years in the United States Consular Service, having held the important post of Consul at Corinto during the revolutionary movement in Nicaragua.)

O brothers mine, to-day we stand  
Where half a century sweeps our ken,  
Since God, through Lincoln's ready hand,  
Struck off our bonds and made us men.  
Just fifty years—a winter's day—  
As runs the history of a race;  
Yet, as we now look o'er the way,  
How distant seems our starting-place!  
Look farther back! Three centuries!  
To where a naked, shivering score,  
Snatched from their haunts across the seas,  
Stood, wild-eyed, on Virginia's shore.  
Far, far the way that we have trod,  
From heathen kraals and jungle dens,  
To freedmen, freemen, sons of God,  
Americans and Citizens.  
A part of His unknown design,  
We've lived within a mighty age;  
And we have helped to write a line  
On history's most wondrous page.  
A few black bondmen strewn along  
The borders of our eastern coast,  
Now grown a race, ten millions strong,  
An upward, onward, marching host.

Then let us here erect a stone,  
To mark the place, to mark the time;  
A witness to God's mercies shown,  
A pledge to hold this day sublime.  
And let that stone an altar be  
Whereon thanksgivings we may lay—  
Where we, in deep humility,  
For faith and strength renewed may pray,  
With open hearts ask from above  
New zeal, new courage and new pow'rs,  
That we may grow more worthy of  
This country and this land of ours.  
For never let the thought arise  
That we are here on sufferance bare;  
Outcasts, asylumed 'neath these skies,  
And aliens without part or share.  
This land is ours by right of birth,  
This land is ours by right of toil;  
We helped to turn its virgin earth,  
Our sweat is in its fruitful soil.  
That Banner, which is now the type  
Of victory on field and flood—  
Remember, its first crimson stripe  
Was dyed by Attucks' willing blood.



And never yet has come the cry—  
 When that fair flag has been assailed—  
 For men to do, for men to die,  
 That we have faltered or have failed.  
 We've helped to bear it, rent and torn,  
 Through many a hot-breath'd battle breeze;  
 Held in our hands, it has been borne  
 And planted far across the seas.  
 And, never yet, O haughty Land—  
 Let us, at least, for this be praised—  
 Has one black, treason-guided hand  
 Ever against that flag been raised.  
 Then should we speak but servile words,  
 Or shall we hang our heads in shame?  
 Stand back of new-come foreign hordes,  
 And fear our heritage to claim?  
 No! Stand erect and without fear,  
 And for our foes let this suffice—  
 We've bought a rightful sonship here,  
 And we have more than paid the price.

And yet, my brothers, well I know  
 The tethered feet, the pinioned wings,  
 The spirit bowed beneath the blow,  
 The heart grown faint from wounds and stings.  
 Courage! Look out, beyond, and see  
 The far horizon's beckoning span!  
 Faith in your God-known destiny!  
 We are a part of some great plan.  
 Because the tongues of Garrison  
 And Phillips now are cold in death,  
 Think you their work can be undone?  
 Or quenched the fires lit by their breath?  
 Think you that John Brown's spirit stops?  
 That Lovejoy was but idly slain?  
 Or do you think those precious drops  
 From Lincoln's heart were shed in vain?  
 That for which millions prayed and sighed,  
 That for which tens of thousands fought,  
 For which so many freely died,  
 God cannot let it come to naught.  
 JAMES W. JOHNSON



SWIFT COLLEGE

## Hopes Realized

By William H. Franklin

IT seems that "blessings, like misfortunes, never come singly," and this has been the case in the experience of Swift Memorial College, Rogersville, Tennessee.

**The School** More room has been needed here for several years. We had a good dormitory for boys, but not nearly enough room for the girls, and everywhere we were crowded. Last summer came the word that new wings would be added to the school building, and we now have this improvement, making a beautiful building, 166 feet in length and

three stories high. This gives the college the conveniences so long waited for. It enlarges the dining-room very much, which is a blessing, for we were crowded beyond comfort. More bedrooms for teachers and girls are provided, which adds greatly to the comfort and discipline of the school. When both wings are entirely completed, suitable accommodations will be had for the music and sewing classes, and for our library and laundry. These things will add greatly to the efficiency of the school work. We are all very grateful, and can and will do better work.

**The Church** Our new Saint Mark's Church is another blessing. It stands on the corner of the college campus, a beautiful, modern building, the attraction and admiration of the whole community. The church members of the town now feel that they have a church home of their own, and it is very convenient for the students also.

The first dollar for this new building was given by a poor widow, now in her Heavenly home. The first elder of the church, who was very anxious that this congregation have a building of their own, dug the first dirt for the foundation, but did not live to see the completion of the building. These may have been witnessing from above our first worship in the new church, which was on last Thanksgiving Day. It was a service of true praise and thanksgiving. These people had prayed and waited long and patiently for the realization of their hopes. May our Heavenly Father ever be present to bless, as often as we meet to worship. This building was made possible through the aid of the Boards of Missions for Freedmen and Church Erection.

**The Land** With the school and church buildings has come the realization of another long cherished desire. On the north of the college grounds and adjoining, is a lot containing four acres, which seemed a necessity for Swift Memorial College; it would complete our square, and give ground for agricultural and industrial purposes, thus furnishing a much needed outlet for the ability and energy of our boys. For more than twenty years we have gazed upon that plot of ground, and have never ceased to pray that it might be ours. A few days ago our prayers were answered, when



ST. MARK'S CHURCH

a check for \$1,000, for the purchase of the land, was sent, through the Board, by Mrs. E. E. Swift, now of Colorado Springs, Colo. The donor is the wife of Dr. E. E. Swift, the first president of the Board of Missions for Freedmen, in whose memory this college was named. For this generous and loving gift Mrs. Swift has our lasting gratitude, and we praise God that He heard our prayers. Several relatives of the Swift family have furnished teachers' rooms in memory of friends, and the Pittsburgh Presbyterian Society contributed the money to furnish the finished wing of the school building.

For all these blessings we thank God and the many friends who have contributed to the comfort and better equipment of Swift Memorial College, and we continue our work with renewed zeal and earnestness.

### LAX COMMUNITIES

When actual facts concerning the ignorance and superstition of communities in our own beloved land come to us first hand they sometimes jostle a bit.

A former graduate of one of our seminaries writes: "I am teaching in a Methodist Church, a four-month term, and then will teach in a Baptist Church two and a half miles from here. The churches and schoolhouses are very uncomfortable for winter schools. I had a special program on Thanksgiving and Christmas. None of the children knew the meaning of Thanksgiving, and very few older ones the significance of Christmas. Men and women, church-goers and non-church-goers, celebrate Christmas by getting drunk. Whiskey has the day. Immorality and strong drinks are ruining these people."

This is a sad commentary on the "religiousness" of many of the negroes, whose church laws are lax, and disregarded at pleasure by preacher and people. In such communities the lives of our Christian students count for much.

### NEGRO ILLITERACY

Percentage of negro illiteracy according to the Census Report of 1900 in States where our Freedmen's Department is carrying on work:

Arkansas.....	43.0	No. Carolina....	47.6
Texas.....	38.2	Mississippi.....	49.1
Tennessee.....	41.6	So. Carolina....	52.8
Kentucky.....	40.1	Georgia.....	52.4
Virginia.....	44.6	Alabama.....	57.4

For the entire United States, negro illiteracy;



# Increase of the Treasury

By Alberta J. Alexander

**P**ROGRESS is in the air; we hear of it on all sides, in every department of life, social, religious, educational, economic.

Now, as never before, there is need for intelligent, progressive, Christian service, as the church is called upon more and more to face new problems and meet new obligations.

To-day, topics that touch human life in all its different phases must be studied; things that make for the physical, moral and spiritual uplift of man must be considered together, as one vital question. We must study men and conditions of life, and give a gospel for body, soul and mind, with a realization of the interdependence of each upon the other; a gospel of labor and love, of outward and inward cleanliness, freedom from ills that bind both body and soul. This calls for an enlarged vision of human need. This vision is imperative when we contemplate this particular field—our work among the Freedmen.

To help these people to become Christians is our duty and opportunity; to neglect or ignore them is to allow them to sink into deeper moral degradation and become criminals. They may be made useful citizens, or may be a menace to society. This is the proposition which Christian and patriotic citizens must face. The disgrace and shame of unspeakable tragedies must fall upon all the people of this nation, and God will hold them responsible.

It is impossible for the church to sit at ease. We often hear the remark, "We are holding our own"—a dangerous and misleading platitude. We cannot hold our own from year to year unless we reach out to possess our own. "Possess the land," "Occupy till I come," is the command. Our work demands progress. A complacent assumption that one has done well if nothing has been lost is simply holding on to the good of the day that is past. Each day brings new demands. Opportunity and achievement have passed on to eager hands ready to grasp the new day with its larger and richer service. A certain missionary society sat down and took its ease, resting upon the good deed of a year long gone. They replied to an urgent request for increased gifts: "Oh, we give to the Freedmen work; regularly for ten years

we have set aside five dollars for this purpose."

Is it any wonder they were not a progressive society, and that their membership and gifts failed to grow? How could we expect to meet the demands of to-day in any department—home, church or State—with the allowance of years gone by?

We also hear it said impatiently: "They are always asking for more." This is true, and must necessarily be so, unless we call a halt and go backward. Natural growth demands each year a little more, but we should have the wherewithal to meet this by the natural growth of our constituency. This coming year, for instance, the increase that is asked can, and should be, met largely by non-contributing auxiliaries, Sabbath schools and young people's societies. We need salaries for more teachers and scholarships to help the many who are needing a little aid in order to enter our schools, or to continue in them.

Let us urge again that every officer in every auxiliary make a special effort to present the cause of Freedmen, and secure an offering from their Sabbath school and young people's society. The General Assembly urges every organization to give an offering. A missionary committee in each Sabbath school can do much to create a real all-round missionary spirit.

## Freedmen Schools

The Woman's Department of the Freedmen's Board has teachers in every one of the following schools, and in some of them a number of teachers. It also maintains scholarships in most of the boarding schools, and has put up a large number of buildings.

### Boarding Schools and Principals

Scotia Seminary, Concord, N. C.—Rev. A. W. Verner, D.D.  
Mary Allen Seminary, Crockett, Texas—Rev. H. P. V. Bogue, D.D.  
Ingleside Seminary, Burkeville, Va.—Rev. G. C. Campbell, D.D.  
Mary Holmes Seminary, West Point, Miss.—Rev. E. F. Johnston, D.D.  
Barber Memorial Seminary, Anniston, Ala.—Rev. S. M. Davis, D.D.  
Brainerd Institute, Chester, S. C.—Rev. J. S. Marquis.  
Harbison College, Irmo, S. C.—Rev. C. M. Young, D.D.  
Haines Normal and Industrial Institute, Augusta, Ga.—Miss Lucy Laney.  
Albion Academy, Franklinton, N. C.—Rev. J. A. Savage, D.D.  
Swift Memorial, Rogersville, Tenn.—Rev. W. H. Franklin, D.D.  
Mary Potter Memorial, Oxford, N. C.—Rev. G. C. Shaw, D.D.  
Cotton Plant Academy, Cotton Plant, Ark.—Rev. H. M. Stinson.  
Boggs Academy, Keysville, Ga.—Rev. J. A. Phelps.  
Monticello, Ark.—Rev. O. C. Wallace.

Oak Hill Institute, Valliant, Okla.—Rev. W. H. Carroll.  
McClelland School, Newman, Ga.—Rev. Franklin Gregg.  
Arkadelphia, Ark.—Rev. W. D. Feaster.  
Fee Memorial, Camp Nelson, Ky.—Rev. J. A. Boyden.

#### High Schools and Principals

Gillespie School, Cordele, Ga.—Rev. A. S. Clark.  
Hodge Academy, Washington, Ga.—Rev. J. R. Harris.  
Hardin Academy, Allandale, S. C.—Mr. Olean Reid.  
Salem School, Anderson, S. C.—Rev. J. P. Foster.  
Kendall School, Sumter, S. C.—Rev. A. N. Frierson.  
Immanuel School, Aiken, S. C.—Rev. J. E. Jackson.  
Emerson Institute, Blackville, S. C.—Rev. E. W. Coberth.

Redstone Academy, Lumberton, N. C.—Rev. J. H. Hayswood.  
Morganton, N. C.—Rev. F. L. Brodie.  
Wadesboro, N. C.—Rev. J. J. Wilson.  
Danville High School, Danville, Va.—Rev. W. E. Carr.  
Dayton Academy, Carthage, N. C.—Rev. W. H. Freeland.  
Yadkin Academy, Mebane, N. C.—Rev. W. P. Donnell.  
Sarah Lincoln Academy, Aberdeen, N. C.—Rev. W. J. Rankin.

Newton Institute, Chattanooga, Tenn.—Rev. C. E. Parker.  
Knoxville, Tenn.—Mrs. Flora E. Mayers.

There are also forty-nine parochial schools supported by the Woman's Department of the Freedmen's Board.



A COOKING CLASS AT MARY HOLMES SEMINARY

## Domestic Science at Mary Holmes Seminary

By Florence A. Hall

THE Domestic Science Building of the Mary Holmes Seminary stands on the campus, northeast of the seminary building. It was originally put up as a hospital where the many patients of the school were cared for when the school had the terrible smallpox scourge several years ago. Later it was moved and used as a hospital to care for patients from the city and country around, and it was the hope of our Board that they might have a training school for nurses in connection with it; but the expense involved was so great, and so little interest was manifested in it by the people of the city, that it had to be given up, much to our sorrow.

Within the last year the little old building has been transformed into a pretty little home for the domestic science and sewing classes, and a most delightful place they find it. The kitchen is large and airy, having plenty of windows; there are cupboards built in, and a pantry. Two long tables con-

tain the accommodations and utensils, and sixteen girls can work at once without confusion.

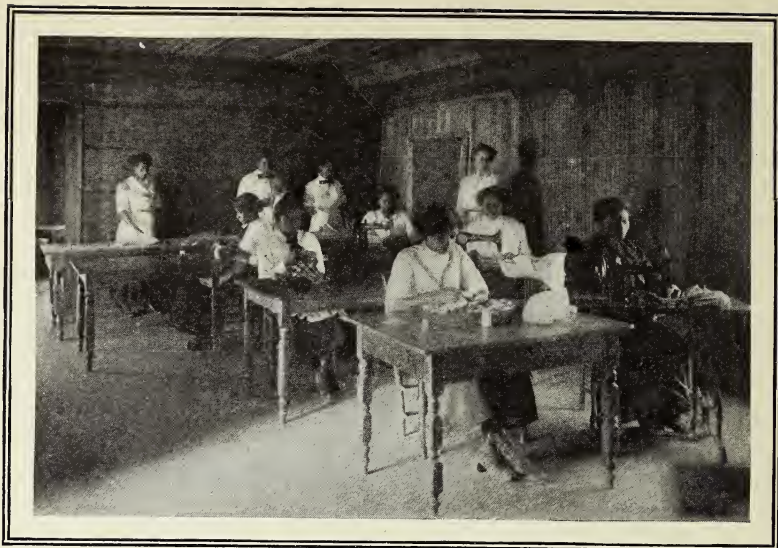
There is a good range for cooking and baking, and two sinks with hot and cold water. The sewing room has three large windows giving plenty of light; one large drafting table with six smaller tables, and three sewing machines. Opening from this is the fitting room, with the conveniences of large mirror, cupboards and closets. The four highest classes in the school have their lessons in this building, and are most interested in their work. These courses of training are of vital importance to the girls, and while the hand and mind are trained to perform skillfully all kinds of domestic duties, useful information concerning all things along sanitation and health are made prominent. These broaden their intellectual and social possibilities as individuals, and help much in the welfare of the communities with which they come in touch.



From a letter written by Pauline Willis, who graduated from Mary Holmes Seminary two years ago:

"I want you to know that each day of my life I appreciate more the fact that I am from Mary Holmes Seminary. I often think what a pity it would have been if I had gone into my life's work just as I was the year before I came to you all."

Speaking of her work as a teacher, she says: "I really love my work and what it stands for." She spent only one year at the Seminary, having been at other schools first.



A DRESSMAKING CLASS AT MARY HOLMES SEMINARY

## Echoes from a Few Schools Among Freedmen

MARY ALLEN SEMINARY is recovering from the dire effects of their great fire of a year ago. The new McMillan Hall is not entirely completed, but is being occupied, and next year it is hoped all will be in usual running order. There are 100 students in attendance now, and when the building is complete there will be room for 200.

\* \* \*

Emerson Industrial Institute, Blackville, S. C., is making good record, having over 160 students, all hard at work and establishing a reputation for thoroughness and satisfaction.

\* \* \*

Coulter Memorial School, Cheraw, S. C., reports over 250 students; very much crowded and begging for more room. They have had very precious revival meetings, and thirty-two persons accepted Christ. The opportunity for doing a great work is open and should not be neglected. Who will help?

\* \* \*

Hodge Academy, Washington, Ga., is doing a good work with an enrollment of 154 students. The ministers and leading citizens of the place endorse Rev. Harris and his work.

\* \* \*

Alice Lee Elliott School, Valliant, Okla., is now under the entire charge of negro teacher and principal, and a fine record is being made. They are greatly in need of more dormitory room.

\* \* \*

Union Point, Ga., opened school with an enrollment of 93, which has increased to 144 with the promise that this will be the "banner year." The sewing department is in fine condition. Gar-

ments and some fancy articles, which are being made will be on exhibition and for sale during commencement. With this money many necessary things for the school will be purchased and the sewing department kept up. There is great need of desks to replace the very uncomfortable seats. Having had to start from the foundation, it takes time, labor and many sacrifices to climb. The new school building is enjoyed very much.

\* \* \*

Mrs. Mary L. Wilson of Newton School, Chattanooga, writes of their great happiness in being able to open school in their new building with everybody comfortable and happy. The school is full with 185 pupils. The girls are learning to sew and cook and to keep a tidy house, but the boys have no equipment yet but a hatchet and saw, and some pieces of old boxes upon which they practice. They should have a chest of tools and a shoemaker's outfit, but how shall such things be gotten?

\* \* \*

Redstone Academy, Lumberton, N. C., has had a busy year. Rev. J. H. Hayswood, the pastor, has three churches and also charge of the school work. He writes that they had a fine Sabbath school convention last summer, when many problems were discussed. Our own teachers took part, and several of the delegates were our former pupils. There has been a most successful year in school work, the new teacher having proven a great help. Two students of this school entered Biddle University last fall. It is hoped that more will be sent next year and several girls, also, to Scotia Seminary. Those students whose lives give promise of leadership are encouraged to enter our higher schools, but the large majority

must toil in the very humble walks of life, and the aim is to give them the Christian training which will help them to be useful and helpful for the moral and spiritual uplift of the people of their communities.

\* \* \*

A teacher in another country school writes: "Our work is encouraging. We had 126 pupils and taught, in addition to regular class-room work, sewing and shuck matting. We have the school divided into clubs, and have raised money enough to put lights and blackboards in our schoolhouse. I am the mother of six children; the oldest son is a student in Biddle and stands high in his large

class. I am also the wife of the minister who has two self-supporting churches, so I find plenty of work to do."

\* \* \*

This is the plea of a number of our schools and we could easily multiply instances if there were space, for all the work is most interesting and encouraging. Duplicate these echoes over and over again and you will have a little idea of our work, and, we trust, will cheerfully give as God has blessed you, that the work in hand may be supported, and also that we may give some attention to the calls for new work which are continually coming to us.

## Conservation of the Power Created by Gifts to Our Work for Freedmen

By E. P. Cowan, D. D., Corresponding Secretary and Treasurer of the Freedmen's Board

**A**LONG with the national questions of the conservation of forests and mine and stream for the good of the many against the rapacity of the few, many minor public interests that should be conserved have also pushed themselves to the front, until the public mind is now thoroughly alive to the duty of general conservation of any interest vital to the welfare of the people as a whole.

Nature, in the prodigality of its productions, seems sometimes to be wasteful. Trees are so thick in the forest that some of them must die. But what often seems to be wasted in one direction is only caught up and usefully employed in another direction. Trees that die and fall return to earth and enrich the soil that better nourishes and strengthens the trees that live.

By the law well known in physics as the Conservation of Energy, nature proves itself to be exceedingly economical. Whatever amount of energy disappears from one form of manifestation just so much of energy reappears in another manifestation. Light, heat, electricity, are only different forms of the same energy, used over and over again in nature's laboratory, and never wasted. Not so much as a tiny dewdrop goes to waste in a thousand years.

Manufacturers have learned from nature this valuable lesson. In very many cases what once they threw away as useless, in their efforts to obtain some definite and specific result they now make up into valuable by-products, and in this way they do with the material they handle what Christ told His Disciples to do with what remained of the five loaves and two small fishes after He had fed the five thousand—"Gather up the fragments that remain, that nothing be lost."

Money is power. It manifests its energy in the business world, in the political world, in the intellectual world, and in the religious world. It can transform itself, or be transformed into a thousand different forces. It can be made into ships that sail the sea; into murderous weapons of warfare, with which a nation can batter down the ramparts of another nation and compel it to sue for peace; it can transform itself into books, good and bad, to bless or curse the race, according to the character of the influence they exert; it can

build churches and establish educational institutions, with which to reach and change the heart, and enlighten the darkened understanding of those who previously have been sitting in the region and shadow of death.

Seeing the power for good that money can exert, how unpardonable the sin of wasting it; how commendable the effort to transform this power into blessings for all mankind; how responsible they who can at will wield this power for good or ill, for life or death.

Conservation of the power that comes from the use of money put into the treasury of the Freedmen's Board is a constant concern to the members of the board. How to make this power go as far as possible in the right direction, how to reach as many with it as can be reached, how to do as much good as can be done with it, how to conserve its influence and direct its influence into proper channels; these are the supreme desires and duties of those to whose direction and administration it is committed.

The right direction and use of this power is so sacred that they to whom it is entrusted dare not betray that trust. To waste it, or to allow it to be transformed into influences other than those for which it is given, would make those who handle it unworthy of the confidence of those who have trusted them.

The results of the work of the Freedmen's Board indicate not only fidelity in the use of this power, but conscientious conservation of the power, in making it go as far as possible in the accomplishment of desired results.

Considering the limited amount of funds placed at the disposal of this board from year to year, the wonder is how much has been accomplished. The work as now maintained is housed in over 500 buildings. Of these buildings 330 are church buildings, 67 are manses, 107 are school buildings. These buildings, all necessary to the work, are estimated as worth over \$1,500,000. The possession of these buildings gives tremendous efficacy to whatever money is now put in the work. The work of conserving the energy contained in contributions which the board is now receiving for the maintenance of its work started back where the board first began to house its work.



The first building erected was the first step toward conservation of the efficacy of the gifts of friends of the work. With these buildings in our possession, the power for good exerted by present or future contributions is multiplied a thousand fold.

Not only has the board been careful to conserve its forces, but the work itself, in its very nature, is meant to conserve. Its influence is constructive, not destructive. Its mission is to give to the people, among whom it labors, not only life, but life more abundantly. Its influence is to preserve order, to inculcate morality, to teach decent living, to strengthen respect for law, to pro-

duce godliness, sobriety, industry, and whatever tends to conserve the peace, unity and purity of society.

Christ is the great conservator. His mission, in its scope, contemplates in the end nothing less than the conservation of all that is good in the world, and the destruction of all that is bad. Nothing less than this power will save the world.

It is the salt that will finally save it from moral putrefaction. Wherever it has gone in the world, whatever nations it has reached, whatever power it has exerted, its dominant influence has been conservation. HE came to seek and to SAVE that which was lost.

## A Message from the Secretary of the Freedmen's Department

Susan L. Storer

AMBASSADOR BRYCE of England said, in an address before some of the leading and most prominent men of our nation: "I have been watching the United States for fifty years, and my observations have not always been optimistic; I am watching, yes, *the whole world* is watching what the United States will do with her negro problem."

When we stop to realize that every *tenth* person in our land is a negro, is it not worth while that we take time for earnest thought and study concerning this problem, that we may know something of the work we have on our hands?

Our Board of Missions for Freedmen has been working faithfully for forty-eight years, advancing just as fast as the churches give the money; and I think you will find it interesting to know what has been done, and also consider what has been your share.

If you have not been looking at this work as one which God has especially laid upon you as a Christian of these United States, will you now stop and ask Him to make you willing to do your part to help solve this problem in such a manner that the whole world may take knowledge of us that as a nation we "Have been with Jesus," and are carrying out His plan of giving the Gospel to every creature? That we may be able, with a clear conscience to hold up His Cross to the whole world? Example preaches louder than precept. May all Christians be "Living epistles known and read of all men," showing the compassionate spirit of their Lord and Savior.

Our study book, "The American Negro," has been revised and brought up to date and, with our leaflets, will give a clear idea of this field and its opportunities. Opportunity spells responsibility and accountability.

Send to our headquarters, 513 Bessemer Building, Pittsburgh, Pa., for Freedmen literature and for any information you may wish concerning this mission field. We have several new leaflets: "After Fifty Years, What?" "Efficiency," "An Original Package," and others which will be found interesting.

We call attention to the new leaflet, "Suggestions Concerning Scholarships." This will help you know more about this necessary fund, and help us in dispensing it to the very best advantage.

We have exercises for young people and Sabbath schools, and other helps.

As we now begin the new financial year, apportionments and work are before societies, Sabbath schools and young people. May you all consecrate yourselves to this service for the Master willingly, cheerfully, with the purpose in your hearts to secure the amounts asked for, so that our work may not be hindered, but that we may be able to strengthen the work already begun, and answer some of the calls from the still untouched fields. A hearty, united effort of all organizations of our church *can do this* and not leave any other work undone. Pray for us.

## Two Ways of Doing It!

By Roberta C. Barr

IT has been proven by the experience of many and to the sorrow of some, that "a rolling stone gathers no moss." That man who always sees success in an untried scheme and experiments this year with this plan and next year with another generally finds himself no nearer the goal desired, and perhaps has dropped back a step. But the one with a purpose and plan, plus the will to carry them out, will find, each year, strength and satisfaction added to his life.

"Ruts," in the religious world, are as fatal to life and growth as they are in the business world; yet there must be some fixed habits around which all lives revolve. In these days of restlessness and change, with alluring appeals coming from many sources, the great danger of diverting gifts from the regular and established forms of work meets one at every turn. The Christian with a certain amount of money to invest in the Lord's work, but who has formed no fixed habit as to how and where this shall be given, will often find himself torn amidst conflicting appeals, and will lose much of the real joy of giving. Each year he invests in some "new work." The old is forgotten; it was not a vital part of him, and so he has no real possessions, "gathers no moss."

It is more necessary each year that the organized agencies of our churches—the missionary

auxiliaries, the Sabbath schools, the young people's organizations—should cultivate permanency in their habits of giving, else the work of the boards must often suffer. For instance, a society decides to give a definite amount to scholarships in certain schools. One or more pupils at once reap the benefits. As scholarships must be met each year, continuance of this amount is necessary to continue the work undertaken. But that society hears another appeal, perhaps from some worthy object "in our own town, where we can see what our money is doing," and decides to drop the scholarship, lessening the usefulness of the board just that much. "This thing ye ought to have done, and not have left the other undone."

Sustained pledges from year to year form the

backbone of the various boards and are of equal advantage at the giver's end of the line. Let there be a yearly pledge schedule arranged in every organization. Let this be considered sacred and binding until met. A healthy, normal organization, unless depleted by removals, will find its schedule growing, and this will permit new work, or answers to the special calls.

We need a margin in our personal accounts. We must have it, too, in our benevolences, but let us individually and in all our societies, link ourselves with the specified work, that each year we may count our certain "possessions" in this school or on that field, and thereby realize we are a vital part in the great scheme of missionary giving.

## Good Cheer at Immanuel School, Aiken, South Carolina

"OLD things have passed away and all things have become new." The "new Immanuel" again takes her place among the schools under the care of the Board of Missions for Freedmen, with new management, new equipment and new ideals.

"Up to the mark in everything," is our motto. The buildings have been repaired and painted, the dormitory completely renovated, and the title to the property has been cleared. Including the church, the whole plant has been enclosed with a neat wire fence, and presents a fine appearance. Every outlook is hopeful.

Our enrollment is ninety-nine and we are striving to teach every one of these pupils to think aright, to live conscientiously, to serve faithfully, to co-operate willingly, and to live up to our motto. There are fully 80,000 children and youth within fifty miles of Aiken, and we are anxious to reach as many of these as possible, therefore scholarship aid is greatly needed.

Our course of study is the same as that adopted by the State, including the high school course of four years. Aiken's most representative

citizens have said that, as a missionary enterprise, this school fills a place in the community which is not occupied by any other work within fifty miles of Aiken, and they most heartily commend it.

Here is an opportunity for philanthropy, for prayer, for service and sacrifice.

JAMES E. JACKSON



IMMANUEL TRAINING SCHOOL, AIKEN, SOUTH CAROLINA

## Loving Tribute to Two Unusual Women

MISS ELLA FERGUSON of Union City, Indiana, now of precious memory, came to Mary Allen Seminary in the fall of 1889, almost at the beginning of this school, as assistant teacher in the literary department. She was sweet and kindly with a delightful vein of humor, which was a good medicine for depressed spirits, and a dignity which prevented any undue familiarity.

In 1891 she was made principal of the seminary, and in this position manifested her ability and

clear mind in the management and discipline of over 200 girls who were untaught and untrained—the "raw material." She arranged classes so that harmony prevailed.

Thorough in all things, she had a mighty influence in molding these students into real Christian characters, reflecting the image of God.

Added to perfect self-control, even in the most trying circumstances, and unusual tact and rare judgment were the spiritual graces which spring from close companionship with Jesus. She could



rebuken in firm, but in such kindly and convincing tones and words, that no angry or hurt feelings were cherished.

Always loyal to her Savior, to the observance of all the ordinances of the church, and to the many duties of the daily life, Miss Ferguson was a "living witness" for Christ. She taught in the seminary for twenty-two years. May her influence continue to grow in the hearts and lives of all who came in contact with her; and may we, who loved and worked with her, walk as closely to the Master, in the same cheerful, gentle spirit, and bring our sheaves with us to lay at His feet.

FROM A FRIEND

During the summer of 1912, Miss Mary L. Barnes, a much beloved teacher at Scotia Seminary, was called to her reward after a long life of singular usefulness.

She was a native of Vermont, and educated at Mt. Holyoke Seminary. After her graduation she became a teacher and began her work among the Freedmen at Talledega Seminary, Alabama. A little later she went as a missionary to Africa,

and remained there five years. Returning to this country, she found her life work as a teacher in Scotia Seminary. Here she touched the lives of thousands of negro girls for their betterment. Many of these girls are now leaders of their race. She had a peculiar talent for leading souls to Christ; and during the quarter of a century in which she taught there, it is impossible to tell how many she led into the "straight and narrow way."

Miss Barnes was a woman of broad sympathies and delightful personality. Intelligent, bright and cheery, she had a rare gift of making friends, and being a friend in the best sense of the word, as hosts of people white and colored, rich and poor, can testify. Those of us who have been long associated with her in this work feel that our lives have been enriched by knowing her; and we rejoice that she has left to so many the rich inheritance of her memory, the example of her life, and the sweet comfort of her "abundant entrance" into the life beyond.

God grant that none who knew her fail to learn the lesson of such a life.

MARY E. CHAPMAN

## Mission Study

By Mrs. D. B. Wells

### "MORMONISM, THE ISLAM OF AMERICA"

#### CHAPTER III—ORGANIZATION AND METHODS

In accordance with the notice published last month, this chapter which was not published in regular order is herewith given.

#### I. Existence and Success

Rest upon:

(a) Extent and efficiency of organization. This is equal if not superior to the Jesuitical Order. It uses a card index system of membership, which keeps complete knowledge of every individual member.

(b) Authority and power to enforce submission to dictates of Church. See Mr. Cannon's "Under the Prophet," pp. 318 to 335.

#### II. The Various Orders

(a) Numbers and names. See text-book and Mr. Cannon's book, p. 214.

(b) Their duties: Aaronic and Melchizedek, See "Book of Doctrine and Covenants," pp. 383 to 385.

Seer, Revelator and Translator. "Doctrine and Covenants," p. 393.

"Patriarchs." "Doctrine and Covenants," p. 445.

"Personnel of Workers." "Doctrine and Covenants," pp. 444 to 446.

(c) Auxiliary organizations.

(d) All supposed to be modeled upon the primitive Apostolic Church, and binding absolutely upon salvation.

#### III. The Educational System

Curriculum includes: Church History, Sacred Books, Church Biography, Duties of Officers, Study of the Revelation and Necessity of Polygamy.

#### IV. Why Do the People Submit?

See Mr. Cannon's book, Chap. 19, especially p. 378.

#### V. Their Propaganda

(a) How missionaries are obtained; how many; where working.

(b) Their methods of approach: To men, material prosperity; to women, spiritual fanaticism, ignorance, flattery, companionship.

(c) Attitude of foreign countries to-day toward Mormon missionaries.

(d) Methods in this country TO-DAY.

House to house visitation.

Vacation Bible (?) schools for children.

Correspondence schools.

Young women propagandists in women's colleges.

Young men propagandists in colleges.

Young men in theological seminaries.

Mormons in evangelical pulpits.

Outdoor preaching.

Residents of summer resorts.

Porters in hotels and Y. W. C. A.'s.

Members of women's clubs, social and civic organizations.

Entertainment of tourists and conventions in Salt Lake City.

Making acquaintance with young women in parks, at cheap places of amusement, in department stores.

Entering domestic service.

#### VI. Authorities

For fresh information, send to the "International Council for Patriotic Service," Mrs. E. D. Morse, Secretary, Tarrytown, N. Y., and get the new pamphlet, "The Crimes and Treason of the Mormon Church Exposed." This is extremely valuable. Send 10 cts. Also secure "Modern Mormonism," by Mrs. George W. Coleman, from our own board.

This is a tremendous chapter. Don't let its full import escape you.

# From the Secretary's Desk

By Julia Fraser, Secretary



THE new plan for apportionments is receiving general commendation. Most hearty appreciation has been expressed for the complete and accurate financial statements required by the new plan, which were sent to each synodical president. Our treasurer has received cordial resolutions of thanks from many executive committees for the masterly way her office prepared the work. Many synodical societies had, by the middle of February, reported successful executive meetings, and the belief is general that the new plan will so systematize and simplify our finances, that the work everywhere will be immeasurably strengthened. Each presbyterial society has doubtless long before this received its apportionments for the year ending March 31st, 1914. \* \* \*

April claims most of the annual meetings of presbyterial societies. Wise planning often makes it possible for the synodical president or some other synodical officer to attend these meetings, and these visits mean much for the solidarity of our organization. The synodical officers take important part in all conferences and try to strengthen the work in all its departments. Then if a missionary or board representative can be present, a varied and helpful program will be presented. Do not overcrowd the program, but allow sufficient time for informal discussion on the best method of meeting local problems. The spirit of such a gathering means everything for the work. I have been in some annual meetings of presbyterial societies of such vast extent geographically and where railroad transportation was so high, that only a little handful of women could come, but such a spirit of consecration and devotion characterized the meeting that its influence was felt in the most remote society. Prayerful preparation and prayerful co-operation cannot fail to bring the blessing. \* \* \*

Last year the secretary heard at a certain presbyterial meeting, what she considered a corresponding secretary's model report, and she gladly shares a portion of it with you:

"Who is responsible for interesting uninterested women? It is you and I who are the faithful few, we who know the needs, and also know the blessings which have come to us through our interest in missions—we are responsible.

"Our first obligation is to the women of our own community. We tried to make Double Membership a success. The idea was for each woman to bring one more. We gained 147, so we were not all working. That special campaign is over, but the *work of winning new members will never be over while the world stands*. It requires time, tact, sympathy, patience and prayer to win. It means that we must do more than send a printed invitation for the missionary meeting; we must invite in person and not be discouraged by a refusal, but use our persuasive and reasoning powers. It requires also that we be friendly.

"It may mean that you go several miles out of

your way to bring your new member to her first meeting, and it certainly will mean that you must *share with her all the privileges of your society*—the holding of office, a part on the program, the committee work. She must feel from the first that she is one of you, not an outsider who picks up the crumbs.

"Having secured the promise of a new member, what have you to offer her that will make her feel that it is worth while to join your society, for she will not likely have the heart interest in it that you have? In other words, what kind of missionary meeting do you hold?

"There are societies that have splendid, live meetings; there are some that hold purely business meetings; and some whose average meeting is after this order: The hour is set for 2.30. The first member arrives promptly and the last one at about 3 p. m. After the devotional period, which never varies in character or in those taking part, the unfinished business is re-discussed. It probably was fully talked over at the last meeting, but no decision made. New business is the topic of an informal discussion for ten or fifteen minutes and then laid over until the next meeting. The president then inquires if anyone has a reading, the magazines are searched through and finally some one reads the shortest article she can find. About that time some one else remembers an engagement for 3.30, and the president calls for a motion to adjourn.

"That meeting may satisfy those who have been banded together for years and are interested anyway, but it will not attract new members. Now, I am not going to tell you what a model society is nor a model meeting, but here are a few things which will make your meetings more interesting: Appoint your leaders a year ahead; also those who are to prepare talks or papers on the topics. In their ordinary reading they can be gathering points for their meeting. Give each member something to do. Have a different leader each time for the devotional service; vary the hymns, and let the Scripture reading sometimes be a number of passages on some theme read by different women; the new members can be asked to help in this. Notify those who are to lead in prayer so that prayers may be direct petitions for what we most need. This cannot be done by all women at a moment's notice. The president has charge of the business, ten minutes being sufficient except at the September meeting, when plans are formed for the fall and winter, and at the February meeting when reports are made, officers elected and the year's work completed. The leader of the literary part of the program then takes charge. Have a number of women appointed for three or six months as reporters from the mission fields, each one having a special field, and being given one minute in which to give interesting items. Then let the papers or talks on the topics follow and insist that these be carefully prepared. Allow a little time for the discussion of the topic and then there will be time for music or recitation. Close the meeting on time. Interesting meetings can be had only when *each woman*



*is willing to spend time and self, whatever the cost, in doing her share.*

"The HOME MISSION MONTHLY is only fifty cents a year and is good reading for the whole

family, yet we have societies with only two or three subscribers and some who get along without it at all, and wonder why they cannot interest the uninterested."

## Field News

By Mary A. Gildersleeve

THE Field Secretaries of the Woman's Board of Home Missions have been kept busy, this past year, developing mission study and stimulating societies to a realization of the needs of the field.

In September, Miss Cameron made an extensive tour in Otsego Presbytery, visiting societies and churches, and conducting classes in "Mormonism, the Islam of America." In October, a similar work was done in Baltimore Presbyterial, followed in November by intensive mission study in Wheeling Presbytery. With Wheeling as headquarters, Miss Cameron led nine study classes each week for four weeks, taking these students through the subject of Mormonism. In January two study classes were organized in Brooklyn, also one in a Westminster Guild in Montclair, and one in a Westminster Guild in Plainfield. All of these classes were led by Miss Cameron. Detroit Presbyterial was next favored and with Detroit as headquarters Miss Cameron will spend the month of February in teaching classes, busy each day with some special locality adjacent to Detroit. From there she will go to Cleveland Presbyterial, then on to Minnesota and Wisconsin for Presbyterial meetings. Following these appointments, Miss Cameron will represent the Woman's Board of Home Missions in the "World in Chicago."

Mrs. D. E. Wiber, who in her classes in Northfield, Chautauqua and Washington, D. C., proved herself adept as a mission study leader, is now a full-fledged leader for the Woman's Board. In September and October, Mrs. Wiber presented the work in presbyterial and local societies with

much force and great acceptance. In November, she conducted a series of mission study classes in Buffalo. In January, the attendance at her mission study classes in Washington, D. C., made exception to the statement that "a prophet is not without honor save in his own country." Albany Presbyterial society claimed Mrs. Wiber for mission study classes in February, and in March, April and May she will be occupied with presbyterials in Illinois, Ohio and Pennsylvania.

Miss Upham, the Field Secretary for the Northwest, has put in a strenuous year beginning with an itinerary in Montana in September—Montana, North Dakota and Iowa Synodicals, with local meetings in October. In response to a special request, Miss Upham spent six weeks in Chicago Presbyterial, beginning with November first. February found her back in Illinois itinerating in Ewing Presbyterial. Colorado claimed her from March 15th for presbyterials and local visiting.

Mrs. Aldrich, of California, and Miss Hatch have both done most acceptable work in the Far West.

Mrs. Guy S. Davis, who last year toured Kansas for us, has "made good" in a long itinerary in Oklahoma and Texas, and at the presbyterials in Missouri.

Our faithful Miss Hays has been kept busy most of the time. In January and February she visited the newly-organized synodical society of New England.

Mrs. D. F. Diefenderfer will attend certain presbyterial meetings in Ohio and Indiana. She recently made a very successful itinerary in New Jersey, giving addresses on the subject of Mormonism.

## Student Work in Universities and Colleges

By Dorothea Lewis Potter, Secretary for Student Work

THE Sixth Annual Conference of Church Workers in State Universities was held at Lawrence, Kansas, on February fifth and sixth. There were seventy-four delegates present who represented eight denominations at work among university men and women in eighteen different States and twenty different State colleges or universities. From the Far West, Bishop Spalding of the Episcopal Church came from his diocese of Utah "to find out what was being done," and, from the East, Rev. Samuel Martin of our own church came from State College Pennsylvania, while Texas and the Dakotas had representatives and most of the States between. "Co-operation for Efficiency" was the slogan of the conference and for two days the church workers, with representatives of the Student Departments of the Y. M. C. A. and the

Y. W. C. A., and several Mission Board workers discussed the vital questions relating to the religious life of the young people in the great State universities of this country.

The Presbyterian Church is now actively working through its Board of Education, in co-operation with the Christian Associations in twenty-four of the State universities and colleges. In each of these twenty-four student centers, a Presbyterian pastor is giving especial care and thought to the student needs. In eleven places there are pastors whose whole time is given to this work. There are no less than 17,000 young men and women from Presbyterian homes in these twenty-four State institutions. From among them must come many of the future leaders in the work of the church at home and abroad. More and more are the women of the church look-

ing to the university-trained girls to come into the ranks of volunteer workers in all departments of the work at home—in the local auxiliary, the presbyterial society and the synodical society, while the ever increasing need of the thoroughly equipped woman for the commissioned worker in the home and foreign mission fields is leading us to depend for recruits on the college and university girls of our church.

It is through the student pastors and the secretary for student work of the women's mission boards that these young people are learning of the work and needs and opportunities in their own denomination.

## Program for May Meetings

TOPIC: CUBA AND PORTO RICO

**Hymn**—"Jesus Shall Reign Where'er the Sun."  
**Silent Prayer**—For the illumination of the Holy Spirit, and the consciousness of His presence during the hour—followed by the Lord's Prayer.

**Scripture**—Isaiah 42:1-14.

**Prayer**—That we may realize our own personal responsibility and our individual proportion of the work.

**Transaction of Business**—A short paper on the changes that have taken place since American occupation in:

1. Education. 2. Sanitation. 3. Religion. (Booklet, "Star 49?" price 25 cts., Literature Department; "Changing Conditions in Porto Rico," HOME MISSION MONTHLY, May, 1913.)

**Scope of our Work**—

1. Where located. (Use small maps of West Indies published by Woman's Board, 2 cts. each, 18 cts. per doz.)
2. How many schools under Woman's Board. (HOME MISSION MONTHLY, May, 1913.)
3. What is being done by other denominations. ("Cuba and Porto Rico," by Mrs. C. L. Thompson, Literature Department; "Comity in Island Work," HOME MISSION MONTHLY, May, 1913.)
4. Emphasize great need of training native young people for mission work.

**Circle of sentence prayers** already prepared, mentioning our schools, teachers and young people.

**Medical Work**—Great demand for medical work in all parts of the islands. Urgent need for new and better equipped hospital, dispensary buildings and training school. (Items from HOME MISSION MONTHLY.)

**Hymn**—"The Great Physician."

**Prayer**—That the way may be opened for advance in our medical work.

ELLEN T. LOUDERBOUGH

### A Practical Plan for Secretaries of Literature

Many secretaries of literature are interested in the *Over Sea and Land* Blue Ribbon of Honor, offered to children who secure five subscriptions, and intended to increase lists, but *not* as a substitute for secretaries' work. The secretary should be a good business-getter as well as a mis-

sion worker, and if she does not increase her list it is a distinct blow to the spread of missionary interest among children.

If you, reader, have not increased *your* list one-third, do some special work **AT ONCE!** Write to Editor, Room 1113, 156 Fifth Ave., New York, for a "Practical Plan."

**Thirty-fourth Annual Meeting.** Full announcement of this meeting of the Woman's Board of Home Missions which is to be held at Atlanta, Ga., May 15-21, 1913, was given in these pages last month and will be repeated next month. We give, herewith, the list of chairmen of local committees:

Hospitality—Mrs. Arnold Broyles, 155 Juniper St., Atlanta.

Hotel—Mrs. Jere A. Moore, 153 Spring St., Atlanta, Ga.

Registration—Mrs. G. M. Shepherd, 86 W. Peachtree Place, Atlanta, Ga.

Music—Miss Eda Bartholomew, Frances Apartments, Atlanta, Ga.

Decorations—Mrs. J. H. McCauley, 61 W. Harris St., Atlanta, Ga.

Ushers—Miss May Hudson, 46 Boulevard Place, Atlanta.

Recreation—Mrs. John W. Grant, 423 Peachtree St.,

Chairman of Committee of Arrangements—Mrs. George S. Moffett, 177 Myrtle St., Atlanta, Ga.

**Summer Rest for Missionaries.** The Presbyterian Association, Chautauqua, N. Y., has a \$20,000 equipment—the finest on the Chautauqua grounds—combining headquarters, reading, writing and assembly halls, and includes a Presbyterian Home for the free occupancy of Home and Foreign missionaries of the Presbyterian Church of the U. S. A.

Chautauqua season opens June 26th and closes August 24th. It offers unequalled advantages for health, rest and an unexcelled platform of sermons, Bible studies, lectures, concerts and classes. Missionaries find here the opportunity needed for repair of wasted mental and physical energy.

The management of the Presbyterian Home is in the hands of the Woman's Auxiliary, and applicants for rooms should write early to the corresponding secretary, Mrs. J. N. Berry, Titusville, Pa., stating their services as missionaries of our church, the time during which they would like accommodations, and forwarding a certificate from the secretary of the board under which they are working.

JAMES YEREANCE, *President*

**Notice—Freight for San Juan, Porto Rico.** As there has been much trouble in connection with freight sent to the Presbyterian Hospital in San Juan, Porto Rico, we desire to make the matter very clear to all interested in this part of our work, and thus prevent further error. Since there is another hospital in San Juan, freight, unless marked definitely, is liable to go astray. Therefore, it would be well for all societies anticipating sending anything to our medical work in Porto Rico to write us first for list of needs and for the correct freight address. We will reply as promptly as possible and trust nothing will be forwarded to the hospital before communicating with headquarters, 156 Fifth Ave., New York City.

EMILY B. BAKER

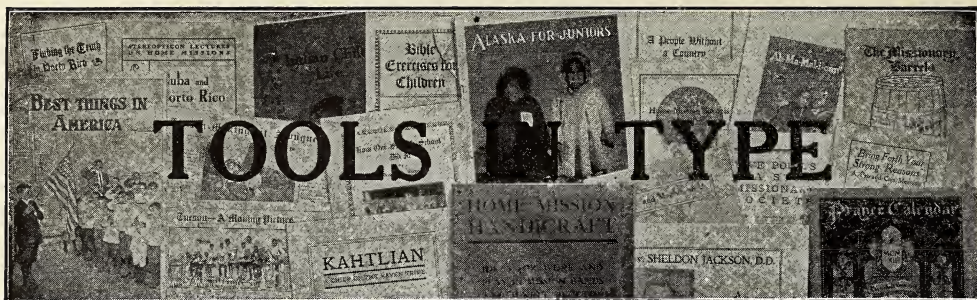
Emporia Presbyterial Meeting will be held in Halstead, Kansas, April 14-16.

### A THOUGHT FOR THE MONTH

To look ever toward the noblest ideal for oneself, yet to forgive the failure to live up to it in every other—this is indispensable to right living.

Edward Howard Griggs





By S. Catherine Rue

**P**RESBYTERIAN statistics accumulate as plentifully as shower clouds in April. If those collected by our secretaries of literature lodge in active minds they should fructify and bring forth an abundant increase in 1914. How do the results of the past year's work in your church look to you? Should they be better? Could they be better? Why are they not better now? Shall they be better a year hence? Plan now and work now for the results you should reasonably expect to secure then.

\* \* \* \* \*

The many presbyterial meetings, formal and informal, that are held this month afford an exceptional chance for secretaries of literature to gather information about methods and work. The informal meetings permit personal contact and an opportunity to ask questions that have been too trivial perhaps or too delicate to be included in a letter, and are quite as profitable as formal meetings when the definite work of the society is presented. Secretaries who "save up" these questions and carefully study right conditions for presenting them prepare the way for better results and lifelong Christian fellowships. The formal presentation of our publications from the platform at these meetings is the supreme moment of the year for the presbyterial secretary of literature, to every one of whom suggestions for it have been sent by mail from headquarters.

\* \* \* \* \*

Mrs. S. L. Storer, secretary of the Freedmen's Department of our Woman's Board, will be pleased to receive and fill all orders for literature concerning the negro. Address her at Room 513, Bessemer Building, Pittsburgh, Pa.

\* \* \* \* \*

The only printed matter relating to the negro that we can furnish from our department is Miss Helm's book, "From Darkness to Light," thirty-five cents postpaid. It is one of the best books ever written on this question for our societies.

"Protestant Missions in Porto Rico" is the title of a pamphlet published by the woman's auxiliary of the Hugh O'Neill Memorial Presbyterian Church of San Juan, Porto Rico. It contains a series of papers prepared and read by the members of this society on the work of the twelve denominations conducting missions in that island. A map indicating the boundaries established by denominational comity is printed at the end. Its price is fifteen cents, and we have a limited number from which we shall be pleased to fill orders.

The parcel post inaugurated January first by our government aids our department but little. We should be pleased if it were possible to use it to send orders of literature, but no printed matter is accepted under its rules. Only maps, collection envelopes, mite boxes, and such other supplies as come under fourth class mail can be forwarded by parcel post. We must, therefore, continue to ship by express all parcels that weigh a pound and eight ounces or more, unless there are special reasons for sending by mail, and because *prepaid* express is slow we ask our patrons to order early.

\* \* \* \* \*

Leaflets describing the special objects for the summer offering and collection envelopes are ready for distribution. Please let us know the number required for your society and we will fill your order at once.

\* \* \* \* \*

"Medical Missions in the Home Field," by Katharine R. Crowell, covers the entire work of medical missions under the care of our Woman's Board, but because of the importance of our hospital at San Juan, Porto Rico, a large section is devoted to this particular work. Its price is ten cents.

\* \* \* \* \*

#### WHAT TO DO AT ONCE

Three new leaflets for the work of the local society are just off the press.

Because its immediate use is essential we urge societies to order at once "The Follow-Up Campaign" that suggests six different results at which every society should aim in following up the work of Home Mission Week. Local members should absorb its contents. It will be forwarded without charge in sufficient numbers for wise distribution.

We believe every officer in Home Mission work should possess the information found in "Queries?" which has just been revised. It gives in questions and answers the object and work of our Woman's Board. If you have *whats* and *whys* about the work in your mind, do not fail to send for it.

The newly revised catalogue of Home Mission publications typically arranged is also ready.

We advise every society to invest two dollars and fifty cents in our fine new cloth map of North America, locating all mission schools. The use of this will add greatly to the interest of missionary meetings for the coming fiscal year.

Our literature department awaits your orders.

# FIRST BULLETIN OF HOME MISSION MONTHLY SHARES OF THE FINKS MEMORIAL BUILDING

The following societies have met the conditions which entitle them to one or more shares. This means faithful work on the part of secretaries of literature. It also means that these societies are among the very best in our constituency, because the well-informed societies are the best every time, and in every line of effort. While every subscription counts in the spread of missionary information, at the same time the surplus of a few cents over the cost of publishing, each subscription increases the sum which the HOME MISSION MONTHLY hopes to turn over to aid in the erection of the Finks Memorial Building.

Is your society still working to fulfill the conditions set forth in the circular entitled, "Four Ways to Win a Share?" Or has it not yet made endeavor? In either case will you not use all possible speed in order that the name of your society may be sent to the HOME MISSION MONTHLY office by June first as the winner of a share and the honored helper in the creation of this memorial gift from the magazine? Send for the circular if you have not had it.

<b>Arkansas</b>	
Gravette.....	1 share
<b>California</b>	
Anaheim.....	1 share
Pasadena, First Church.....	2 shares
Redlands, First Church.....	1 share
Glendale.....	1 share
Los Angeles, Wilshire Church.....	1 share
<b>Colorado</b>	
Fort Collins, Fossil Creek Soc.....	1 share
<b>Florida</b>	
Auburndale.....	1 share
<b>Illinois</b>	
Greenview.....	1 share
Fairfield.....	1 share
Macomb, First Church.....	1 share
Mt. Sterling.....	2 shares
Olney, First Church.....	1 share
<b>Indiana</b>	
Evansville, Grace Memorial.....	2 shares
Indianapolis, First Church.....	1 share
Madison, First Church.....	1 share
Seymour.....	2 shares
Warsaw.....	1 share
South Bend, First Church.....	2 shares
<b>Iowa</b>	
Burlington, First Church.....	3 shares
Greenfield.....	1 share
Paullina.....	1 share
<b>Kansas</b>	
Bern.....	1 share
Ft. Scott.....	1 share
Smith Center.....	1 share
Manchester.....	1 share
<b>Maryland</b>	
Cardiff, Slate Ridge Miss. Soc.....	1 share
<b>Michigan</b>	
Detroit, Immanuel W. M. S.....	3 shares
Detroit, Woodward Church.....	1 share
Lake City.....	1 share
Milford.....	1 share
Ypsilanti.....	1 share

<b>Minnesota</b>	
Duluth, First Church.....	5 shares
<b>Mississippi</b>	
Batesville.....	1 share
<b>Montana</b>	
Anaconda.....	1 share
<b>Missouri</b>	
Parkville.....	1 share
<b>Nebraska</b>	
Omaha, Dundee Church.....	2 shares
Omaha, North Church.....	1 share
<b>New Jersey</b>	
Andover.....	1 share
Atlantic City, First Church.....	1 share
Caldwell.....	1 share
Dover, Memorial Church.....	1 share
Matawan.....	1 share
Newton, First Church.....	1 share
Vineland.....	1 share
<b>North Dakota</b>	
Park River.....	2 shares
<b>New York</b>	
Albany, First Church.....	1 share
Aurora.....	2 shares
Canastota.....	2 shares
Constable.....	1 share
Hamden.....	1 share
Kenmore.....	1 share
Matteawan.....	1 share
New York, Mt. Washington Church.....	2 shares
Rose.....	1 share
Waddington.....	1 share
Yonkers, First Church.....	1 share
Tonawanda.....	1 share
<b>Ohio</b>	
Cincinnati, Avondale, Trinity Church.....	1 share
Bryan.....	1 share
Jacobsburg.....	1 share
Springfield, First Church.....	2 shares
Washington C. H., First Church.....	1 share
<b>Oklahoma</b>	
Bokoshe.....	1 share
Haskell.....	1 share
<b>Pennsylvania</b>	
Allentown, First Church.....	5 shares
Bryn Mawr.....	1 share
Belle Vernon.....	1 share
Coraopolis.....	1 share
Crafton, First Church.....	1 share
Endeavor.....	1 share
Mercer.....	1 share
Ninevah.....	1 share
New Castle, First Church.....	1 share
North Warren.....	1 share
Penna Furnace.....	1 share
Phila., Germantown, Covenant Church.....	1 share
Rochester.....	2 shares
Tyrone, Sinking Valley Church.....	1 share
<b>Texas</b>	
Amarillo.....	1 share
Canyon.....	1 share
Dawson.....	1 share
Deport.....	2 shares
Grand Prairie.....	1 share





# HOME MISSION MONTHLY

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No. 7



MAY

1913



## *Editorial Notes*

**I**N a study of the topic of the month, Cuba and Porto Rico, there is a strange mingling of the old and new. The romance of ancient Spain is found side by side with America's most progressive spirit. The two-wheeled ox-cart, laden with sugar cane, dodges the swift automobile on the roadside. The narrow streets, the women with their mantillas, the many Old-World associations, remind of Spain and its long influence over these islands; while the thriving commercial activity, the miraculous awakening along lines of sanitation, education, road building, speak continually of the introduction of American standards.



THERE is a great chasm between the rich Porto Rican—the educated professional man, the wealthy planter, the political leader—and the peasant class, better known as the *jabiros*. In fact, there is almost no middle class. Mr. R. R. Lutz, in addressing the Lake Mohonk Conference, asserted that “The distribution of wealth is more unequal than in any American State. There are perhaps a dozen millionaires, a small middle class, and hundreds of thousands whose earthly belongings are worth less than two dollars each. Large tracts of land are owned by non-resident Spaniards or by Spanish corporations. The net income from these lands is spent in Barcelona and Madrid. A

few American corporations own or control a large proportion of the sugar lands. The profits from these lands go into the pockets of non-resident American stockholders.” With the gradual uplift of the lower class, through effort of the Government, and church and philanthropic organizations, it is to be hoped there will be formed a sturdy, self-respecting and progressive middle class.



BEFORE the character and cause of the hook-worm disease were discovered, it is claimed that ninety per cent. of the people of Porto Rico suffered from it. The field laborer had long been considered lazy and “a cumberer of the land,” whereas, in reality, he was a sick man. Since the campaign against this form of anæmia was begun, more than 350,000 persons, or nearly one-third of the population, have received treatment, according to the statement of Forbes Lindsay in a very informing article in *Review of Reviews*, May, 1912, in which he gives a summary of our ten years' control of the island. The characteristically haggard face of the anæmic is now rarely seen in the towns, but it is believed that in the remote rural sections there are yet 300,000 victims of the disease needing attention, which will be given as speedily as possible.



As infection of hook-worm anæmia occurs through contact of the bare feet with the ground, the wearing of shoes is of particular importance. It is, therefore, somewhat amusing as well as trying that this simple means of prevention does not always have a fair chance. The increase of wages has made it possible for the *jabiro* to wear shoes, which he does on the occasion of his visits to town, but as he walks to and fro from his country home he often removes them and slings them over his shoulder. It may be questioned whether he is prompted by motives of economy or comfort. However, the knowledge is spreading that shoes are essential to health, and as a result, the pupils in the schools are not only the possessors but the wearers of footgear.

THE recent report of the Rockefeller Sanitary Commission gives impressive figures concerning the treatment of this same disease in the States, especially in the South. More than 400,000 sufferers have been cured during the three years in which this commission has been at work. Of the rural children examined, more than one-half were found to be affected. The almost incredibly small amount of seventy-seven cents has been expended for every human being benefited in health. Whole families are rescued from lowest poverty, and, with renewed powers of self-support, better living is a quick outcome.

WHAT a delightful evidence of changing conditions in Cuba is the holding of a National Convention of Sunday Schools and Young People's Societies at which one hundred and fifty enthusiastic young people were registered last November. A worker on the field exclaims: "How few years have seen these changes brought to pass! A dozen years ago who would have dreamed of Evangelical conventions or of general secretaries of National Sunday School Associations in the Island of Cuba, where then Spain's iron hand was still felt? We rejoice over the 7,500 members of the 143 Sunday schools now established, but what of the thousands of boys and girls growing up with no idea of the true worship of the Christ?"

By recent decision of the Legislature, diplomas from private schools in Porto Rico will be recognized the same as those from Government schools—pupils, of course, tak-

ing the Government examinations. Miss Hazen, principal of our school at Mayaguez, writes that there have been those who preferred to receive their education in a mission school, but feared it might not insure as good a position afterward. Therefore, this recognition will be of distinct advantage to mission schools.

DURING the past winter, while home on furlough, Miss Beaty, of our Presbyterian Hospital at San Juan, spent her time very largely in advancing the interests of that institution. Not only did she speak before missionary societies, but she visited the hospitals of New York and Philadelphia, and also the nurses' homes, and began to develop plans for sending her Porto Rican nurses to the States that they might have the advantage of post graduate courses. The training school for nurses, of which Miss Beaty is superintendent, is the subject of an article by Mrs. Craighead, which appears in these pages.

IN Porto Rico the new year began with rejoicing over the enthusiasm evidenced at the Fifth Biennial Conference of all Evangelical churches at work on the island. Mr. Odell, pastor of the Presbyterian Church at San Juan, in a letter to the young people, writes:

"We heard native workers pay splendid tribute to you, who have given to make this work possible. I felt like sending a cable, saying: 'The Porto Ricans are thanking you for your gifts to missions; they are saying Porto Rico can never repay the debt it owes this "unspeakable gift." Give at once so the thanks will include you, and so you will not be thanked for a thing you never did.'"

THE three-day conference was followed by a mass meeting in the Municipal Theatre. We are told that it did not seem like a theatre. There was prayer; the crowd stood because there were no more seats even in the third gallery, and they listened eagerly for two hours to such subjects as: "The Bible, the Only Foundation for Public Morality," "The Power of the Bible," "The Eternal Gospel." "I have heard Porto Rican missionaries praise our loved land," writes Mr. Odell, "and thank God for the Gospel. I have seen the people of a city, only a few years ago hostile to the Word, crowd its largest auditorium and fill the

streets outside, and stand from eight until ten, to hear the story of the Gospel. Six years ago in that same theatre and on that same platform, orators held up the Bible to ridicule, and amid shouts and jeers from hundreds of men, declared it to be immoral and a menace to the country."

¶

EARLY autumn was a memorable time in our work at Güines, Cuba, when the new school building was dedicated. There was cheering evidence of appreciation on the part of the townspeople of the work being done in their midst. The older school boys have taken great interest in fixing up the grounds. One day four of them arrived, and, to Miss Wilson's surprise, quickly set out eight palm trees in front of the school and in the backyard twelve nice fruit trees, which, for this very purpose, they had raised from seed. The older pupils are especially proud of the new building which, as they say, is "a real school house built for the purpose."

¶

THOUGH we regard our work in the islands as still very new, yet results that come with the passing of the years are beginning to show. On May 5th the school at Güines celebrates the tenth anniversary of its opening. Miss Wilson, the principal, writes: "As I look into the faces of the older pupils, I feel a peculiar interest in them, for they are the boys and girls that were in this school the very first day it was opened, and this year they will finish our nine years' course. Some have had to drop out for a time, one because the family had moved from town, another because for a year her father was not able to buy clothes for her to come to school, but now, in this last year, they are all together again and will graduate in June. No—one is missing—one who, perhaps, was the most faithful of all, most conscientious in her work. Just a few months ago God called her home to finish her school work with Him. Her death has made us realize more fully the responsibility that rests upon us as teachers to lead these little ones to Jesus."

¶

IN the picturesque "Laurel Country" of North Carolina, is a school house upon the walls of which the teacher, Miss Anne Orbison, has placed photographs of the last three graduating classes of the Asheville Home Industrial School, also a picture of the school building. She confesses that she had no

idea how interesting they would be to the girls, but the results are certainly delightful, for the pictures have proven a genuine inspiration to the mountain children of the school, even the smallest ones talking of the time when they will be going to the "Home Industrial." Miss Orbison writes: "Guess what the children were playing at recess today. 'We're playing going to Asheville to school.' The boys wanted to play, too, but were told they couldn't go there to school, so Miss Lee cheered them by telling them that there were schools for the boys also. The little girls were impersonating Miss Stephenson and Miss Johns."

¶

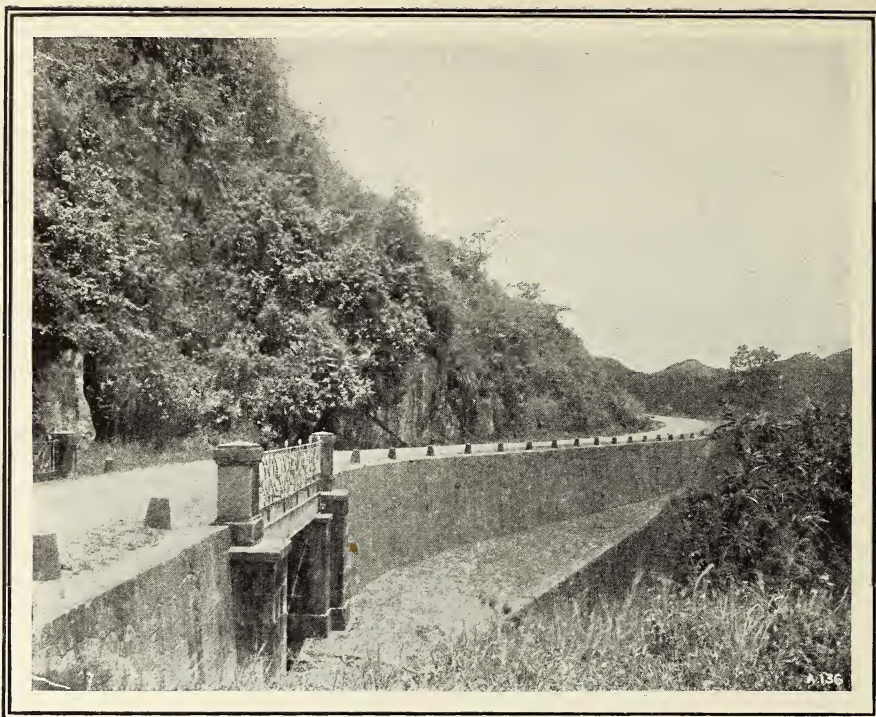
A NEW feature of interest at the Annual Meeting of the Woman's Board will be the exhibition and sale of industrial work from our mission schools in Porto Rico and Cuba and the mountains of the South. The beautiful Porto Rican drawn-work will be especially admired, while the revived interest in the blue and white coverlets woven by our great-grandmothers will lead to genuine appreciation of the work of mountain women in this same line. There will be numbers of other interesting examples of the industrial work in our schools, and the Indian exhibit, which proved so attractive last year, will again be given prominence.

Are you planning to attend the Annual Meeting of the Woman's Board at Atlanta, May 15-22? Full announcement of details is made on page 175.

¶

THE WORLD in Chicago, for which elaborate preparations are now being made, is expected to more than equal its predecessors in Boston, Cincinnati and Baltimore. From May 3 to June 7 in the Coliseum, made famous by National political conventions, this great spectacle of world missions will attract thousands of people. The Indian exhibit, always of interest, promises to be better than ever and is to have a commanding position near the entrance. This exhibit will have the constant co-operation of the Indian Department of the Presbyterian Board. A representative from the Woman's Board will also be on the ground throughout the exposition, Miss Cameron, one of our well-known field secretaries. The training and enlisting of stewards is in charge of Dr. Timothy Stone, their captain. There are many items of interest that could be told, but all who can attend will wish to go and see for themselves.





THE MILITARY ROAD, A LEGACY OF SPANISH DAYS

## Changing Conditions in Porto Rico

By Anna Robertson Brown Lindsay, Ph. D.  
Author of "Gloria Christi" and "What is Worth While"

**A** GOVERNMENT, no less than an individual or a church denomination, can do work that is highly missionary in character and results. American rule in Porto Rico has been a most interesting study in social helpfulness, and a few of the results thus far may be summarized as follows:

1. A West Indian island, of Spanish traditions and language, has been rapidly Americanized.

2. Law and order have been well maintained; the municipalities have been restricted; the legal code has been revised, and justice has been made more available to all.

3. Large works of sanitation have been undertaken and carried through. About six hundred thousand people were vaccinated within a short time some twelve years ago, and the scourge of small-pox was practically wiped out. The Government houses were put in order for the residence of the Ameri-

can officials; modern plumbing was put in; the streets were cleaned and gradually paved; the water supply was examined and brought under good conditions (for instance, the custom of washing clothes in the streams supplying water to the city was forbidden); a system of inspection of meat, milk, and bake-shops was instituted; lepers were segregated on an island, as far as they could be discovered; the time-honored custom of street-begging was prohibited; live chickens were not allowed to be carried for miles to market, heads down and dangling by the legs; and various other sanitary and humane measures were enforced.

4. The schools have been completely changed. Under Spanish rule, there was but one school-building owned by the Government; all others were rented, and teaching contracts were often re-let. Now all over the island has been introduced the American public school system, with grades from the kindergarten to the University of

Porto Rico. Only such changes in our system have been made as have proved necessary. One difference is, the bi-lingual teaching. Spanish is the language of the lower grades, but English is taught in the schools, and the pupils in the Normal School recite in English.

The schools include rural-agricultural, city, and industrial types, and the new school buildings are more and more beautiful, and more practically adapted to the needs of a tropical country and people. In addition to the careful system of cultural education, manual training has been introduced into some of the schools; shower-baths have been put in some school buildings. Baseball and other athletic sports are becoming popular. Where only 25,798 children were in schools of the island in 1899 (out of a school population of 322,393) there are now upward of 140,000 in the Government schools. There are also a number of good schools under the auspices of the various denominations.

5. To the military road between Ponce and San Juan, a legacy of Spanish days and a superb work of engineering, have been added many miles of good roadways, which have contributed greatly to ease of transportation and the quick marketing of crops. The problem of keeping these roads in order is difficult, owing to the torrential force of the tropical rains.

6. Industrial and commercial activities have been greatly quickened. The exports and the imports of the island have largely increased; the standard of living is rising, and economic prosperity has been advanced. The coffee crops, so sadly destroyed by a hurricane a few years ago, are now prosperous; great sugar plantations are under cultivation; oranges, grape-fruit, pineapples, and tobacco are grown for the northern market. Porto Rican drawn-work, a successful means of income for Porto Rican women, is now

widely known. Northern capital has been invested in various ways.

Modern improvements, such as the trolley, telegraph, electric lighting, railroad construction, steamship service, and the use of the automobile, have been extended; the beauty, healthfulness, and charm of the island are recognized and acknowledged.

7. The island has become noted in the medical world for the governmental study of tropical anæmia—for the brilliant discovery of its source, and for the remarkable percentage of cases cured.

8. In the general government of the island, positions of trust and responsibility are held by native Porto Ricans; an insular



WASHING CLOTHES AND MILK CANS IN ONE OF THE STREAMS  
IN THE COUNTRY

police and a native regiment have been built up and drilled. A spirit of loyalty to the new administration seems to prevail.

9. Religious toleration is assured. All denominations are free to plant churches,



and to preach and to teach. The Protestant churches have districted the island, each taking a section for its special work, but several denominations, such as the Presbyterian, the Protestant Episcopalian, Methodist, Baptist, and Lutheran, have work in the capital (San Juan), or in its suburbs.

What is needed in regard to Porto Rico is:

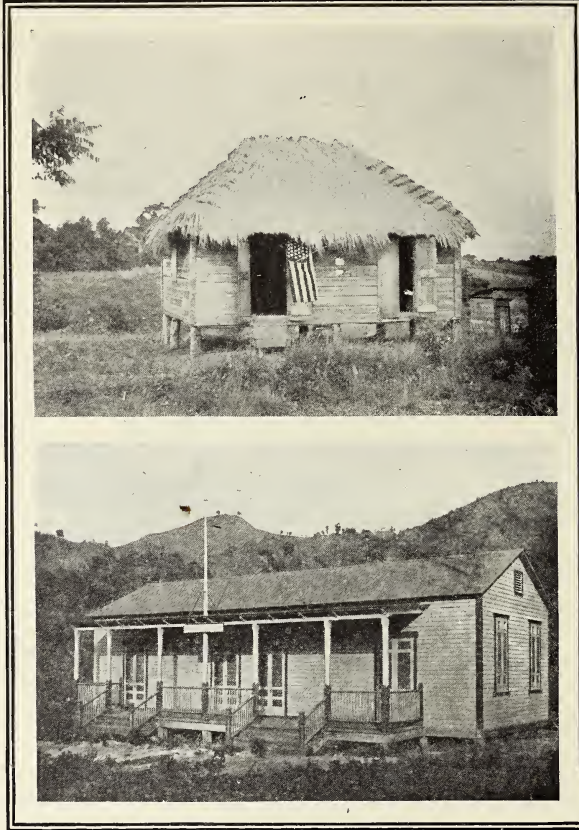
1. The awakening of the American people to the vital importance of the social and spiritual work that has been done, or that may be done, in our dependencies.

2. The perpetual choice of only the best and most highly-trained men and women to go to Porto Rico and our other dependencies to fill high official positions. American rulers in the tropics have the power to change for the better many con-

ditions affecting whole races of people. They should be statesmen with a broad social outlook. San Juan is a cosmopolitan town; Porto Rico is a strategic point for the survey of the possibilities, needs, and opportuni-

ties of Latin America. Wisdom, ability, integrity, unselfishness, high ideals, and a real sympathy with the people are necessary in our officials, if our government is to be of the most helpful type.

3. The enlargement of all governmental, educational, or denominational work leading to the further welfare of the island. Porto Rico is not our ward—it is now our child. Its inhabitants—nearly a million in number—should be as carefully nourished, educated, trained, and inspired, as those who are dear to us by ties of kin.



AN OLD AND A NEW RURAL GOVERNMENT SCHOOL

## The Industries of a Tropical Island

By Robert A. Miller, Jr.

IN giving a short outline of the leading industries of the Island of Porto Rico, it is quite impossible to do justice to any one of them, and any description must necessarily be limited in scope. The main industries are: the growing and manufacture of sugar, the cultivation of coffee, fruits, tobacco, and the manufacture of the beautiful drawn-work. These five constitute the chief exports of the island.

In the sugar industry, two of the largest mills in the world are located in the vicinity of Ponce, on the south coast. This is the chief sugar belt, and during Spanish days

was about the only region in which sugar was produced. The fields are now almost entirely cultivated with the American steam plows in place of the many yoke of oxen formerly used. Oxen, however, are the chief motive power in the transportation of the cane from the field to the mill. The oxen are not yoked as in the United States, but the yoke is fastened to their horns, all the weight of their burden coming on their necks, instead of on their shoulders. The carts are almost all two-wheel wagons, but not nearly so crude as the many pictures which have recently appeared of the carts

used in the far East. In fact, the industry of building ox carts is at quite an advanced stage in Porto Rico, all being made from native wood, by native workmen.

The cane is reaped entirely by hand, and a great number of men are employed in the harvest. They use the long machete, and their skill with this weapon is quite remarkable. To them it is far more useful than the ax of the American woodsman, or the scythe of the farmer.

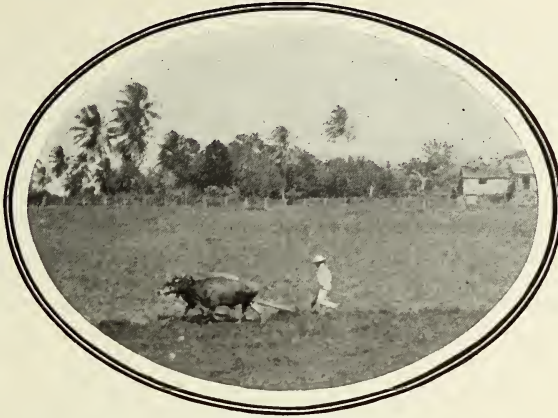
It serves for bread-knife, pick-ax, spade, and ax, and is really quite useful in each of these employments. The curious thing about these knives is that while distinctly West Indian, Spanish American instruments, they are nearly all made in one of the leading manufacturing towns of Connecticut—I never saw one which was not. After being cut, the cane is loaded on the regular ox cart, or on cars running on movable tracks, and hauled by oxen, and drawn to the mill. Here it is run through presses of immense weight, the power being increased by hydraulic pressure, and all the sap is extracted. The apparently dry pulp is then run through yet another press, where it is ground more finely, and water is run through it. In the process, it goes through at least three sets of rolls. When finally quite dry, it is piled up, and used for fuel for boiling down the sap.

In Porto Rico, almost no sugar is refined to the stage at which we buy it here. After running through the crystallization process, the grains are about a sixteenth of an inch square, and often two or three will be stuck together, forming an oblong grain, with a slight line down the middle. This sugar is packed in hogsheads, and sent north, to various warehouses and refineries in the vicinity of New York, where it is cleaned and refined to meet the demands of the American public.

Porto Rican coffee is one of the finest products of the island, and is just becoming known in the United States. In my opin-

ion, there is no coffee to compare with it—at least in the United States. When properly made, it has a smooth, sweet flavor,

such as no coffee which I have ever had, can equal. It is grown mostly in the mountains, and when nearly ripe, looks very much like ripe cranberries. The grains are covered with a very thin coating of meat, which has little flavor of coffee, but is fairly sweet. The largest coffee plantations on the island are also near



AMERICAN STEAM PLOWS HAVE ALMOST ENTIRELY TAKEN THE PLACE OF OXEN IN PREPARING THE FIELDS

Ponce, and the best grade of Porto Rican coffee comes from that neighborhood. In this industry, all ages of men, women and children are employed, to pick, dry, and sort the coffee, and it is an interesting sight to watch them go through a small section of a plantation, on steep hillsides, and over rather soft ground. This industry employs almost as many people as the sugar or tobacco. Coffee is grown in the shade of other trees, and on the most carefully cultivated farms. It is not allowed to grow to any great height, but every berry can be picked from the ground, without bending the tree, or shrub which it more nearly resembles. To some extent, coffee is grown in all parts of the island, as is sugar. It was one of the leading exports in old Spanish days, and is now just recovering its pre-eminent position. The cyclone of 1899 was very disastrous to the coffee plantations, but they have now recovered almost completely. At present, more of it is shipped to Europe than to the States, but the demand for it here is rapidly growing.

The cultivation of oranges is a comparatively new industry in Porto Rico, having been introduced since the Spanish War. It has grown very rapidly, however, and the fruit has the advantage of being absolutely free from danger of frost, so far as may be judged from the records of temperature which go back a great many years. The mean range of temperature is from about seventy to eighty-five, Fahrenheit, while





"TOBACCO GROWN UNDER CHEESECLOTH WHICH GIVES THE EFFECT OF SNOW-CLAD MOUNTAINS AND VALLEYS"

the highest is about ninety-one, and the lowest about sixty.

All the fruits—tropical fruits—are grown most largely on the north coast, in the vicinity of San Juan, though there is quite an extensive orange belt near Penuelas, on the south shore. The native orange was a very fine seed fruit, very sweet and juicy, and with a very thin skin. This has almost entirely given way to the more modern navel orange, which is now produced in quantity.

Pineapples are also very largely produced, and these are mostly found on the extreme westerly end of the island. They are very fine fruit, and are large. Fruit raising in Porto Rico has become quite profitable recently, and is becoming more so all the time. More plantations are being cultivated, and more capital invested.

Tobacco is one of the most noticeable industries of the island, if not the most notable. It is cultivated very extensively almost the whole length of the famous military road from San Juan to Ponce, and attracts attention by the fact that most of it is grown under cheesecloth, which gives the effect of snow-capped, or even snow-clad, mountains and valleys. This tobacco has also gained a large reputation in the States, and may be purchased in almost every city. The crop is controlled by the larger tobacco interests of the United States.

In cultivating tobacco, the hoe plays quite as important a part as the plow, as great quantities of it are planted where a plow could not be run. It is interesting to see a man cultivating an almost perpendicular hillside—or what looks so from the roadway.

The last, and to me most interesting, in-

dustry with which I shall deal, is the manufacture of the beautiful drawn-work by native women and children. This industry really received its first impetus after the cyclone of 1899, when Mrs. Robert A. Miller, of Ponce, took it up as the most promising and efficacious way of helping the native women to help themselves. Mrs. Miller was instrumental, with her husband, then postmaster at Ponce, in founding the Porto Rican Benevolent Society. She was president of the society for many years, and has continually striven to improve the technique of the workers and to develop new uses for the work. At the time she undertook it, the work was very limited in quantity, being confined almost entirely to the making of articles for special occasions, and for trousseaux of the wealthy, but now it has been developed until there are very many articles of household use in which the drawn-work is utilized to good advantage, and the industry is on a sound business footing, having increased from a mere pittance for a few persons to a very respectable livelihood for hundreds, one might almost say thousands. It is a cottage industry, and has a quite noticeable effect in improving the condition of the homes of the workers. Could you see the homes, you would be surprised that such beautiful work could come from such crude, rough surroundings, with little attempt at anything lovely, beautiful or artistic in them. The dexterity of the nimble fingers of the expert is truly wonderful, and one feels that they must have an artistic nature in order to produce such exquisite results. One of the fascinations of the work is watching the improvement in the homes of the workers.

# A Day at Güines

By Isabel W. Cooper

ONE of the most popular excursions from Havana for tourists is the trip to the great Providencia Sugar Mills. Each day a special train with a special guide leaves the Havana station for an afternoon in this model electric mill.

We chose to stop in Güines, just three miles this side of Providencia, and to go and come on a regular train without tourists and without a guide. If our friends had looked into the car as we started, I am afraid they would have said we were on our way to a cock-fight. Certainly, the majority of our fellow travelers were going for an afternoon's enjoy-

as far as the eye could see. Here and there the little huts of the Cuban farmer, called *bokios*, and made of the bark of the royal palm, with thatched roofs, lay nestling among the banana trees and palms. Slow-moving ox teams, often as many as six oxen harnessed to two-wheeled carts, draw heavy loads of cane along the fine roads from the fields to the nearest railway station.

As we approach Güines, a beautiful new building is seen on our left. At once we exclaim, "There's our school!" and we learn later that we are right. Leaving the train we find a shady seat in the little park near the



Photo by Marion Cooper

NEAR NEIGHBORS OF OUR GÜINES SCHOOL

THE UPPER VIEW IS THE SAME HOME FROM A DISTANCE

ment of this favorite sport. Many of them carried what seemed to be animated laundry bags, from which a head would now and then appear, and some carried the birds in their arms. Such a crowing as there was!

The ride to Güines was one of unusual beauty and interest. A rain had made everything fresh and green—beautiful valleys, fine pasture lands, growing sugar cane, tropical fruits, fine royal palms,

Roman Catholic Church, where we enjoy the lunch we brought from Havana. Through the iron grating of the windows across the street, the Cuban women watch our every movement with interest, and the children going to the school nearby stop to talk as they pass. Lunch over, we get into a *coche* (the ever ready carriage with plenty of room for three and a narrow seat for one more), and drive out to the Colegio Americano.





THE KATE PLUMER BRYAN MEMORIAL BUILDING AT GÜINES, CUBA

Miss Wilson gives us a warm welcome to the home and school and we pass through the *patio* into her schoolroom. The boys and girls rise as we enter, and stand until we are seated, then eagerly continue the English lesson. We listen with pride as they explain the different meanings which the same word may have in our difficult language. It must be a pleasure to study in such an attractiveroom—light and airy, with comfortable seats and desks, and good blackboards. An attractive Cuban teacher, who has studied in St. Louis, presides over the next room we enter. Here lessons are going on well in Spanish with a large group of small boys and girls. Next, Miss MacArthur's pupils delight us with their apparent pleasure in an English poem they are reading.

At recess we have an opportunity to talk with the pupils. We learn that ninety-one is the enrollment, that all but one are day scholars, that the older ones are many of them looking forward to school in our country when they have finished the course there. Some are from Roman Catholic homes, and some from Protestant, but all are expected to attend Sunday school at our chapel in the village. After recess, we visit the pri-

mary room, where another charming Cuban girl, herself a product of the Güines school, is teaching the youngest children. She is the only Protestant in her family.

If any one thing characterizes the Güines school, perhaps it is the eagerness to learn. Possibly this is a characteristic of the Cuban of to-day; certainly there is everywhere an eagerness to learn English. Just as school closed, two other visitors appeared—the pastor of our Presbyterian church at Güines, and the head of the school at Cienfuegos, who was spending the day in Güines. Both are ex-priests, glad to be at work under the sympathetic guidance of Dr. Green, in Cuba.

After school, with Miss Wilson as our guide, we drove out on the fine military road leading to Havana. The view from the hilltop is one never to be forgotten. Truly, this mission school is planted in a spot unsurpassed for beauty of landscape and richness of soil, but needing just such a force to awaken the people to their opportunities and to lead them from ignorance and superstition into intelligent, consistent Christian living.

In a humble little home in the country, but not far from the school, we met a family who look forward to Sunday afternoon when our teachers go to read to them. The floor was of earth, but clean, and the house was in order. The warm welcome we received left no doubt in our minds as to the appreciation these Cuban peasants felt for our friends at the school.

Returning, there was time for a refresh-



Photo by Marion Cooper

AT THE GATEWAY OF OUR GÜINES SCHOOL

ing cup of tea and a glimpse at the pleasant home of our teachers, on the second floor; then we hurried away to the train.

From one of the school boys, who went with us to the station, we learned that the cock-fight had been given as a benefit for the band of the village, and, as one of the band, he had gone. There can be no doubt of the need of better influences so long as the Cuban people care for so cruel a sport.

Superstition still exists in Cuba. We were told that as many as sixty thousand pilgrims visit the miracle-working image of the Virgin at the little Hermitage of Monserrate near Matanzas on a certain day in September, and we saw the many votive offerings left at her shrine.

Everywhere lottery tickets were being bought and sold. A young man with whom we talked on the train told us he in-

vested two dollars three times each month in the lottery. He was working in the Havana station at a small salary.

To one who has been in Spain, Cuba seems far in advance of her mother country in regard to religious freedom. Yet as we came out of the Presbyterian church in Havana we saw a passerby cross himself to "take off the curse."

The day in Güines made us wish that we might visit the schools at Sancti Spiritus and Nueva Paz, but we shall have them to look forward to on another trip.

The ride back to Havana we shall always remember, because it was then that Dr. Cornejo, returning to Cienfuegos, told us of his joy in his new life and work in Cuba. May he and all our workers have the privilege of leading many others "out of darkness into His marvelous light."



NATIVE PORTO RICAN NURSES AT THE PRESBYTERIAN HOSPITAL, SAN JUAN

## Training Natives as Nurses

Margaret E. Craighead

ONE of the most interesting as well as the most important and far-reaching departments of the work of the Presbyterian Hospital at San Juan, is the Training School for Porto Rican Nurses. In addition to giving these girls a profession which makes them self-supporting, they are encouraged to become missionaries among their own people. As the pupil nurses come from all parts of the island, many are reached who would never otherwise hear the Gospel.

The church schools, Christian orphanages and the excellent public school system are rapidly producing a middle class. The dignity of labor taught by precept and example since 1898, is breaking down the

prejudice of the educated class against regular employment. Those that now make application for entrance to the training school are better equipped than formerly. All nurses practicing their profession on the island are required to pass an examination before the Insular Board, that a high standard may be maintained.

Eighteen merry, attractive girls, under the supervision and instruction of American graduate nurses, care for all the patients in the hospital. These girls are, with one exception, members of Protestant churches. In addition to the regular work of the training school, there are classes for Bible study, in which the girls are encouraged to do personal work as opportunity offers. Many



times, in their quaint, earnest way, they speak so simply and naturally of what Jesus has done, and can do for all who come to Him, that they reach many who are difficult to approach on this great subject.

They are active and earnest members of the first Y. W. C. A. organized on the island. The president is interested in all the work of her committees, requiring reports from them at regular intervals. The chairmen of the various committees are enthusiastic and alert, and are rapidly learning to conduct their meetings according to parliamentary rules.

Within a few months, four of our present class will finish their training. Each will start out in the world for herself, safeguarded only by her short training, and the prayers of those interested in her welfare. When it is remembered that Protestantism was not tolerated on the island before 1898, you will realize how short their training in Evangelical Christianity has been. As you listen to the stories of their childhood, it comes home with renewed force, how many there are who are sadly lacking in those memories that keep the heart true and the life sweet and clean.

Juana Maldonado graduates in May. Let me tell the story of her childhood, in part in her own words. "My father was of Italian and Spanish descent, my mother was a Canadian; and what am I? Born in 1895 under the Spanish flag, I am a Porto Rican. My grandfather was not pleased when my mother married my father. Mother's married life was unhappy, and soon after I was born, she took my brother and myself, and went back to grandfather's home. When grandfather died, he left a tiny home and a bit of ground. Mother had to work very hard to support grandmother and her own two little ones. Notwithstanding poverty, this is the bright spot in childhood recollections. It was like a *fiesta* all the time, for we were always happy. We had several chickens, a pig, a goat, and a vegetable garden."

But the dreadful cyclone of San Ciriaco destroyed the little home, and they were obliged to go to a neighbor for shelter until the storm was over. Evidently the father tried to get possession of Juana, for she says: "My mother hid me from my father, for which I am so thankful, for had he taken me, I would be a Roman Catholic to-day: instead of an Evangelical Christian as I am." Probably to escape his persecutions

the mother took her little girl to Culebra, a little island east of Porto Rico. Their life there was a hard one. Juana says: "There was no sweet water to drink, nothing but salt water. I begged mother to go back to Porto Rico. We had no money, so mother sold a gold chain that my god-mother had given me when I was baptized. We prayed earnestly, in the Catholic way, of course, to the Virgin Mary. We lighted three or four candles before her image, and knelt before her for two or three hours on the bare floor. I grew very tired."

Young as she was, Juana's great desire was to go to school. At that time, there were no public schools, and her mother had no money to pay her tuition. One reason



JUANA ENTERED THE TRAINING SCHOOL WITH THE DEFINITE OBJECT OF FITTING HERSELF TO DO MISSION WORK AMONG HER PEOPLE

they were so anxious to leave Culebra was that they might find a school. At last they started for Porto Rico in a poor sail boat, and were almost drowned when a heavy storm came up. On reaching San Juan they heard of an orphanage to be started by the Christian denomination, in an old town hall near Bayamon. In 1900

Juana was one of the six girls with which that successful Home started under Mrs. Fullem as superintendent. Juana's recollections for the first years are vague. The difficulties were many: the newcomers knew no Spanish, and the Porto Rican who interpreted for them knew little English. Juana admits: "Many times we acted like wild hens and chickens. There were many misunderstandings because of difference of language and many spankings because of our lack of training in the simplest habits of every-day life."

As the way cleared, difficulties were surmounted, the school work was graded, lace and needle work were encouraged, and other teachers were added to the staff. From the

very beginning, Bible study and prayer occupied a prominent place in the day's duties. In 1909, her last year at the Orphanage, she helped with the little children and with those that were sick, for which she seemed to have natural talent. The next year, she entered the Training School of the Presbyterian Hospital, with the definite object of fitting herself as a nurse, that she might do mission work among her people. Juana is especially equipped for this work. She has been brought up in a Christian Orphanage, where her Bible study prepared her for the Evangelical work, and her nurse's training will fit her to minister to the sick. The need for such workers is urgent; the returns from such work will be great.

## On the Way to Panama

By Eva C. Waid

IN a recent issue of the *New York Times*, there was an article on the editorial page headed "Thousands Going to Panama." Its opening sentences read thus: "For some time past, people with a desire to visit Panama have been obliged to buy tickets a good many days in advance. Now it must be done weeks ahead to escape the certainty of finding every stateroom, including those of the obliging officers, taken by more foresighted travelers. For, though several regular lines have frequent sailings for the Isthmus, and though big boats commonly on other service are taking excursionists thither every week or so, the accommodations offered are insufficient to meet the demand."

This great volume of travel has truly been a wonderful demonstration of interest in the great canal and the tourists have been of such varied types that surely the knowledge gained will be widely diffused. There were tourists going "for to admire and for to see," engineers going to view the marvels of this great engineering project ere they are covered by the concealing waters, commercial agents looking for new trade opportunities, and business men from the far Northwest, studying the canal's influence on wheat shipments. Nor were they all Americans, possessed by patriotic pride. Many English pilgrims have studied this later Suez—German ship-builders have sought routes for new fleets, and Italian emigration authorities have figured this new basis of ex-

porting the commodity known as labor. The vital interest taken by the Old World is evidenced by the French Commission, which has been investigating the probable effect of this new trade route on the islands of the West Indies owned by France, and their report only gives an added impulse to the distinct feeling of responsibility resting upon the United States, for they sadly aver that it will little affect their islands but will undoubtedly have an enormous influence on Cuba and Porto Rico. It is the judgment of all who have studied the new aspects of the Antilles that these islands will have increased commerce and interchange with the Old World, especially in those harbors which will be ports of call and offer trade facilities. They will be under increased inspection as to the standards of living and of business prevalent. And they will, likewise, be subjected to increased pressure from all those influences for evil that are quick to follow prosperous trade. In all of this the United States has a very vital interest, not merely from the commercial side, but also from the Government viewpoint. For all this will mean more opportunity for the formation of public opinion as to our success or failure as a colonial Government and a protecting power, and our proud boasts as a Christian nation will have to be confirmed by what people see in Cuba or Porto Rico. It is to be feared that the tourists visiting San Juan, Porto Rico, during the days of the recent Insular Fair, with its disgraceful gambling



and wide-open resorts, would not feel that a Christian Government was doing much to improve the morals of a people as yet deprived of citizenship, and so entitled to especial care as wards of the nation. And, too, tourists in Cuba may sometimes feel that the political unrest, the public graft, and the private gain are not entirely without some examples set by the protecting power.

The education of Cuba and Porto Rico—using education in its broadest sense—should be the leading forth to higher manner and motive of thinking and living. It should be an education that will permeate business, pleasure, home life, and the large affairs of government. It should furnish those standards of life and of business honor, those moral and hygienic conditions, those opportunities of advance and improvement

that we associate with our great republic. The need of such an education will be the unanimous opinion of all tourists who tarry on their way to the Panama Canal.

Here, then, is a most open and inviting field for an increased Home Mission interest, and increased emphasis on those ideals of life and citizenship associated with a true Home Mission propaganda.

Porto Rico is already feeling this impress from the devoted and patriotic service given to her during the past fourteen years. Cuba needs in greater degree just such help to realize her own ideals as a republic. It is a task for government and diplomatists, for church and missionary, for business enterprises and trader, for hygienics and physician—and may I say for every Christian tourist on his way to the Panama Canal.

## Comity in Porto Rico

By May Leonard Woodruff

WHEN in 1898 three of the West India Islands, Porto Rico, Vieques, and Culebra, became our possessions, we not only had added territory, but also added responsibility. This responsibility came to us, not only as a Nation, but to the Christian Church of the Nation, for to her must be committed the spiritual enlightenment of these peoples, who for more than four hundred years had been sitting in darkness. While God in His providence had been leading these Spaniards to us, He had also been preparing the Christian Church to accept the task, or rather, the high privilege of this service to the best possible advantage.

For some years past, all the denominational Boards have been attempting readjustment of the work in mission fields, whether under our own flag, or the flags of other nations, and have found it a hard task. Gradually, however, this difficulty is being overcome, and the results of missionary comity are apparent in northern Africa, in China and Japan, as well as in our own land.

Porto Rico had had no missionary work done by Evangelical churches from the time of discovery in 1493, until in 1898 it came under the stars and stripes, so that no re-adjustment was necessary, and the greatest comity could be accomplished with-

out conflict. Hence the main island, Porto Rico, has been carefully divided among the denominations, so that there is no overlapping of the various lines of missionary enterprise. Perhaps this small island is the best example we have of missionary comity. Among the people we are scarcely known as Baptists, Presbyterians, or Methodists, etc., but are called "Protestantes." Our workers are not preaching and teaching denominationalism, but are preaching and teaching the pure and undefiled gospel of the Kingdom of God. When mingling, as has been our privilege, with the representatives of the various denominations, whether in church or social interests, in Porto Rico, we forget we are of different names and gladly call ourselves "Protestantes."

We believe that this spirit which has pervaded this insular field, is one of the reasons for the wonderful strides which have been made by the Christian Church in giving to them the true knowledge of Christ. If the citizens of this world must observe such strict laws concerning the comity of recognized boundaries and territory, certainly the citizens of the Kingdom of God in this world can do the same and, by thus doing, promote the interest in the salvation of this world until the kingdoms of this world shall become the Kingdom of our Lord and His Christ.

# The Homes They Come From

By Edith A. Sloan

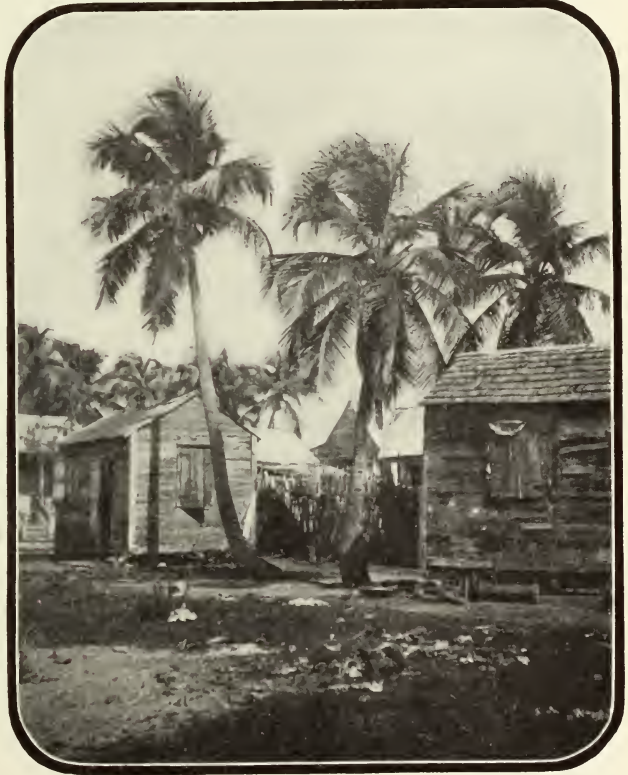
**A** TWENTY minute walk from our central school at Aquadilla brings us to the Pueblo Nuevo (New Town) district, the poorest part of our city.

There is located our new school building, just one year old. It is not a beautiful building from an architectural viewpoint, but it is an oasis in a desert to our eyes. Eighty-five lovable little children are enrolled in this school. The large assembly room, where also are held the Sunday and midweek church services, has a seating capacity of sixty-six, so you see we are already overflowing.

In this room we have the opening exercises and the Bible lesson which follows. Then the girls and boys of the second and third grades go to the Industrial Department where, during the morning, they work at lace and basket making. The remaining children, ranging in age from five to fifteen, are separated into three divisions—those who can read and write and do quite well in arithmetic, those who have merely learned to write a little, know a few words, and have made a beginning in counting, and those who know nothing. There are thirty-seven in this last class, and they have day school work during both forenoon and afternoon, and do not alternate with the industrial work as do the four other divisions. Two teachers have charge of the Day School Department—one an American, the other a Porto Rican. The Industrial Department is also in charge of two teachers—both Porto Ricans. The work is growing so fast that it is inspiring. The building is full far beyond its capacity.

So many of the children in this school live along the seashore, where no attention is given to sanitary conditions, and where there is, in consequence, a great deal of sickness among them. One morning when, on going to the school I found more than twenty absent, I started out to see for myself what was the matter. I found children, pale and sick, sitting or lying on the floor

or in a hammock, parents sick also, and children who should have been in school, out, each with a dulce box on his head, trying to sell dulce enough to buy food for the family. In one place I found two little children all alone in a house, one creeping on the floor, the other, of about three, pale and sick, sitting on the floor inside a board nailed across the door to keep them in. The father had died the week before; the boy who had been in school was out on the street leading a blind man around; and the mother was hired as cook in a house uptown



FROM SUCH "HOMES" AS THESE, CHILDREN COME TO THE PUEBLO NUEVO SCHOOL

at perhaps two or three dollars a month. Oh, for a Straus and his penny milk depot!

Yet the constant wonder to me is that out of such conditions come many children who can learn rapidly, and are bright and most promising. Some children in the school have much better homes than I have described, but they are in the minority, and do not live in the Pueblo Nuevo section.



# Sunday in Porto Rico

By Annie A. Rowe, Mayaguez

IF some of our Puritan ancestors could spend a Sunday in Porto Rico, I am sure they would say, "Can it be that this island belongs to those United States where we spent our Sabbaths in the worship of God?" The freedom to worship God, which those Puritans sought, is here; but not the inclination. It is true that throughout the morning, from an early hour, one sees large numbers going to or returning from mass; but with attendance at church in the morning, the duties for the day are finished.

The remainder of the day is free for all the amusement that can be crowded into it.

Among the business people, Sunday is no day of rest. Early in the morning you will find the market crowded with buyers who realize that, according to custom, the best supplies are to be found on that day. Everything in the line of food, clothing, or jewelry, that could possibly tempt anyone possessing a few pennies is to be found at the market that morning. Then, as you come up into the better part of the city, you will notice that the stores, large and small, are all open. Bending over his sewing, sits the tailor in one shop; the barber is busy in the next; in the next they are having an auction sale; the tinsmith will be at work in another; and farther on, the fashionable ladies will be doing their shopping in the dry goods stores. If you should step into the home of a dressmaker, you would find her busy at finishing a gown for some evening function; and in another home, you would see the ladies embroidering.

In the afternoon, the shops close one by one, and you realize that everyone is getting

ready for a good time. At about four or five o'clock, the girls and women begin to walk up and down the main street in their finest evening gowns; those who can well afford to ride keep the horses busy; and those who are neither riding nor walking at least sit out on their balconies. If it happens to be the Sunday of carnival week, there is great excitement. Then the queen of the carnival and scores of her friends ride in coaches and automobiles, throwing candies and confetti in all directions, until the street is somewhat suggestive of a snow-storm.

The evening, however, offers the greatest opportunity for amusement. The plaza is the attractive place until about nine o'clock, when the band boldly announces through the streets that the moving picture show is about to commence. Soon after that, the ball gowns and tall hats that pass will tell you that the dance is going to be well attended. An hour or so later, when the applause from the theatre comes to your ears, and the music from the Casino reminds you that the dance is in progress, you may know that the real Sunday has begun for a large part of the Porto Ricans.

Other Sunday pictures I could bring to you—of the street peddlers shouting their wares from daylight until midnight, of the ball games, of the popular horse races, of a forbidden cock-fight, and many more. But the picture I prefer to leave with you is that of a faithful group to whom the Protestant gospel has made its appeal, and who gather in the morning for the study of that Book which is a sealed Book to the Catholic, and again in the evening for the worship of God.

## Material for Charts to be Used at Missionary Meetings

### CUBA

44,164 square miles. Population, 2,048,980. Population, ten years of age and over, 1,481,573. Foreign whites, 196,881. Native whites, 830,978. Colored, 453,714.

Percentage of illiteracy among foreign whites, 25.6 Native whites, 41.4. Colored, 55.

One-half of the voting men are illiterates.

12.6 per cent. of the population are illegitimates.

Their great need: Moral and mental educa-

tion, which make for better manhood and womanhood.

### PORTO RICO

3,550 square miles. Population, 953,243. Whites, 590,000. Mulattoes, 300,000. Negroes, 59,000. Americans, about 2,000.

A homogeneous people. Industrious, peaceable, law-abiding, courteous, hospitable, honest, but irreligion and immorality abound.

The great need: Evangelistic and educational work.

# Rapid Changes at Añasco

By Margaret E. Baker



LOOKING DOWN THE STREET  
FROM THE SCHOOL BALCONY

AS one of the topics for the month is "Changing Conditions," I should like to tell you of a few changes that have taken place in and around Añasco, Porto Rico, since I came here over four years ago. Then the plaza was not cemented, and there were only a few feet of cement sidewalk in town. The main streets were dirty, and the back streets were almost impassable, especially in the rainy season. To-day the plaza is cemented, and has seats, so that any one who wishes may sit and rest. The streets are cleaned, and the garbage collected every day, and on the main street there are, with one or two exceptions, cement sidewalks from one end of town to the other. There is a physician, with assistants, in charge of sanitary conditions and one would scarcely recognize it as the same town of four years ago.

In that time the public school capacity has been almost doubled. Then, the central building was made of cement, but consisted of only four rooms. To this has been added a new building of six large rooms, so that to-day there are ten instead of four rooms, and every one is full to overflowing with children.

Then, most of the land around Añasco was owned and worked by Portoriquenos, who used oxen in ploughing. To-day it is leased and worked by a large American



CHILDREN OF OUR ANASCO SCHOOL

company, who use the steam engine in ploughing. Then, for a church, we used the first floor of a dwelling house, a very old one at that. Any one going up the stairway outside could stop and look in through the cracks in the wall, a thing I often saw happen. We had the primary Sunday school down street in the school building. When everything was still upstairs it was not so bad, but often the service was interrupted by the people who lived above, and well do I remember one night when the upper floor was occupied by a theatrical company, who rolled the furniture from one side of the house to the other throughout the service. Often the minister could not be heard at all. In place of this, to-day we have a comfortable church building, where all the Sunday school can be housed, and where our church services can be held in peace—a building that is an ornament to the town, and one of which we are proud.

Then our school could have only seventy pupils at most; to-day, by having half-day sessions, we have one hundred and sixty.

These are only a few of the changes that have taken place in Añasco. In other parts of the island even greater changes have occurred, for Porto Rico is a place of changing conditions at the present time, and will continue to be for some years to come. It is our privilege and duty to help make the change for the better.

WE go to press just as the fiscal year closes and figures concerning the outcome of the twelve months cannot therefore be given, but the good news comes from the office of the treasurer of the Woman's Board that the debt for the year 1911 and 1912, caused largely by unprecedented outlay in the erection of buildings, and amounting to \$56,000, has been paid.



# The Presbyterian Hospital at San Juan, Porto Rico

By Jennie Ordway, Superintendent



THE MEDICAL STAFF

At right, Dr. Hildreth, resident physician; at left, Dr. Craig; at rear, Dr. Taylor

THE work of the hospital may be considered under four aspects—the medical work in the hospital proper, the clinic, the training of nurses, and the religious work. The need of the work of the hospital proper is because of the inadequate facilities afforded on the island for the treatment of the sick, rich and poor. The numerous applications for beds which must be refused, the almost constant waiting list, and the increase of the actual work done, all prove the definite need and the measure of the success attained by responding to the need. During the year 1912, approximately 600 operations were performed in the hospital, compared with 284 in 1907.

The increase in the number of patients treated in the clinic has been even more striking. In 1907 there were 6,687 such patients treated, while in 1912 the number increased to 17,200. That all this might be done, the resident physician has needed assistance, and the plan has been adopted of having two internes serving for two years. Thus the hospital is passing on to others the experience afforded by such an amount of work.

No argument is needed as to the desirability and almost the necessity of the trained nurse in caring for the sick, and this is the only school on the island which is continually and systematically training Porto Rican girls for such work. Our graduates have been successful in passing the Medical Board examinations of the island, and have found plenty of opportunity for the exercise of their profession. The opportunities for Christian training of these girls in the hospital is real missionary work which counts.

Daily prayers in the wards and clinic, with evangelistic services on Sunday, have always been held. In addition, during the past year, one worker has given a large part of her time to the personal work and religious instruction among the patients of the hospital. Gospels and portions of the Scripture have been distributed in great numbers and carried by the patients to their homes. Are not these the things the Master Himself did and bade His disciples do?

If this outline of the work has been convincing as to the need of it, a most cursory inspection of the hospital itself would convince anyone of the absolute and urgent need of new buildings in which to carry it on. There is no single part of the work that is not handicapped by the faulty arrangements of the buildings. Added to that is the fact that the wooden structures exposed to the tropical conditions of climate make the annual repairs necessary out of all proportion to the first cost. It is most uneconomical in every way. Not only that, but the very existence of the work in the not distant future will depend upon new hospital buildings.



## A Mission Teacher's Compensation

A FORMER teacher at our school at Nueva Paz, Cuba—Miss Mary Coy—in looking over some of the treasures of her Cuba teaching, came across the following original production by one of the girls, and has translated it for the HOME MISSION MONTHLY, feeling that such words of appreciation will be full of value to those who have left home and country to work among these people, and will also be enjoyed by “the helpers” at home, perhaps stirring them to greater effort for these, His children. The translation is from

the “Desperada,” on the last day of school.

“As we are assembled with our teachers for the last time before the long vacation rest, in the name of my fellow pupils I thank them for having given us the bread of instruction; for the patience and love they have shown toward us, and for their untiring efforts in our behalf, that, by means of a good education, we may have a worthy future and serve our country.

“Indeed, we ought to be very grateful to them. How many are there who are willing to leave home, prospects and country, to open a school to

educate the youth of a strange land? Very few. Only those will do it whose hearts are filled with a love of God and of their fellows, as are our dear teachers'.

"Also we wish to thank the many in a far-away land so interested in us, that, by their self-sacrifice, they support a school for our education.

"We know that we have not behaved as well as

we should, but we promise to be more studious next year. So we say farewell with the hope that we may, God willing, continue to receive these precious teachings from the same teachers, and we wish them a vacation full of happiness and spiritual blessings."

MERCEDES JORGE

Presbyterian School, Nueva Paz, Cuba.



INDUSTRIAL CLASS, MARINA MISSION, WITH EXAMPLES OF BEAUTIFUL BASKETRY AND DRAWN-WORK

## Building for the Future

By Clara E. Hazen, Marina Mission, Mayaguez

ACCORDING to the statistics of 1912, only one-third of the children of school age, and not quite half of those of compulsory school age, are reached by the Government schools. While this is a great improvement over the conditions existing thirteen years ago, at the beginning of American occupation, when there was 85 per cent. of illiteracy, yet it shows that mission schools are still much needed.

And what a field for character building the mission school furnishes! Here is a common meeting ground. All parents are interested in the education of their children. All children desire to belong to a school or to attend some place where there are other children. Few have the right conception of their opportunity or are willing to put in practice that which will enable the school to be all it might to any community. To attain this, teachers, pupils and parents must do their respective parts.

In a country where there have been almost no educational privileges for the poor, where false teachings have prevailed for centuries, and where false relations have been encouraged, to awaken right views of life, to hold up ideals and replace bad habits by good ones, the school, with its periods of study, recitation, recreation and its close relation with the homes, furnishes unlimited

opportunities for the teacher who is alert to take advantage of them.

The systematic arrangement of the school work must help the homes. The *manana* habit of putting everything off till tomorrow, which has such a strong hold here, must be broken if the boy or girl keeps up his school work. Cleanliness has its part in the training. A child coming to school with dirty hands or face is sent to attend to the neglected matter, and dirty clothing affords opportunity to call attention to the one in the home who has failed in the performance of duty, thus awakening a feeling against such a course, and a desire that it be remedied. In preparing and reciting lessons, honesty and concentration must be secured. The holidays—such as Thanksgiving, Christmas, Washington's Birthday—have their great lessons. Most important of all, day by day the Word, which is able to make wise unto salvation, is taught as the great Guide Book of Life, and the promise is that it shall not return void. Praises are sung, and prayers offered, and efforts made to bring pupils and parents and friends to the regular church services.

A church and a school, working together to awaken true co-operation in the homes, will transform any community.



# What Presbyterian Missions in Porto Rico Have Done for Me

By Mercedes Besosa de Cole



MERCEDES BESOSA  
DE COLE

**I**T was in 1904 that I heard my first Protestant sermon. I lived very near the Central Presbyterian Church, in Mayaguez, Porto Rico, and had to pass it every day on my way to school. One evening I happened to go by when they were singing, and was so attracted that I would have liked to have entered to join in the singing, but, having an engagement, could not do so. With the determination to return some other time, I went on my way.

After that, often I heard the singing while at home, and would leave my books, and literally run to church. I was faithful in my attendance, and every day more interested in what they taught me.

It was not long before I was awakened one night by a terrible dream. I saw somebody, I do not dare to say it was an angel, by the side of my bed, and pointing with his finger in two different directions, he whispered: "Here, you see, are two roads." That was all—and the figure disappeared. I cannot tell whether it was the Angel of the Lord or not, but I am almost sure it was. I could not go to sleep for a long time, wondering what he meant. But, early in the morning, I went to my father, a spiritually-minded man, and told him about my dream. He thought a minute, and then replied: "Well, little daughter, that meant that there are two ways in your own precious life, the good and the bad, and it is for you to choose either one."

His reply meant a whole world to me. This was the time when I began to think of what I had heard preached in that church. I had a struggle between my human and spiritual natures. The human showed me the world with all its pleasures, while the spiritual showed the simple, the good, the lowly and the humble.

I continued attending the services, the people welcomed me, and the minister shook hands with me after the service was over. I attended for four or five months, missing some services because my mother would not let me go out alone at night. Sometimes I asked church members to accompany me to and from church.

One day, while in church, I was wondering what I could do to make my mother know that it was my duty to attend every service. I prayed, for in church I had learned how, and then went to the minister and told him I wanted to be a member of the church. After asking me a number of questions, the elders decided I might be baptized. I was young, but, since that dream, my life has been changed. Since that day, the Spirit of God has been guiding, helping and inspiring me in every way.

I believe I was in the seventh grade when I was converted. I continued in the public schools until I reached the third year in the high school; and then went to teach in the Presbyterian school, El Colegio Americano. My appearance is not dignified, so, when I was asked to take charge of a class, I feared that the children would not respect me, and that I would fail. I put my work into the Lord's hands, and every day prayed for guidance and help; and it was given me.

There was a teacher, the principal of the school, who, with tact and wisdom carried me through many experiences and difficulties. She was an inspiration to all those who looked upon her. She not only helped me in my school work, but did a great deal for the development of my Christian character. She was a blessing to all those with whom she came in contact—Margaret M. Weyer, the principal of the school, our mother, as we all called her. There is no doubt that the two years that I spent in the Colegio Americano were a preparation for the work I am doing now as the wife of a Christian man, a minister in Cuba.

May the Lord bless all the mission teachers who are sent throughout the world to do His work, consecrating their lives to our Lord Jesus Christ. It is wonderful to see how He uses those who are ready to hear His call, and to do His will.

The work in Mayaguez, Porto Rico, is in splendid condition, and the community looks upon it as sailors look upon the light-house.

## Our Workers and Stations in Porto Rico and Cuba

### PORTO RICO

**Aguadilla.** Edith A. Sloan, Lora Lundy, Grace McKinney, Margarita Ponce de Leon, Maggibel Course.

**Pueblo Nuevo.** Laura Jacob.

**Añasco.** Margaret E. Baker, Minnie Kopf, Petra Villafane.

**Mayaguez.** (Colegio Americano.) Annie A.

Rowe, Callie Barnes, Charlotte E. Brown, America Archilla.

**Mayaguez.** (Marina School.) Clara E. Hazen, Myra D. H. Stevenson.

**San German.** Eva Espada, (Polytechnic Institute,) Georgina Villanueva.

**San Juan Hospital.** E. Raymond Hildreth, M. D., Jennie Ordway, Harold M. Craig,

M. D., Horace Taylor, M. D.,  
M. Louise Beaty, Ruth M.  
Eddy, Lyllis Halsey, Mrs. M.  
E. Craighead, Anna Mone-  
feldt.

#### CUBA

**Güines.** Beulah L. Wilson,  
Victoria MacArthur, Mer-  
cedes Castellanos, Lucila Diaz.

**Nueva Paz.** Moses Gonzales,  
Rosalia Oropesa, Alicia Via-  
montes.

**Sancti Spiritus.** Mabel J.  
Rogers, Ida A. Pyland,  
Emelina Zayas, Manuel Janer,  
Sista Perurena, Angelina  
Gomez.

#### SAN JUAN SCHOOL

Owing to the development of the public school system of San Juan, it has been found both unnecessary and unwise for the Board to continue its mission school work in that city. Accordingly, upon the recommendation of our workers, we have transformed our day school into a community center, which has been conducted very successfully by two trained Christian social wor-



PUPILS AT SANCTI SPIRITUS, CUBA

Sancti Spiritus, Cuba, is a city of twenty thousand people. Our school at this point is reported to be in fine condition. There are one hundred and twenty-six on the roll, which crowds the school-rooms to the utmost.

kers since August, 1912. In accordance with the policy recently adopted, this station was transferred to the Assembly's Board, April 1st, 1913.

M. C. ALLABEN,  
Superintendent of Schools

## Mission Study—A Personal Word

By Mrs. D. B. Wells

WE have spent nine months together studying Mormonism, a moral cesspool in our midst. A woman said to me, the other day: "Oh! I shall be so glad when we are done with this subject. It is so horrible!" So shall I; but when will that be? Nothing would cause Joseph F. Smith to draw a longer or more relieved sigh of satisfaction than to know that all of us missionary women were now going to *quit*. This is just what he and all the rest of the hierarchy are waiting for. *Quit*? No, indeed! We have just begun. So far we have been getting ready, finding out things; getting supplied with ammunition. Now for the real struggle.

Remember, that because you know and understand, you are the conservators of truth in your community, and are responsible for its attitude toward this gigantic unrighteousness. Let me suggest a few things for you to do, and you devise others.

Keep yourself and others informed of the presence and work of Mormon missionaries in your own community. Many, many people do not know that "Latter Day Saints" and Mormons are the same. A young country school teacher in Ohio, a member of an Evangelical Protestant Church, gave ten dollars to a Latter Day Saint's Church last spring, never dreaming that they were Mormons. The Daily Vacation Bible School for Children, conducted by the Latter Day Saints in a large inland city, this last summer, gained children from numerous Protestant families because they did not know that they were Mormons. The mayor of a large city in the Central West told

me this last fall that I was unnecessarily concerned about his city, as they had no Mormons in their midst. Yet their leading newspaper the day before had said: "Elder — is in the city calling on our citizens to enlist their support in the organization of a church of the Latter Day Saints. Among others the mayor assured him that he would find a welcome and friends." When I asked the mayor to reconcile his two statements he frankly confessed that he did not know that the man represented the Mormon Church. Remember that the Mormon hierarchy is seeking to establish churches in every community east and west, north and south.

Also remember that this is a Church of *hidden meanings*: that it conceals paganism and blasphemy behind Christian phraseology and Evangelical methods. You know this; others do not. If you find Mormon missionaries at work in your town, plan some way by which to let their real purpose, meaning and character be publicly known. Use the papers. Talk in your clubs. Make calls. Get pastors to preach sermons of warning. Make it impossible for converts to be gained through ignorance; seventy-seven were baptized into the Mormon Church during 1912 in Boston, seventy-five of them young women.

Bear especially in mind your duty to the teachers of your community, in view of the National Educational Association's Convention in Salt Lake City in July. Can you not talk personally with every one of them? Invite them to your home for a pleasant social evening; in the course of it present this matter to them so that they will not go out to Utah uninformed. Why has the



Mormon Church tried, for five years, to get this convention to meet in their midst, except that they might mis-inform and deceive and blind a lot of otherwise unreachable people.

"Our Country—God's Country" can never come true so long as the poison of this paganism is penetrating all parts of the country. We must

first use antiseptic measures; and then carry forward a constructive campaign which seeks to prevent the entrance of error by the abounding presence of truth. Gospelize our country fully and the cesspool will be cleansed, and vanish forever.

May God help us to make speedy and thorough work of it!

## From the Secretary's Desk

MAY is the month when auxiliary missionary societies receive reports of presbyterial meetings. While these reports are helpful and inspiring, yet there is a temptation to spend too much time learning of work which has been accomplished. Reports are chiefly valuable in giving information of results, and thus encouraging to greater activity for the future.

\* \* \*

The missionary spirit is deepening everywhere; one correspondent, from whom the following is quoted, tells the story of an undenominational society:

"Our society is union, as there are only two Presbyterian ladies in the church and not enough of any denomination to have a society. We give one quarter to Presbyterian missions, one for Home Benefit Society for helpless and neglected children, one to Baptist missions and the last to Methodist missions; we are also busy raising a church debt and visiting the sick. I suppose our work is far different from anything you have to deal with. I enjoy the HOME MISSION MONTHLY. I am glad of your interest in our work and sorry I cannot fill out the blank as a Presbyterian society, but we feel we are doing a great deal of good as we are."

\* \* \*

In attempting to form prayer circles, a president reports as follows:

"I divided the membership into neighborhoods, and selected suitable persons as leaders, giving each a list of those in her vicinity; but I found a great scarcity of leaders, nearly all objecting to act. After executive consultation, it was brought before the society at two meetings, and we decided to form a prayer circle of the whole society and meet before each monthly missionary meeting to pray for a specific object. There was but one who did not pledge the ten minutes' daily prayer and the promise to come early for audible prayer."

\* \* \*

The following is quoted from a recent letter from one of our field secretaries:

"Some presbyterial societies report much interest in the prayer circles. One woman said, 'Why, if we are going to pray for Home Missions, we must know more about the work than we know now, for we cannot pray about it unless we know about it.' There was much attention given to

Home Mission Week in the larger towns and cities. One strong result of the Home Mission Campaign is an increased concern for the work among foreign speaking people. The study classes on Mormonism have aroused the people wonderfully. The Mormons also are aroused. One Mormon says that the Presbyterian Church 'has no business to send out any one to talk against Mormonism. They have already done enough mischief in Utah with their Presbyterian schools.'

"Many societies are taking a keener interest in the young people, and realizing more their responsibility toward them."

\* \* \*

"I think the Home Mission Prayer plan has done much this year to help our work along; in the small and country societies they could not get together, but in some instances they agreed to pray at a certain time, and I notice the societies which followed that plan have made the greatest advance in dollars to the work."

"Our local society commenced September 1st, and held meetings once each week up to Home Mission Week. We found them so helpful and profitable that we could not stop, and are still meeting for an hour—the first half being given to special requests for prayer, etc., the last half to Bible study, having the meetings at the homes in different parts of the city, amongst the aged and shut-ins. We have an average attendance of ten at these meetings."

\* \* \*

Societies are still working to double membership, and the following shows how the S. H. Kellogg Auxiliary of the Central Church of Zanesville, Ohio, succeeded:

"The president divided the society into three groups, with a leader for each group. At the close of the year, January, 1913, the division which had secured the largest number of new members was to have a banquet, provided by the losing divisions. The way the society worked can be seen by the fact that in January, 1912, there were thirty-six members, and in January, 1913, forty-six new names added. We more than doubled the membership. On February 8th the banquet was held. It can well be said that it was a success, eighty-two persons sitting down together."

JULIA FRASER

# Summer Schools of Missions

By Mary A. Gildersleeve

ALL who have attended one of the Summer Schools will want to attend others. There is no place where one breathes just that quality of atmosphere; no place where the skies appear so blue, and all the world takes on a new aspect. Why? First, because of the goodly *company* that gather there together—the cream of the church. All there with a purpose, and that purpose to gain new inspiration for the betterment of others. What more could one ask for companionship?

The *programs* are most carefully planned with one aim—*inspiration for service*. The Bible leader selected is usually one who lives so close to the Master that you feel as if he or she had caught visions of His face, “of Him who is the chiefest among ten thousand,” “the One who is altogether lovely,” the best Beloved. In the solitude of the mountain-top or lakeside, one takes time to listen to messages which one never forgets, and which seem to suit each individual listener. And then, at the quiet prayer times at sunset, when all the world is still, we, “of one accord and of one mind,” gather before God, to talk with the Father and to listen as He speaks in the gathering twilight. These hours are the most precious of all, but we cannot stay here always, for Jesus and the disciples left the mountain-top to serve others. And so we have hours of preparation for service.

The speakers chosen are always the choicest to be had for the particular message desired. Sometimes the one with the world-wide message opens the conference, and he is followed by others from particular fields, who bring us into closer touch with the conditions which we see and learn through the special messengers.

The method hour gives hints from those of experience who have found ways and means of getting the best results. Heart to heart talks of an informal nature bring out various problems and suggest means of solving them.

The mission study leader is a choice leader who knows the subject thoroughly and is full to overflowing with the message. She it is who inspires desire for leadership and prepares others to go home and “interest the uninterested” in this most important and effectual means of getting people to know the truth.

Music has a prominent place throughout the entire conference, and affords an outlet for hearts bursting with enthusiasm.

But there is a feature of the conference which appeals to another side of our nature, and that is the recreation or social hour of each day. Sometimes it takes the form of field sports when our young people play all sorts of ridiculous games, and the older ones, even the divines, lay aside their ministerial dignity for a time and become just “folks.”

Sometimes the denominational rallies become afternoon teas, and are accompanied with pleasant repartee, following the sterner message. Sometimes there is the more formal reception.

No one, surely, leaves with other than the thought of a wonderful experience that sends one and all back to take up life's duties with a determination to serve with the one end, to seek “the glory of God in the face of Jesus Christ.”

“I've seen the face of Jesus,  
He smiled in love on me;  
It filled my heart with rapture,  
My soul with ecstasy.

“And since I've seen His beauty  
All else I count but loss;  
The world, its fame and pleasure,  
Is now to me but dross.”

For further information concerning the following Summer Schools, apply at this office:

Northfield, Mass., July 18-24.

Winona, Ind., June 19-27.

Merriam Park, Minn.

Boulder, Colo., July 5-12.

Mt. Hermon, Calif.

Omaha, Neb., June 23-30.

## A Letter of Counsel to a Secretary of Literature

My dear Miss Blank:—

No, you are not the first secretary of literature to confess having accepted the office because “there was nothing to do,” nor the second to realize later that there *were* duties connected with it and to ask for enlightenment, even “to the smallest details.”

Venturing a few suggestions, let me urge first a thorough familiarity with all publications of our Woman's Board of Home Missions, in order that you may intelligently present their claims to your society.

If your own copy of *THE HOME MISSION MONTHLY* is not as eagerly awaited as that of your favorite secular magazine, cultivate prayerfully such an interest; your efforts to arouse an interest in others will then be successful. Let the Prayer Calendar be a daily necessity to you;

its use by many others will follow. Probably your chief aim will be to secure subscribers and readers for *THE HOME MISSION MONTHLY* and *Over Sea and Land*. For this, personal solicitation will be found best, a notice in the church bulletin or from the pulpit that “subscriptions are now due” being wholly insufficient. An all-the-year campaign should be conducted, a watchfulness for every new member that appears, and every old one found delinquent. In a certain society, recently, a new secretary felt the inadequacy of the old method, tried the new, and in several weeks had obtained fourteen new subscribers.

In securing renewals remind subscribers in ample time to forward payment, so that the regularity of the magazine's coming will not be interfered with. Make renewals easy for the in-



different; one secretary in a large town, where personal contact is infrequent, sent coin cards in stamped and addressed envelopes with good results.

I do not know your new president, but am sure she is sufficiently up-to-date to realize the importance of your work and so give you five or ten minutes every month for your report. This will be your chance to tell of the new subscribers you've gained or hope to gain; to read any letters of interest from the Literature Department, or your presbyterial secretary; to urge the formation of study classes or reading circles, or report progress of those already formed; if you have a missionary library or only a few volumes in the Sunday school, to call attention to these, and any other literature displayed on a table before you.

Of course you will have a record book, with dates of subscriptions, money received and spent for literature, postage, etc., and all other items connected with your work. The latest catalogue from our Literature Department attached to this book will be useful and convenient.

To stimulate faithful reading of *THE HOME MISSION MONTHLY* you might ask your president to announce that at the next meeting ten minutes will be spent in allowing members to

state what article they have found most helpful or interesting in the latest number, and why.

Induce your society to adopt the one dollar a year Leaflet Plan that has proven helpful to so many; then, when you receive the leaflets sent, give them to the leader for the month, who should return them to you for future use or reference. Manila envelopes for each topic will be a satisfactory way to keep them, and these, with the few text-books I know you possess, can form the nucleus of a little library.

I close with the assurance that you, with many others, are realizing, more and more, the splendid privilege that is yours of spreading the knowledge of the needs and growth of Christ's kingdom through the agency of the printed page, a medium that the business world has taught us is indispensable. We read of the wonderful results following the reading of a stray tract, a leaf from a Gospel, even an advertisement; if this be so, what may we not expect from the constant and systematic presentation of inspirational matter on the great subject of Missions with which our Woman's Board is constantly supplying us?

Sincerely yours,

ISABEL KELLEY

## Notes From the Young People's Department

M. Josephine Petrie, Secretary

**T**HE preceding pages of this number of the magazine are so rich with "news," "results" and opportunities in Cuba and Porto Rico, that our page will be devoted to a chapter on the all-important subject:

### THE YOUNG PEOPLE'S SECRETARY

How is she elected? How do we find her? What is expected of her? Who instructs her in her duties? Who puts her in communication with her co-workers? Answers to these and other questions are found in letters from the secretaries themselves, and we hope it will be considered no breach of confidence if a few quotations are given.

"February 1913. My own memory does not permit me to say whether I was elected to the office of presbyterial young people's secretary or not, and no one has notified me of such an appointment." "My time is not my own, but I have managed to send two personal letters to each society. I have been interested in this work for only a few months. Our society had been studying a Home Mission text book, and I asked one of the women of our church a few questions about it. A few months later, I discovered they had elected me secretary for the young people's work of our presbytery. Surely the results of this work would be greater if this very important office were given to some one who understands the machinery. The interested and informed missionary women would do it so much better than we uninformed girls."

"I sent out pledge blanks to every society, and received one reply. Sent out all report blanks and seven were returned. In twenty-six letters

I enclosed stamped self-addressed envelopes, and seven replies were the result. I am discouraged, but the work is too great to be neglected. I know the officers of the different churches are not busier than I, for I have a home and five children to care for, am president of our missionary society of fifty-five members, have a class of fourteen girls in Sunday school, am superintendent of the Cradle Roll, leader of the mission band, and organist for the church." "I have used every possible chance for letters to the societies, but pleaded full hands, frail body, inability, etc., against a reappointment. Nevertheless, the officers have insisted on my holding the position, so I am not responsible for lack of results. So much needs to be done in this synod."

"I am a mother, a doctor's wife, do all my own housework and sewing, with no assistance. The work takes lots of time, but I consider it an honor to have been selected for it, and although there are few results to encourage us, I am willing to continue for another year, if my work is satisfactory to you."

Some secretaries accepted the office in good faith and with full knowledge of the duties, but family or personal illness has prevented any work. No substitute has been offered, and the work has suffered. Another writes: "Don't you ever want to get hold of some of the indifferent folk and shake them awake? \* \* \* If continual dropping will wear away the stone, I am hoping to get through the coating of indifference and reach the young people here in our presbytery some day. I don't know how long it will take. I wonder at your courage and patience."

The annual report of this department shows that sixteen new synodical secretaries were elected last fall, and during the year nearly eighty in the presbyterials. It has been a hard year in this respect, but the "courage and patience" are not weakened by it. Sentences like the following are more discouraging than the changes among secretaries: "There are so many Protestants without a vision that it is hard to get returns for our efforts in this Roman Catholic region."

The young people's secretary must be vigilant. "One of my societies spent over \$100 for town improvements on the advice of their pastor and reported it as a Home Mission contribution. How would you advise me to act under such circumstances?" This secretary was "on her job." "The young people's societies of our presbytery

secured a fund to bring a C. E. field secretary for an itinerary among the societies. There were places which he considered too difficult for him to reach, so they had about \$20, and at my suggestion gave it to me, and I visited all those isolated societies."

The dates of Summer Conferences for Young People are as follows:

Missionary Education Movement:—

Blue Ridge.....	June 27-July 6.
Silver Bay.....	July 11-July 20.
Lake Geneva.....	August 1-August 10.

Department Young People's Work:—

Pocono Pines.....	June 30-July 6.
Winona Lake.....	July 9-July 16.
Lebanon.....	July 15-July 25.
Hollister.....	July 28-August 4.
Storm Lake.....	August 6-August 13.

## An Ideal Tribute

THE two following, beautiful letters were forwarded to Board headquarters by Mrs. C. C. Todd, the treasurer of Aberdeen Presbyterian Society, South Dakota, with the explanation that, upon the death of the aged and saintly mother of Mrs. A. H. Olwin, the request was made by Mrs. Olwin that flowers should not be sent, whereupon the church friends put together the money that would otherwise have been spent for flowers and designated it as a love offering for any mission work she should choose. There was fifty dollars. The treasurer writes that this has proved a touching tribute to the much-loved mother, and after prayerful and careful consideration, the daughter has concluded to use it in hospital work, preferably San Juan, Porto Rico. She desired something that she could herself keep up from year to year as a memorial. The letters are published, not only because of their own interest, but with the thought that the incident may be suggestive to others.

MARCH 10, 1913.

Dear Mrs. Olwin: We thought to bring you flowers to-day, because we love you, and because we loved your mother—nay, rather, because we love her now—a strong, happy soul, rejoicing to-day in health and eternal youth with her beloved Lord.

But instead of fading flowers, we bring this little gift to Missions in her name. A little me-

morial of her love for her Master's work. It is our wreath of flowers, our love offering. We believe she sees it—from her now higher viewpoint and better understanding of her Lord's work on earth. We believe that she will watch over it, and rejoice in it—that it adds to her bliss even in Heaven.

REPLY

To the Woman's Missionary Society,  
Ladies' Aid Society.

My dear Friends: I am writing this note to express to you my appreciation of the beautiful memorial which you have raised in memory of my sainted mother.

In your hearts you were sending flowers, the beauty and fragrance of which would fade in a day. In reality you have created a mission flower which will never fade, but will carry the perfume of God's love into some darkened heart.

Our Savior said, when the alabaster box was broken, "It is not waste. For verily I say unto you wheresoever my gospel shall be preached in the whole world there shall also this, which this woman hath done, be told for a memorial of her."

May this, your memorial for my mother, be as far-reaching in its influence for good, is my prayer.

With much grateful love, I remain

Your friend and sister,

HULDAH MUTZ OLWIN

Omaha Summer School of Missions will be held June 23 to 30, 1913, at the University of Omaha.

Dr. Charles T. Paul, President of the Indianapolis College of Missions, will conduct a class studying the fields of the world, and have charge of the Bible work.

Miss Frances Bates Patterson, official lecturer for the Interdenominational Committee of the Central West for Missions, will teach a class, considering the various phases of immigration to the United States. Dr. Edward A. Steiner, the eminent author and lecturer, will lecture one evening on "The Struggle for Brotherhood," the great immigration problem. Dr. Haigazian, President of the Apostolic College of Konia (old Iconium), will deliver an address, illustrated with the stereopticon, on Asia Minor and the

current conditions in Turkey which are attracting public attention. Former Vice-President Chas. W. Fairbanks, of Indianapolis, and Dr. Charles Bradt, of Chicago, who recently toured the world, will also deliver lectures, the latter illustrated. Mrs. Edward P. Costigan, of Denver, widely known by her successful dealing with children, will have classes in Methods for Children and will also conduct the story-telling hour. Mrs. Costigan is an active worker in the National Mothers' Congress, First Vice-President of the Woman's Club of Denver, and also President of the Denver Graded Union of Sunday Schools.

Social service and other interesting features will be announced later. Last year over 400 were enrolled in these study classes, more than fifty of whom were from out of the city.





By S. Catherine Rue

**A**RE you going to Atlanta, Georgia, for the Annual Meeting of our Woman's Board, May fifteenth to twenty-second? If you are, do not fail to see the exhibit of pictures and literature in the Central Congregational Church, where our meetings are held. There you may ask questions about printed helps and purchase all sorts of aids for societies, local, presbyterial or synodical. If you are not among the privileged "goers," will you be a praying "stay-at-home," and ask that those who go shall use our exhibit to advance the work along every line?

\* \* \* \* \*

What inspiration did your society receive from your annual presbyterial meeting this spring for advance in work this new year, upon which we are entering? What is the weak point that most needs strengthening? Do we have literature to aid you to do the work? Let us know if we have, or if we do not have it, tell us what you need.

\* \* \* \* \*

All methodical home-keepers make an inventory of their stores at this season of the year, so as to know what is available for the work of the approaching season. These same women officer missionary societies, and this experience that serves so well in home-keeping should be utilized for missionary work. Every local society needs to make an annual inventory of its methods, to eliminate those which have proved useless, and to strengthen good ones. Secure and read the following leaflets to aid in this work:

	Each	100
Five Points of a Star Missionary Society..	\$0.03	\$2.00
Tying the Strings.....	.02	1.50
Parliamentary Rules.....	.01	.75
Vitalizing Our Societies and Prayer Pledge Cards.....		
The Best Member.....	.01	.75
Concerning the Home Division.....	.03	2.50
Revolt of the Hall Closet.....	.01	.75
An Appeal to the Eye.....		
Bring Forth Your Strong Reasons.....	.05	3.00
Hints and Helps for Local Societies.....		
Contingent Fund.....	.01	.75
Technique of Home Missions for Presbyterian Women.....	.01	.75

\* \* \* \* \*

For the May topic, "Cuba and Porto Rico," we have ample literature to make programs interesting. "Medical Missions in the Home Field," at ten cents per copy, is a full program in itself.

\* \* \* \* \*

Good stories on the May topic are:

Carmita Goes to School.....	\$0.02 each,	\$1.50 per 100
Cousin Jane in Cuba.....	.02	1.50
Cuban Village Children.....	.01	.75
Finding the Truth in Porto Rico..	.02	1.50

The Teacher Taught.....	\$0.01 each,	\$0.75 per 100
When Christmas Comes to Porto Rico.....	.02	1.50

\* \* \* \* \*

Our large cloth map of North America, 7 x 7 feet in size, sold at two dollars and fifty cents, postpaid, shows Cuba and Porto Rico on the same scale as the United States and locates our missions in these islands. It will be useful for your meeting next month.

We also have a little paper hand map of the West Indies, 8 x 10½ inches in size, for two cents each, eighteen cents per dozen. This will be instructive if copies can be held by members as the program of the May meeting proceeds.

\* \* \* \* \*

"Advance in the Antilles," thirty-five cents paper, fifty cents cloth, is excellent for the study of the subject of Cuba and Porto Rico.

"An American Bride in Porto Rico," one dollar, is good for the general or the uninterested reader.

\* \* \* \* \*

It has been a matter for regret that many leaders of children's organizations have considered the price of "Home Mission Handicraft" prohibitive. We have decided to reduce it, and to charge, hereafter, only thirty-five cents for paper and sixty cents for cloth binding, and shall hope its excellent methods for interesting little people may be used by an increasing number.

\* \* \* \* \*

All signers of the prayer pledge cards should have received by mail copies of the "Programs on the Prayer Calendar." We are pleased to give hearty recommendation to this pamphlet for use in missionary meetings. It contains helpful hints for the full year. Send two cents for a copy.

**Secretaries of Literature.** Have you received the circular entitled "A Triangular Appeal"? Samples were sent to presbyterial secretaries of literature before the presbyterial meetings, with the message that they might be obtained in quantity to send to local secretaries. It is a joint communication from the three missionary magazines published by the women of the Presbyterian Church, U. S. A.: *Woman's Work*, in behalf of foreign missions; *HOME MISSION MONTHLY*, the exponent of Home Missions, and *Over Sea and Land*, for the children of the Church. It will be found helpful to all secretaries, as it gives the salient points of each magazine, and urges the importance of the work which lies before every secretary of literature.

"The weary ones had rest, the sad had joy that day; I wondered how?  
 A ploughman singing at his work, had prayed, "Lord help them now."  
 Away on foreign lands they wondered how their single word had power!  
 At home the Christians, two or three had met, to pray an hour!  
 Yes, we are always wondering, wondering how,  
 Because we do not see some one, unknown perhaps, and far away, on bended knee."

## Program for June Meeting

### TOPIC: ALASKA

**Hymn**—"Hail to the Brightness of Zion's Glad Morning."

**Scripture Reading**—Romans 10:1-15.

**Prayer**—For missions and missionary work in general.

#### Old and New Business

**Hymn**—"I love to Tell the Story."

**Alaska's Cry, The Macedonian Cry.** (Acts 16:9.)

a. Long unheeded

b. Answered.—

1. By Philip MacKay

2. By Mrs. A. R. MacFarland

3. By Dr. Sheldon Jackson

A short address, giving a glimpse into the lives and work of each of these missionaries.

For the benefit of those who have not access to the book "Alaska," by Dr. Jackson, a brief extract concerning Philip MacKay, a native missionary, will appear in the June Home Mission Monthly. For aid on other topics consult Literature Department and the next issue of this magazine.

**Hymn**—"For all Thy Saints Who From Their Labors Rest."

**A Contrast**—Alaska before and after the cry was answered.

a. People

b. Customs

c. Religion

A short paper on the above topics.

#### Our Present Work in Alaska

a. Missionaries

b. Schools

c. Hospitals

An address or paper on the above topics.

**Hymn**—"Fling Out the Banner, Let It Float."

**The Story of Kahtlian**—An example of what Christianity has done for the people of Alaska.

(Have this story well told.)

This story and helps on the other topics can be secured from Home Mission Literature Department, 156 Fifth Ave., New York City.

#### Our Future Responsibility for Alaska

Luke 10:2

I Thess. 5:17

Matt. 10:8

A short, inspiring talk or paper, bringing out points in Scriptural references.

#### Offering

**Closing Prayer**—For missionaries and people of Alaska, and for the Christian people of America, that they may be more eager and willing to give of their lives, thought and money that this work in Alaska may grow, and the lives of all its people be saved for the Lord.

**Hymn**—"O Zion Haste, Thy Mission High Fulfilling."

#### Benediction

EDITH M. REID

**A Colorado Attraction.** The committee in charge of the Summer School of Missions at Boulder, July 5-12, promises those attending that popular gathering a rare treat. They invite the Eastern women, who are planning to spend the summer in the Colorado Rockies, to arrange to attend. Mrs. D. B. Wells will teach "The New America," and Mrs. Paul Raymond will present her own book, "The King's Business." The program includes normal classes, method conferences, and addresses by missionaries. One of the attractive features will be the dedication, by the young women, of their own new building. The young women will have their own study classes, conferences and recreations. The latter consist of trips in the mountains, wild flower excursions, conference luncheons, beef-steak fries, etc. The young women may also participate in the women's program if they desire.

**An Interdenominational Society.** One result of the interdenominational work of Home Mission Week in 1912, and of the earlier Foreign Mission Jubilee, is the organization of the Woman's Interdenominational Missionary Society of Detroit. Three representatives from each of the larger denominations of the city, one from each of the smaller, and two from the Y. W. C. A. have arranged to hold six all-day, consecutive meetings before the end of June, and to arrange for a mission study institute to be held in the fall. Interest and enthusiasm are reported to be intense, and all denominations expect great benefit. The programs evidence growing unity of Protestantism and the breaking down of barriers. Inspirational addresses, consideration of methods and devotional hours are provided by representatives from the various denominations comprising this union organization.

**Thirty-fourth Annual Meeting.** The sessions of the Thirty-fourth Annual Meeting of the Woman's Board of Home Missions of the Presbyterian Church, U. S. A., will be held in connection with the General Assembly at Atlanta, Georgia, May 15 to 22, 1913. These meetings will be held in the Central Congregational Church, Carnegie Way and Ellis St.

Georgian Terrace Hotel, Peachtree St. and Ponce de Leon Ave., has been designated as the headquarters of the Woman's Board.

It is expected that every synodical society will be represented by its president or secretary, or by both, and that many presbyterial officers will avail themselves of this opportunity of coming in close touch with the work on the field and with the representatives from the office.

On Saturday one session will be devoted to a fellowship meeting, when representatives from all Presbyterian bodies will have a part on the program.

As usual, missionaries will be present from the fields, and visitors will be most welcome. Women from all parts of the country are invited to register and to meet personally the officers



from headquarters. The meetings are largely of an inspirational character and all who can possibly attend are most cordially invited.

The same reduced rates granted commissioners to General Assembly will be available for those attending the Annual Meeting of the Woman's Board of Home Missions.

#### Chairmen of local committees:

Hospitality—Mrs. Arnold Broyles, 155 Juniper St., Atlanta.  
 Hotel—Mrs. Jere A. Moore, 153 Spring St., Atlanta, Ga.  
 Registration—Mrs. G. M. Shepherd, 86 W. Peachtree Place, Atlanta, Ga.  
 Music—Miss Eda Bartholomew, Frances Apartments, Atlanta, Ga.  
 Decorations—Mrs. J. H. McCauley, 61 W. Harris St., Atlanta, Ga.  
 Ushers—Miss May Hudson, 46 Boulevard Place, Atlanta, Ga.  
 Recreation—Mrs. John W. Grant, 423 Peachtree St., Atlanta, Ga.  
 Chairman of Committee of Arrangements—Mrs. George S. Moffett, 177 Myrtle St., Atlanta, Ga.

**"Prayer Changes Things."** These words head the correspondence paper of the Woman's Interdenominational Missionary Union in the District of Columbia, and just beneath them is the Biblical quotation, so very beautiful in connection with interdenominational fellowship: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they may also be one in Us; that the world may believe that Thou hast sent Me."

The Interdenominational Day of Prayer for Home Missions was observed by this Union in Washington, D. C., by a two-hour service, in the

new Assembly Hall of the Protestant Episcopal Church of the Epiphany. The president of the Union, Mrs. John Newton Culbertson, introduced as presiding officer, Mrs. J. S. Van Arsdale, of the Disciples Church, and the interdenominational program which was used gave great satisfaction. Mrs. J. E. Gilbert, of the Methodist Episcopal Church, made the opening prayer of consecration; Mrs. Frances J. Lukens, of the Baptist Church, spoke for the Indians; Mrs. Mary B. Wilson, of the Presbyterian Church, made the plea for the immigrant; and Miss Nannie Burroughs plead for her own race—the negro. Miss Burroughs insisted that we give the negro the three B's: the Bible, the broom, and the bathtub! Representative women reported the advance work of their respective denominations. It was a most spiritual, helpful meeting.

#### BELLE C. CULBERTSON

Echoes of these meetings of prayer, conducted interdenominationally, are coming from all sides. This report is a sample of many which might be sent to our pages.

**Magazines.** In some of our schools, and also in the homes of some of our missionaries, there is an earnest desire for recent issues of *St. Nicholas*, *Youths' Companion*, *Little Folks*, *Everyland*, *Saturday Evening Post*, *Scribner's*, *Century* and *Harper's* magazines. If friends who are willing to pass on these publications after reading, and while still fresh, will communicate with the "Box Department" they will receive information as to places of need.

## Receipts of Woman's Board for February, 1913

	Woman's Board.	Freed-men.		Woman's Board.	Freed-men.		Woman's Board.	Freed-men.
<b>Alabama</b>			<b>New Jersey</b>			<b>Oklahoma</b>		
Gadsden.....	\$3.40		Elizabeth.....	\$682.46	\$9.25	Cimarron.....	\$34.60	
<b>Baltimore</b>			Monmouth.....	.20		Muskogee.....	4.00	
Baltimore.....	375.00		Morris & Orange..	729.00	35.00	<b>Oregon</b>		
<b>Canadian</b>			Newark.....	852.25	129.00	Grande Ronde...	2.00	
Kiamichi.....		\$2.00	New Brunswick..	178.51	15.00	<b>Pennsylvania</b>		
<b>Colorado</b>			Newton.....	111.28	33.90	Beaver.....	116.00	\$35.00
Cheyenne.....	47.00	10.00	West Jersey.....	392.00	85.32	Butler.....	331.87	
Gunnison.....	25.00	13.00	<b>New Mexico</b>			Carlisle.....	161.57	8.00
Pueblo.....	82.63	45.87	Santa Fe.....	10.00		Chester.....	1,222.85	219.16
<b>Illinois</b>			<b>New York</b>			Clarion.....	358.43	106.75
Bloomington....	115.00	40.00	Binghamton.....	258.00		Erie.....	1,015.54	177.00
Cairo.....	118.90	15.50	Brooklyn.....	320.03	36.58	Kittanning.....	241.91	86.00
Chicago.....	301.45	162.00	Buffalo.....		555.00	Lehigh.....	10.00	
Ewing.....	3.00		Champlain.....	39.00		Philadelphia.....	1,023.59	210.79
Rushville.....	98.20	39.00	Columbia.....	3.00		Philadelphia, No..	806.50	201.25
Springfield.....	572.42	116.75	Genesee.....	122.00	14.00	Pittsburgh.....	1,030.94	688.25
<b>Indiana</b>			Geneva.....	347.00		Shenango.....	403.25	149.00
Ft. Wayne.....	4.50		Hudson.....	122.00	58.00	Washington.....	27.21	
Indiana.....	3.10		Lyons.....	192.36	27.00	Westminster.....	236.65	60.00
Muncie.....	10.00		Nassau.....	71.00	24.00	<b>South Dakota</b>		
<b>Iowa</b>			New York.....	2,360.00	103.00	Black Hills.....	21.00	14.00
Corning.....	87.00	26.00	Niagara.....	85.00	4.00	Sioux Falls.....	167.00	98.00
<b>Kentucky</b>			North River.....	66.34	52.00	<b>Texas</b>		
Ebenezer.....	96.00	5.00	Rochester.....	965.35	450.00	Austin.....	19.00	
<b>Michigan</b>			St. Lawrence.....	242.25	68.60	Houston.....	2.00	
Detroit.....	536.27	209.00	Syracuse.....	386.00	107.00	<b>Utah</b>		
Kalamazoo.....		10.00	Troy.....	105.00	25.00	Salt Lake City...	2.50	
Lansing.....	143.00	92.00	Utica.....	314.30	97.00	<b>Miscellaneous</b> ....	933.51	20.00
<b>Minnesota</b>			Westchester.....	458.50	95.05	Legacies.....	2,062.50	
Duluth.....	103.00	56.24	<b>North Dakota</b>			Receipts from the		
Minneapolis.....	210.69	50.95	Bismarck.....	34.59		field.....	4,667.89	
St. Cloud.....	85.25	45.00	Mouse River.....	27.15	2.50	Rent and Sales.....	383.00	
St. Paul.....	30.00		Oakes.....	14.10	7.04	Literature Sales....	855.01	
<b>Montana</b>			Pembina.....	220.67	6.50			
Butte.....	69.50	32.25	<b>Ohio</b>					
Great Falls.....	2.00		Chillicothe.....	209.36	24.11			
Helena.....	40.00	15.00	Cincinnati.....	580.61	26.93			
<b>Nebraska</b>			Cleveland.....	1,381.51	394.00			
Kearney.....	92.00	59.00	Marion.....		211.00			
Niobrara.....	121.80	46.15	Portsmouth.....	24.10	9.50			
<b>New England</b>			Wooster.....	532.83	124.50			
Conn. Valley.....	103.00	15.00	Zanesville.....	139.43	106.45			

\$32,196.61 \$6,115.14

Less amount returned 230.00

\$31,966.61

Grand Total \$38,081.75

DORA M. FISH,  
Treasurer.

# HOME MISSION MONTHLY

VOL. XXVII

JUNE, 1913

No. 8

## *Editorial Notes*

FOR years Alaska has been designated as the "Wonderland" and its financial returns have been no less remarkable than its inherent beauty. The country is now on the eve of a great wave of progress. Dr. Condit of Fairbanks writes that "Interior Alaska is coming into its own at last." A bill for a Government railroad to the interior, which will tap the coal fields and agricultural lands, will probably pass at this called session of Congress. The opening of these lands will mean the influx of a large population during the next few years. It is proposed that 750 miles of railroad be built which will make accessible much territory. Gold mining now ranks as the first industry of Alaska, but one who knows that land almost as well as his alphabet predicts that in twenty years agriculture will be the leading industry of the territory. There is, undoubtedly, also greater ultimate wealth in the enormous coal lands than in the gold which has allured and rewarded thousands of seekers.



WHILE the country rapidly develops, the native may as rapidly retrograde if he comes in contact with vitiating influences only. Therefore, with Alaska's prospective rapid development, comes greater need than ever for unlimited effort in behalf of the uplift of the native Alaskan. A large part of our space this month is given to articles and illustrations dealing with the Sheldon Jackson School at Sitka, for there are good Presbyterians in plenty who know but little of this remarkably fine home mission station, with its new buildings, its past excellent work and the enlarged possibilities for future outcome. In this one school our Woman's Board has concentrated its educational work for Alaskans, and, therefore, we will do well to center our interest also, while, at the same time, we enlarge our information.



THE mission started on St. Lawrence Island, Alaska, by our Board has always been designated as "The Schoolhouse Farthest West," but recently it has lost this dis-

tinctive title, for another school has been placed at Atka, on one of the Aleutian Islands, three degrees farther west. It has lost none of its isolation, however, and is so inaccessible that, since the new missionaries, Dr. and Mrs. Reed, with their two children, sailed last June, no word from them has reached the States. For some years the school has been under Government care, but our Board has always supplied one missionary. For ten years Dr. and Mrs. Edgar O. Campbell labored faithfully and efficiently among the Eskimos of the island. Dr. Campbell's successor, Dr. J. W. Reed, is commissioned by the Government, while his wife is commissioned by our Woman's Board. They were formerly missionaries in Korea, and have gone to this dreary, desolate spot with the most exalted missionary spirit, though their missionary work will have to be done mainly outside of the school work. It will require utmost courage and fortitude to carry them through the experiences of their complete isolation, and they will need all the prayerful remembrance that it is possible for the workers at home to give.



DURING the past year, as noted in the HOME MISSION MONTHLY, Mrs. A. R. McFarland, the first woman missionary to Alaska, who for twenty years devoted her life to the uplift of the natives, was called to her heavenly reward. Mrs. McFarland was wonderfully adapted to the work which she undertook and, though offered large salaries and easy positions elsewhere, she remained at her chosen post, devoting to it time, energy and private funds. It is particularly interesting that we have obtained for our pages this month an article from one of her first native pupils, and, therefore, one of the first Alaskans who came under Christian influence, now Mrs. Tillie Paul Tamaree. Those who had the pleasure of meeting Tillie Paul at the General Assembly of our church, which convened some years ago in New York City, will recall her sweet personality and will have added interest in reading her message.



FOR thirty-five years Tillie Paul has been one of the most interesting characters among the natives of Southeastern Alaska. Dr. S. Hall Young says of her that "she was a remarkably beautiful half-breed girl, belonging to the family of old Snook, the most noted bear hunter of the Stickeen tribe. Mrs. McFarland's attention was first called to Tillie by her beauty, her modesty and the eager way in which she tried to come to school. Soon she found that Tillie had been sold by her grandmother to be the wife of a native old enough to be her grandfather. Tillie was terrified and heartbroken and ran away, coming to Mrs. McFarland for protection. She was soon a star pupil, and always one of the strongest of the girls morally."

Tillie learned so rapidly and acquired such a knowledge of English that she soon became Dr. Young's interpreter, continuing in that position until after her marriage to Louis Paul. With all her might she entered into work for the natives when she and her husband were appointed as missionaries, and, when the young husband was drowned, the heartbroken wife soon joined the mission force at our Sitka Training School, where, for many years, she continued as a most faithful teacher. Her three boys are all Christian workers and one of them is soon to be ordained as a minister. Her husband, Mr. Tamaree, is an earnest worker in the Salvation Army; the wife remains constant to her church.

✠

THE resignation from our work of Rev. Frederick L. Schaub is a matter of very deep regret. Ill health has impelled this step. Since 1911 Mr. Schaub has held the position of superintendent at the Mary E. James School, Santa Fe, New Mexico, previously having superintended our Indian Mission at Dwight, Oklahoma, for eleven years. Still earlier he was missionary among the Cherokees. Mr. Schaub has spent his strength without stint throughout these years, and has always been highly valued as one of our most consecrated and earnest workers. Our heartfelt good wishes follow him and we trust that to him may come renewed health.

✠

THERE is great and good news concerning the anti-polygamy amendment to the Constitution of the United States. When the Mormon number of the HOME MISSION MONTHLY was issued last October there were but twenty-three States that had

passed a resolution calling upon Congress for the enactment of an amendment that would place polygamy under Federal rather than State control, while a total number of thirty-two was needed before action could be taken by Congress. It is now reported that thirty States have passed such a resolution and it is quite possible that the thirty-first will be added even before this word reaches our readers, and no doubt the thirty-second and last needed State will follow soon after, since the matter is receiving serious consideration in more than one quarter.

✠

It is said to be a conservative estimate that one out of every two hundred inhabitants of the United States is a Mormon. One of the recent organizations of the church is in the City of Detroit, where a congregation of four hundred Latter Day Saints has been gathered. We are told there are very many charming young people in the number, and that the general impression seems to be that they are not Mormons—many people being entirely unaware that Latter Day Saints and Mormons are one and the same.

✠

A NINETIETH birthday has come to Mrs. Pease, the "patron saint" of our Asheville Home Industrial School. With her husband, who was one of the founders of the institution and its first superintendent, she gave the early fostering care which established the work on a basis which has led to true and steady growth through the years. When asked what she would like for her birthday, she replied: "I do not want anything given to me, nor anything unusual done for me. Let me come to the Home Industrial, which is the most home-like place in the world to me, and eat dinner with the faculty." Great care was taken not to tax her strength, but about seventy-five friends, including the faculty, had the privilege of greeting her after the dinner, and, at the earnest request of the one hundred and fifty girls living in the Home Industrial School and the Pease House Memorial, she visited the assembly rooms that she might see them and be greeted by them with a special song composed for the occasion. Delightful evidence of the clearness of her faculties is found in the beautiful little poem which she composed for her ninetieth birthday, the attractively printed copies of which will be cherished by her friends. From all over

the land we are sure there will echo tender and loving greetings to this devoted friend of mountain girls.

☞

ON March 29 Miss M. J. Peck, a member of the Woman's Board since the early years of the organization, joined the circle on the other side. Her faithfulness in every duty to which she was appointed and her unflagging interest throughout the years, together with her wonderful thoughtfulness of ways in which she could ease the burden of the world, endeared her to all who had the privilege of knowing her. Of quiet and reserved nature, her acts were always marked by lack of ostentation, so that no one knows the half of her good works. Of a group of

tourists touching the border of an isolated Alaskan mission field, we recall that it was Miss Peck who had ready a little gift from civilization to send to the missionary wife who, through force of circumstances, could not even catch a glimpse of the faces from the States. It was always thus, Miss Peck was the one who had little rays of cheer ready for every occasion in the daily walks of life. There is left with us the fragrance of her faithful service in duties large or small and of her sweet thoughtfulness in times of joy or sorrow.

"The dear Lord's best interpreters are simple human souls,  
The gospel of a life like hers is more than books or scrolls."



DR. YOUNG WITH HIS MISSIONARY DOG TEAM

## Transportation and Travel in Alaska

By Rev. S. Hall Young, D. D.

ALL that concerns Alaska is becoming more and more of national interest. The people are learning that "Seward's Folly" is by no means an unfriendly or inaccessible country. To those who understand her moods those "frozen mountains" and "forbidding wilds" smile and beckon.

Lone before the white man's advent the natives of Alaska found no difficulty in traversing her coast, threading the intricate waterways among her thousand islands, and penetrating her innermost vastnesses in their canoes. The extent of Alaska is so great and the conditions of climate and topography so varied that her natives perforce suited their conveyances to these various conditions. Let me say at the outset that there was no mode of travel in the old days along the rugged shores or across the vast interior of Alaska in the summer time, ex-

cept on foot or by canoe. There was not a graded road, a wheeled vehicle or a horse in the whole Territory, and the Indian trails were short and few. The canoe was everything to the native.

Southeastern and Southern Alaska are heavily forested with spruce, hemlock, red and yellow cedar, birch and cottonwood. The Alexandrian Archipelago, which forms the Southeastern Panhandle, has eleven hundred wooded islands, while numerous narrow bays and inlets pierce the mountainous coast. Prince William Sound, which crowns the crescent of the Alaska Gulf, has also many wooded islands and inlets, while Cook's Inlet, farther west, is bordered by the forests of Kenai Peninsula and Turnagain and Knik Arms. Hence the natural watercraft is the dugout canoe, deftly fashioned from the huge red cedar and merton spruce. These shapely canoes vary in size



from the one-man shell to the great war canoe hollowed from one red cedar tree, fifty or sixty feet in length with a seven foot beam, capable of carrying fifty people or five tons of goods. These beautiful vessels carry large square sails, and are high and sea-worthy, although ribless, thin and light.

In the early missionary days these dugouts formed our only means of travel among the Thlinkits and Hydahs of South-eastern Alaska. In my work of exploration and founding missions from 1878 to

1888, I traveled more than fifteen thousand miles by canoe, with native crews, generally handling the steering paddle myself. I have passed many whole nights in them, sometimes out on the open Pacific with the fur-seal hunters, thirty miles from land. These canoes are very speedy and quite safe if you treat them with proper respect; but if you behave insolently toward them, as one of our young lady missionaries did, and step on the gunwale in embarking, they are apt to act as this one did, buck like a broncho, and leave you to be fished out of the water, as she was, very sorry and very wet!

In these softer and more effeminate days, our missionaries in that region must have their comfortable but smelly gasoline launches. The white missionaries have not attained the mechanical skill of Edward Marsden, our Indian minister at Saxman, who built his own little steamboat with his own hands and runs it himself.

The Indians of the great Yukon Valley and of the Copper Valley are of Athabascan stock, akin to the Crees, Sacs and Foxes of Northern British America and to the Apaches of Arizona. Their country is forested, but the spruce trees are comparatively small. They have some dugout canoes, but in general they use the lighter and handier birch-bark canoe, ribbed with tamarack and made water-tight with spruce gum. These are so light that they can be



TWO KYAKS SIDE BY SIDE

carried across portages, from lake to lake and even across divides between the head waters of the different rivers.

The missionaries of the Interior generally travel in the summer by the river steamboats which plough up and down those great water highways. The Episcopal and Catholic missionaries along the Yukon have gasoline launches. Mr. Reid, who for years had charge of the Y. M. C. A. work among the soldiers in Alaska, had a comfortable houseboat rigged with a small gasoline engine, in which he and his family floated down the Yukon to the various United States forts along the river. It carried all the necessaries for housekeeping, and an organ, phonograph and lantern for religious meetings and illustrated lectures. It was named the Helen Gould, after the most generous patron of that work.

All the southwestern, western and northern shores of Alaska, including the great Alaskan Peninsula and the Shumagin, Aleutian, Prybiloff and other islands, are treeless. Hence the Aleuts and Eskimos, who get the most of their living from the sea, use canoes fashioned out of the skins of seals and walrus. The large family open skin-boat is called an "oomiak" and is propelled by paddles and sails. The one-man hunting canoe is called a "kyak"; the two-man canoe a "bidarka." These hunting kyaks are most carefully fashioned and admirably adapted to seal, walrus and polar

bear hunting. The native sits in the little round manhole with his tight membrane parkie or kamalinka lashed around the combing so that the waves dashing over the kyak cannot enter it. He can turn somersaults under the water and perform many strange stunts with his kyak, and is as much at home in his sealskin canoe as the seal was in the same skin before him. But the ordinary lumbering white man has no business in the cranky little craft. In 1903, I made a voyage into the Arctic Ocean and Kotzebue Sound, and went ashore at the Eskimo village of Inmachuk. My daughter, Alaska, was with me, carrying her kodak, and, with another "camera fiend," was "shooting" the Eskimo's igloos, babies, fish frames and other picturesque objects. The two kodakers induced a young Eskimo to launch his kyak and pose for them. Then a big fellow-passenger wanted to have his picture taken in the kyak "to send home to the folks." A quarter induced the Eskimo to change places with him. In spite of the Eskimo's protests, he insisted upon keeping his "gumboots" on his feet and sitting Turkish fashion on top of the kyak while the two kodakers squatted on their heels on the shore with cameras presented. When shoved off, it took the indignant kyak about a tenth of a second to dump its awkward passenger into the sea and jump on top of him. The two kodakers rolled on the ground, "slain with laughter," forgetting to press their bulbs. When Lassie begged the dripping man to try it again and give the cameras another chance, saying, "You can't get any wetter you know," he stalked away with the high chin of offended dignity, and she didn't get any picture.

To make the kyaks safe for women and children, two of them are sometimes lashed together, forming a sort of catamaran. My daughter used to take her twin babies with a girl visitor in such a craft out upon the placid waters of Grantley Harbor near Teller.

Winter, with "the white land locked tight as a drum," is the only time for overland travel in Alaska. There is in the whole Territory only one wagon road of any considerable length—the Government road from Fairbanks to Chitina, three hundred and ten miles, with a branch to Valdez.

During the summer even this road is almost impassable, but in the winter it is fine and semi-weekly stages and a multitude of horse and dog sleds traverse it.

The dog sled is the universal winter vehicle used in all Interior and Northern Alaska. The dogs of the malemute and husky breeds, descended from wolf ancestors, with short, muscular bodies, and long, thick fur, are splendidly adapted for Arctic travel. They eat but one meal a day, generally of dried salmon and rice boiled together, and



A MALEMUTE DOG PACKED FOR THE JOURNEY

curl up contentedly at night on the snow, defying sixty degrees below zero. They are biddable and intelligent, responding readily to the "gee, haw, mush on" of their drivers; and on a fair trail a good team will travel fifty miles a day right along. The hardy mail-carriers of Alaska, as fine specimens of physical manhood as can be found in all the world, with their picked dogs and splendid sleds, carry the United States mail to distant parts of the Territory with incredible regularity and celerity. The basket sleigh, built of oak with steel runners, has been brought to great perfection. We *coureurs du bois* of Alaska laugh at the clumsy, heavy sledges and awkwardly bunched up dogs with which Peary and Amundsen conquered the Arctic and Antarctic Poles. We wonder how they did it with such "rigs." We think we could have given them valuable "pointers."

The miner or prospector does not hesitate to strike out across the trackless wilderness with two or three dogs hitched to his sled on which is his fur robe, his "Yukon stove," his tent, gun and axe, his pick, shovel and gold pan, with a little grub, to be gone for months prospecting distant creeks for the



yellow dust. If his bacon, beans, flour and rice give out, his gun will supply him with all the moose, caribou, grouse, ptarmigan, and rabbits he needs for himself and dogs. If he has no dogs he hauls the sled himself, breaking trail with snow shoes, holding the "gee-pole" in his right hand, with the rope passed under his arms and around the back of his neck. I have seen a sturdy woman of the North breaking trail ahead on her snow shoes, while her husband "necked it" with the sled behind.

The missionaries of Interior Alaska depend much upon their dogs to traverse the country in pursuit of their duties. Bishop Rowe and Archdeacon Stuck of the Episcopal Church are noted dog-mushers, traveling hundreds of miles during the winter to their distant Indian missions. Speaking for myself, I would say that there is no more exhilarating mode of travel in the world—and none more exasperating. Where the snow is soft and deep, when the way is mountainous or rocky or rutty, when the dogs sulk, or mix up in a general fight, one's patience is sorely tried. At Council, once I preached a sermon on the Third Commandment, and bore down pretty hard upon the young men present for indulging in the useless and foolish habit of swearing. Going home a bunch of them called me. "Dr. Young," said one, "we want you to decide a bet. I bet Jim five dol-

lars that you have never mushed dogs." He lost.

But when the day is crisp and cold, the trail good and the dogs fresh, then it is:

"The morning breaks, the stars grow pale,  
My huskies leap, shrill shrieks the sled;  
I follow free with flying tread:  
A joy to live! What joy to thread  
The fluted ribbon of the trail!"

There is one more method of Alaskan travel to mention: reindeer-sledding. This is only feasible along the treeless coasts of Behring Sea and the Arctic Ocean. The reindeer must have his moss, and will starve in the forests of the interior. Then, too, he can travel only where the fierce winds pack the snow so tight that it is compact enough to prevent his big hoofs from sinking into it.

A larger and wider sledge is used than the narrow dog-sled, and the deer is guided by a long whiplash fastened to his horns. The missionaries of the Arctic coast often use the reindeer, and so do the Eskimos. From the few hundreds that Dr. Sheldon Jackson brought from Siberia, the herds have increased until there are more than forty thousand of the beautiful animals in Alaska. My daughter, Lassie, used to have great fun driving reindeer at Council and Teller. She had a pet deer at Teller which she called the Old Man. He would follow her about like Mary's little lamb, would slap her dog away from its frozen tomcod

with his big front foot and eat the tomcod himself, and, when she would hitch him up, would swing away over the frozen sea and tundra with a mighty pace that would eat up ten miles an hour. But even in the reindeer's country most travelers prefer the faithful malemute.

There are three railroads now in Alaska: the White Pass and Yukon, from Skagway to Whitehorn, 110 miles, connecting with the Yukon steamers; the Copper Valley Road, 225 miles to the great Bonanza Mine; and the Alaska Central from Seward, 72 miles. We hope the two latter roads will



RAILROADING IN ALASKA HAS ITS DIFFICULTIES

soon be completed to the interior, and we will be riding in Pullman cars to the growing cities of Alaska, while crowds of immi-

grants, farmers, miners and fishermen, will be thronging the trains, pushing into this great, friendly land.



"PUSHING INTO THE GREAT, FRIENDLY LAND"

## Results of Woman's Board Work

By Dr. H. R. Marsh, for Many Years our Medical Missionary at Pt. Barrow

This Mission is Now Under the Care of the Assembly's Board of Home Missions

**I**N 1897 the Eskimos of Northern Alaska were still believing in all the superstitions of their ancestors, and laughing at the new-fangled notions of the whites. They had adopted most of the evil customs of the whites with whom they had come in contact, especially the liquor and social vices. They had been taught to distill their own liquor, but that winter I broke up the still they were using. Trading wives was common, and divorce did not require a residence at Reno; there was nothing simpler—just get another spouse.

As whaling was their living, so many of their superstitions centered there, and different ceremonials were conducted at all seasons of the year. I could write for hours about the whaling charms, songs to kill the whale after being struck with the harpoon, and the offerings made after the killing, and at the big dance after whaling. I will not soon forget the riot at the service at which I told them that our God did not delight in burnt offerings and sacrifices, and

named all the things that I had then discovered. They wanted to know who had informed me of those sacred things. Apiou spoke up and said that he believed in Jesus and God, and was going to give up all those practices. I thought for a while that the people would pitch right into him. It was the beginning of the end. They said that he would never catch another whale, and when he caught two the next year, it was the best lesson that they could possibly have had.

Now all has been changed. Those who do not profess Christianity are very few. Not all are members of the church, for we kept raising the standard. The catechism, creed, and two years abstaining from any gross immorality, keep many from membership, whom we believe are striving to live a Christian life.

The meetings are attended faithfully when possible, and considering the fact that the Bible is not all translated for them, they live very consistent lives.



# A Tourist's Visit to the Sheldon Jackson School

By Mabel Gordon Parker

"THREE weeks in Sitka! Why, you can see it all in three hours. Of course the town is interesting, and the situation beautiful, but *three weeks!* You will die of ennui!"

I was outlining my proposed trip to a friend who had taken the conventional tour through Southeastern Alaska, and "seen" all the towns in approved tourist fashion, and this was his protesting comment. My eager anticipation was in no wise lessened by this dismal prophecy; and later, I found more than three weeks in Sitka all too short. One may, indeed, see Sitka in three hours, but to learn to know it, that is very different, and cannot be accomplished in a day. To know it, is to love it. The situation is entrancingly beautiful. Behind and round about are snow-topped mountains; in front, the exquisite island-dotted harbor; beyond, the great Pacific. "The moss-upholstered woods,"—to quote Burroughs,—the large and unusually perfect flowers, the luscious berries, the luxuriant vegetation, the kingly eagle, the liquid note of the hermit thrush, the fascinating waterways, luring on and on past wooded islands and into deep bays or fiords—all, all are a revelation to one who has thought of Alaska only as a vast ice field. Of our Northland its people can sing, with full hearts,

"I love thy rocks and rills,  
Thy woods and templed hills."

It has a charm that grips. Again and again I heard it said that those who had once lived there found the longing to return a compelling force that could with difficulty be resisted.

It was my great joy and privilege to stay at the Sheldon Jackson School during my Sitka visit, as guest of one of the teachers, an old-time friend. As I lived there day after day, I learned to know and love our missionaries who are laboring so faithfully in that isolated corner of our country; and I came to understand something of their complex and difficult problems.

Alaska and New York are far apart. So, also, are their standards of living and types of dwellings and of public buildings. This fact makes our new plant at Sitka appear

the more imposing, and its equipment the more elaborate and complete. There may be other institutions in Alaska whose buildings equal ours, but I saw none that compared with them. The new buildings, six in number, are harmonious in design, beautiful in simplicity of outline, satisfying in color and finish. All have steam heat and electric light from central plants. There are four commodious dormitories, two for boys, two for girls. The "Richard Allen Memorial," the school building proper, occupies the most prominent position on the campus. On the first floor is the boys' gymnasium, with its complete modern equipment. Above are four recitation rooms, one of which is set apart for the domestic science department. Its teacher writes: "My laboratory is a beauty. It could well compare with that in any secondary school I have seen. The girls are so sweet and pretty! They just love the cooking; and although they are slow, teaching is made easy by their enthusiasm. I have four sections, each meeting for two hours twice a week. My oldest girls are in the sixth grade in school, and they are my best. Some of them are not much younger than I am myself, and it is such a pleasure to be able to appeal to them by planning for their future homes. The girls here marry when they are very young, so for that reason I feel as if my biggest opportunity lay in this class. The other classes are of all ages. My largest is of the tiny tots, nine and ten years of age, who have to stand on their stools to look into their pans. They are all sunshine, little sunbeams that dance and sing at their work till I want to gather them all in my arms and hug them. Their delight is funny to see. Why, they lavish as much affection on these little pans as they do on their dollies!"

The pupils in the domestic arts classes are equally enthusiastic. I saw many samples of their work, from the irregular first stitches, put in by fumbling little fingers, to a beautifully finished dress, designed, drafted, and fitted by one of the older girls. Instruction is given in embroidery and crocheting, also in basketry,

that native art too exquisite to be lost on the road to civilization. Practical instruction in domestic science is given not only in the class room. In the up-to-date steam laundry, the sixth new building, as in the kitchens and in all the varied departments of the school housekeeping, I saw the children industriously at work, learning through doing. I was at Sitka during vacation, and there were but seventeen children at the school, who were allowed to remain for one or another exceptional reason. Even then it seemed a very busy place. What it must be when school is in session I can only imagine!

The shop, or industrial building, old and shabby, yet containing new and adequate machinery, is the only one of the former group of buildings still standing.

don Jackson School, as in many of our institutions at home, I found that the manual and industrial departments, with their self-evident practical value, aroused the greatest interest.

Until one remembers the inheritance and



native environment of the average Alaskan child, it is almost impossible to realize how difficult he finds the simplest intellectual effort. I was much surprised to find that the

highest and also the smallest class at the school corresponded to our sixth grammar grade. In that class were young men and women of twenty and over—the majority of course younger. As soon as the pupils are ready for more advanced work there will be the full eight grades. This past year the seventh grade was added.

The children come from all sorts of homes. I was especially interested in one of

them, a poor, neglected little girl of twelve or thirteen who was sent to the school a year ago this spring by one of our missionaries. A tag was attached to her dress giving her

#### SHELDON JACKSON SCHOOL

From top to bottom: 1. Large Boys' Building. (Erected by "Home Mission Sitka Builders.") 2. Richard Allen Memorial. 3. Large Girls' Building. (Erected by North Pacific Board.)



Here, in spite of the handicap of cramped quarters, the boys are taught carpentry, boat building, wood carving, blacksmithing, electrical and machine work. At the Shel-





"ONE OF THE HAPPIEST OF THE GROUP OF GIRLS"

name and destination, for she could not speak a word of English. Not only the neighbors, but her own mother had called her a witch. She was crippled, thin, starved, more like a hunted, frightened animal than a little human being. She so terrified the children, many of whom believed her to be a witch, that some of them could hardly be induced to sleep in the same room with her. A few weeks under the loving, thoughtful care of matron and teachers wrought a wonderful transformation, not only in the child herself, but in the attitude of the children who had so feared her. When I saw her last August she was growing plump and strong and was one of the happiest of the group of girls who were spending their vacation at the school.

Although even a year spent in our school

may make an indelible impression upon a child's life, a much longer time is required if the boys and girls are to become strong, intelligent, Christian men and women. Because of existing Alaskan conditions, these years should not be broken by a vacation spent away from school influences. The children either return to their homes, which are often utterly unworthy the name, or else work in the canneries, at many of which the life is indescribable. The school stands for character building, yet

long months of faithful, constructive work may be undone by a vacation spent, of necessity, amid demoralizing surroundings which cause overthrow and wreck. It is a splendid step in advance that the school is now to be in session the year round.

Careful thought and earnest effort have been expended in the endeavor to make the equipment of the Sheldon Jackson School a standard of excellence. It is our one school in Alaska, and within its walls our educational work is concentrated. The school aims to give to these boys and girls, sent thither from far and near, an education that will enable them to become self-supporting, Christian men and women, equipped not only to meet the temptations, tasks and problems awaiting them, but by example and precept to help their own people to better and higher living.

## In the Shop

THE ALASKAN NATIVE AS A MECHANIC

By Herbert B. Fenn

Director of the Mechanical and Electrical Department, Sheldon Jackson School

A FEW years ago the canoe and the sail boat were the only native means of transportation in Southeastern Alaska. To-day every Alaskan who can afford one has his own gasoline engine power boat. It would naturally follow that these

people, as a whole, have been brought into touch, closer than ever before, with things mechanical, through the medium of the gasoline engine. As a result, the occupation of engineer on the larger "gasboats" is open to the Alaskan native. But he must

prove himself reliable and competent to care for and operate gasoline engines. To be a successful gas engineer, a mechanical training is most essential, and in this department the Sheldon Jackson School is doing much pioneer work, for there is no other place where the Alaskan native can gain an insight into things mechanical as he can in this school.

In our machine shop, blacksmith shop, and steam plant, the fundamental principles are being taught. Are Alaskans capable of becoming mechanics such as we know in the States? This cannot be answered positively as yet; but, judging from their skill in boat building, carpentry, native carving, and gold and silver smithing, they show latent power, and if they choose to develop this they will, at least, be assured a foothold in the mechanical occupations of Alaska.

In our shop-work considerable time is spent on gasoline engines. At present two are being overhauled and repaired, one a one and a half horsepower, and the other an eighteen horsepower, three cylinder engine. In addition to this, we are building a four horsepower engine. The boys are making working drawings of the various parts, and studying their construction. Then, in the

shop, they do the mechanical work necessary for finishing these parts. When the engine is completed they will be instructed in its care and operation, and in testing it to determine its horsepower and fuel consumption.

With the training that is assured him, the Alaskan native will be able to compete with the average white mechanic, providing he overcomes some inherent characteristics. The life in school must counteract his natural lack of "stick-to-it-iveness" by its demands for the best. Habits of order and punctuality must be acquired here in the formative period of his life. He must also realize that he is but on the threshold of mechanical trades, and even though he may know much it will be necessary for him to assume the role of pupil for many years yet. The Alaskan must recognize that his children need to be educated up to the standard of our average school boy in the States before they can be of

any value as mechanics. The future for the Alaskan is promising; opportunities are within his reach; just so far as he proves himself capable of assimilating and applying his mechanical knowledge—so far will his standing in the "domain of things mechanical" be assured.



SHELDON JACKSON SCHOOL

1. Laundry and Heating Plant. 2. Small Boys' Building.  
(Thomas Fraser Memorial.) 3. Small Girls' Building.  
(Caroline Stevenson Memorial.)

**WE** should consider the missionaries as our brethren, representing us and doing our work for us, just as in the time of war the loyal citizen feels that every soldier at the front is his soldier.

—Missionary Herald, London.





A PUPIL IN THE SHELDON JACKSON SCHOOL

The first picture is taken in native garb such as is no longer worn. The second shows the same girl wearing her first handiwork, a dress which she, herself, has cut, fitted, and made in the school. She is painstaking and conscientious, and a joy to her teachers.

## Prospects for the Future

By E. G. Bridgham

Superintendent of the Sheldon Jackson School

**B**EFORE looking forward, it is necessary to take a look backward and see what the school has done in the past. In traveling over Southeastern Alaska, I find that the best element among the natives is largely represented by former pupils of this school and of the other schools founded and maintained by the Woman's Board. The schools used to take pupils at ten or twelve years of age and indenture them for six, eight, or ten years. When the Sheldon Jackson School was opened, it was thought by those connected with the institution, that the time had come when a change could be made. It was thought that there could be a school year of eight or nine months with a summer vacation of three months and that the pupils could be allowed to go home to work in the canneries and elsewhere. This plan was tried last year and was found not to work satisfactorily. Our girls meet the worst kind of Japs and whites at the canneries, and both girls and boys come straggling in from the first of September to the middle of November. It was advertised that the school would open on the first of September, but this meant nothing to them. They came to school as soon as they felt like it, or when the "spirit moved them." Life is not a very serious matter with them. Therefore

it seems best to go back to the old plan of indenturing pupils when they enter the school. Already this has been done with some, and will be with others as soon as we can get in touch with the parents. The natives travel about so much that it is about as hard to find parents as it is to find clams' tails.

As far as we can see now, this plan of indenturing pupils will be better for both the pupils and the school. If a boy enters at the age of twelve years, and works in the carpenter shop for five years without a break he will go out at the age of seventeen a good carpenter. In the meantime he will be able to do a great deal of repairing about the buildings which we would otherwise have to hire a carpenter to do. The same will be true of a boy who wishes to be a blacksmith, a machinist, or fireman. The boys and girls who have been with us since the school opened are far ahead of those who went out last summer. Many of the girls who stayed with us can now almost be trusted to prepare a whole dinner after the manner of the white people. As for the moral side, one summer at the cannery will undo a whole year's training at the school. The moral sense of the native is generally not very keen.

The native girls marry as soon as they

reach the age of eighteen or twenty. Therefore we teach them to care for the home, and to be intelligent home-makers. There are several men waiting now to marry certain of our girls as soon as they leave school. The native girl does not have "to set her cap." Apparently there are always three or four men interested in one girl. You see how important it is for the girls to have this home training.

We are now concerned with the second generation of natives since the first missionaries came to Alaska. The fathers and mothers of our present pupils attended the old Sitka Training School. It is a critical period for the native. He is much wiser than his father, but still not always wise enough to distinguish the civilized white man from the uncivilized. He does not reason after our manner of reasoning, and some of the conclusions he reaches are somewhat staggering. For instance, a man was drowned at sea. His relatives bought a tombstone and placed it in the front yard of the house in which the widow lived.

This displeased her, and she appealed to the United States Commissioner to have the stone removed. He ordered the relatives to take it to the cemetery. They said the man's body was in the sea, not in the cemetery. When told that white people do not put tombstones in their front yards, the natives replied: "Oh yes they do; we often see pictures in the magazines of monuments to dead men in the streets and yards."

If anyone ever needed the help of Christian people, the natives of Alaska do to-day. White people are coming here in large numbers this spring. Every boat from the South is loaded with men and a few women and they will continue to come in ever increasing numbers. Nothing will save the native if he becomes the prey of the unscrupulous white. The only thing that will save him is clean living, morally and physically. And it is for you and me to teach him this standard, and to develop in him the "back-bone" to withstand temptation and to choose the best in life.



BOYS OF THE SHELDON JACKSON SCHOOL—THE PROSPECTS FOR THE FUTURE REST WITH THE BOYS AND GIRLS OF TO-DAY

## Our Missionaries in Alaska

**Sheldon Jackson School.** E. G. Bridgman, Raynor Garey, Herbert B. Fenn, Gladys Nelson, Edna E. Findley, Isabella C. Bourhill, Jeanette C. Dingman, Mrs. Lulu R. Lancaster, Bertha H. Winnard, Florence L. Stevens, Leonora

Reese, Mabel A. McDill, Grace N. Crockett, Foss Reed.

**Haines Hospital.** Harold M. Craig, M. D.

**Sitka Hospital.** Esther Gibson.

**Gambell.** (St. Lawrence Island.) Mrs. J. W. Reed.



# Manual Training as a Character Builder

By Raynor Garey

Instructor in Carpentry, Boat Building and Handwork in Brass, Copper and Silver at the Sheldon Jackson School.

MANUAL training, when first added to the curriculum of schools, was called by some a fad, and those who called it such predicted that as fads are short lived, it could not last long. But it has outlived predictions, and its necessity as a part of every child's education is being made more evident every day. Manual training, placed in some schools as an experiment, met with such pronounced success that whole States adopted it as a part of their school work, and where schools were established for manual training alone, their growth was so rapid that they developed into technical schools, which are, in truth, manual training schools in advanced stages.

The training of the hand and the training of the mind are essential, one to the other. Manual training has its part as a character builder, for character is made up of such qualities as honesty, patience, manliness and nobleness and no piece of work is ever finished in a manual training room but each one of these elements has been fostered. A boy must be honest in his work, for when finished, the least sign of an attempt to cover any defect in workmanship would be only too evident to a teacher.

As for patience, no one who ever attempted to "make things" will deny it requires patience. When a boy has to try

and try again to make a joint fit, it develops character. The look of satisfaction that comes on his face when after several attempts he is told his joint fits perfectly, shows that he feels amply rewarded for the patience required while working on it.

Manliness is developed in a boy when he learns to appreciate the worth of honest labor, and when he sees that it is every bit as honorable to don a jumper and overalls and be able to use a saw and chisel as it is to be "dressed up" all the time, and sit on a stool doing figures.

Boys with trained hands can do those things for themselves that others with untrained hands have to pay some one else to do for them. The boy of the manual training school of to-day is the man who will do noble things to-morrow, and he will do them better in every way for having been in a manual training room.

And yet one other side of character building: when a boy is interested in manual training, while working with the materials, the woods and metals, an instructor has the opportunity to lead him to stop and think from whence they came, and still further of the good and wonderful God that gave all these things for our use and enjoyment. Will not his character be more strongly built for this reverence?

## Memories of Mrs. A. R. McFarland, the First Woman Missionary to Alaska

By Tillie Paul Tamaree, Native Alaskan

Mrs. McFarland was called to rest October 19, 1912

IT seems fitting that we should honor our beloved friend and mother, Mrs. A. R. McFarland, for the love she bore us and the untiring energy she expended in our behalf. I shall mention the names of some of those who were connected with Mrs. McFarland's early work. In 1876 Rev. Crosby, a Methodist missionary, at Fort Simpson, B. C., sent to Ft. Wrangell two young men, Philip McKay and Lewis, to open a school and preach the "glad tidings of great joy." Chief Tow-a-at and his tribe accepted the good news with gladness, and received the native missionaries and supported them. Mrs.

Sarah Dickenson, a Christian Tongas Indian, who spoke three languages, acted as interpreter. There were few converts when Mrs. McFarland, through the instrumentality of Rev. A. L. Lindsey, D.D., of Portland, Oregon, the pastor of the First Church, arrived in August of 1877, accompanied by Dr. Sheldon Jackson. Great was the joy of the handful of Christians when they saw her. I recall my first impression of Mrs. McFarland. I thought her the most wonderful being I had ever seen. She was dressed in black, and wore a long crape veil.

At this time the tribes were at war with one an-

other. There was no peace, and fear reigned. Our family soon left the village and went up the Stickeen River. There I saw my playmates and told them of the new teacher that had arrived to teach us how to read and write. Minnie and Katie said they would attend school, and we were all so happy over it. When we returned home Mrs. McFarland had already opened school in what used to be a dance hall. Great was my disappointment when I was not allowed to attend. Only once, until the Home was established, did I go with Minnie and Katie. At that time I saw my admired friend.

Philip McKay died a few months after the arrival of Mrs. McFarland, so that she had to conduct the services twice every Sabbath, and be ready for her school work Monday morning. Also, she conducted mid-week prayer meeting, and received visitors and gave advice to those that came to her house. Her influence went out to other villages, and they came to see her.

During this time Rev. John G. Brady stopped on his way to Sitka, where he was being sent by the Home Board. Chief Tow-a-at wanted a Christian marriage, and this was the opportunity. He knew he had to give up one of his wives, for he had two, but was willing to give up anything for the New Light he had received. After much persuasion and good advice from the minister and Mrs. McFarland, he decided to marry the younger one, Julia. They were then married according to the Christian law. A big dinner was given. Four long tables were loaded down with good things to eat. Almost the whole village was present at this feast. The good, noble chief, Tow-a-at, made a speech on behalf of the missionaries and the New Light and Peace that they had brought to them. After many more speeches the marriage festivities were closed with prayer. This was the first marriage ever performed in Wrangell, Alaska. Julia still lives, but is very feeble. I am caring for her in my home.

With the help of Mr. Brady, the people contributed over two hundred dollars for a church. Mr. Brady and some of the natives cleared the ground for the church site, and then he proceeded on his journey to Sitka.

The second year a great difficulty arose among the tribes with regard to superstitions, especially witchcraft. One of Mrs. McFarland's new converts was taken and tied with her hands behind her, and her head drawn back between her shoulders—the most barbarous torture was practiced in those days. No one could interfere without



ALASKAN GIRLS IN THE "McFARLAND HOME," FT. WRANGELL, ALASKA, THIRTY-SIX YEARS AGO

The tallest girl was Tillie Kinnon, fifteen years of age, now Tillie Paul Tamaree, the writer of the accompanying article. The fifth girl from the right in the front row was her cousin, Fannie Willard, so well known through later years as a missionary to her people. Of the group but seven are living; each of these has a good home and a good family.

being considered a witch also. Three others were treated in like manner. Mrs. McFarland, with her interpreter, Mrs. Dickinson, went down like Daniel of old into the lion's den. The heathen became as weak as lambs in her presence. While she reasoned with them they let the woman go free with her. She now saw the need of a home for unprotected girls, and wrote to the Board of Home Missions and to her friends in Portland, Oregon. Here Dr. Lindsley made earnest effort in behalf of the Alaskans. Many, many is the time we received boxes and barrels from the First Church, of which he was pastor. His people took deep interest in us, and were very helpful to Mrs. McFarland. Dr. Sheldon Jackson and Julia McNair Wright also wrote and spoke in behalf of the work. The Home was opened with four girls. I was one of the four and Minnie and Katie were of the number. We were the most happy girls; each one had a bed of her own, with a neat patchwork quilt upon it. Blessed were the loving hands that made the quilts. So many have gone to their reward, but their "works do follow them."

Many is the time that Mrs. McFarland left us in order to watch over the sick, but she still taught school. A murder was committed, and one of the men was sentenced to be hung. They sent for her, and she spent the whole night reading the Bible and praying with him. She came home early in the morning; her face looked so white and she pleaded a headache. We were all old enough to be of use and a comfort to her, because we loved her.

In 1878 Rev. S. Hall Young arrived. Whenever it was possible for him to do so he relieved her in the schoolroom. Mother McFarland had as much as she could do to teach cooking, washing, ironing, mending, etc., etc. In the fall Dr. Young married Miss Fannie Kellogg, the mission teacher at Sitka, and brought her to Wrangell, where she taught our school until the arrival of Miss Maggie J. Dunbar, who was our teacher for



a number of years. Afterwards she became Mrs. John McFarland, and for many years labored among the Hoonah tribe. Memory recalls with particular interest the visits of Dr. Henry Kendall, Dr. Sheldon Jackson and Dr. A. L. Lindsley. In 1878 the church was organized and Chief Tow-a-at, his wife Julia, and Moses Lewis and his family were among the first twenty native members.

When the building of our new Home began there were about forty girls in our family. Mother McFarland made a hasty trip to Portland, and was there entertained by Dr. Lindsley's family. She told of the great need, and many more took interest in the Alaska work, so that she returned with good courage.

Dr. and Mrs. Corlies now arrived to give their aid. Mrs. Corlies opened a school among the natives of other tribes that came to our town. These strangers brought great evil. They brought "fire-water," *boochinoo*, having learned from the white man how to manufacture this native rum. The custom house officers gave authority to Chief Tow-a-at's tribe to overhaul everything, and if "fire-water" was discovered to destroy it. That caused hatred and bitterness against Tow-a-at's tribe, and while under the influence of the strong drink the intoxicated Alaskans attacked

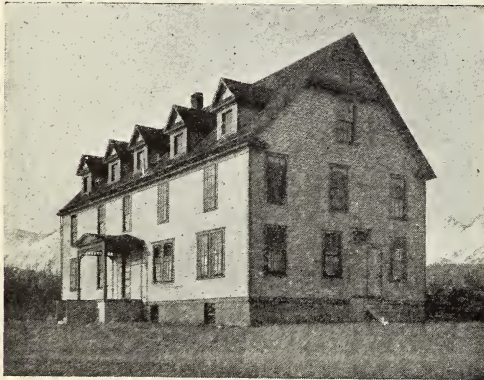
his tribe, broke into the home of his nephew, Moses Lewis, and destroyed everything. Tow-a-at's family advanced to protect their property and the strangers fired upon them and killed our noble Chief, Tow-a-at, his brother, Kitchgowish, and his nephew, Moses Lewis. Rev. S. Hall Young was by the side of his friend. The strangers fired upon him, too, but God protected him for greater work.

The next year we moved into our new Home, and great was our pride in it. In 1882 I was married to Louis Paul and my husband and I were commissioned to go to the Chilkat tribe. While there our lovely Home at Wrangell was burned to ashes, and when we returned we found Mother McFarland and her girls in the old building. In 1883 we were finally separated from her. The Home was transferred to Sitka, and we were commissioned to go to the Tongas tribe. At Sitka she passed through another terrible experience. A girl had died suddenly and the natives grew wild with desire for revenge. She again stood her ground.

After many years of work at this point she was transferred to Howkan, where long afterward her Home was again burned to ashes. This is only a glimpse of the life of our most devoted, faithful and loving friend and mother, Mrs. McFarland.

## Medical Work at Haines, Alaska

By Rev. A. F. McLean



HAINES HOSPITAL

**A** FEW days ago I had occasion to compare a picture of Haines Hospital taken four years ago with one taken recently. Really, the old building has assumed quite a dignified air and has advanced seventy per cent. in utility. It is wonderful what can be accomplished with a few thousand dollars in the way of improvements, and it gives one a certain pride to be connected with an institution that is well cared for and whose general appearance is pleasant to the eye.

It has been the policy of the superintendent to admit to the hospital only those who required the close attention of a physician, and skilled nursing. Those who could possibly be cared for in their homes or who could come to the dispensary were so treated. The result shows a smaller number of patients admitted to wards and private rooms and a corresponding increase in visits to homes and of

patients treated in the dispensary. There has been less sickness among the people and the general health of the community is much better to-day than a year ago. We have had an exceptionally mild winter and a fairly even temperature, all of which has had a tendency to lessen sickness. We are also beginning to see the result of the five years' work which the hospital has accomplished. The physical condition of the people is much improved. The average health of the native community is higher. The birth rate has increased perceptibly, while the mortality among infants is much lower. In other years the death rate among the children was alarmingly high. The improved sanitary conditions in many of the homes brought about as a result of the work in the hospital is conducive to the health of the inmates. Mothers are learning how to care for their babes, and I think that the little ones receive a greater welcome and that the mothers, instead of trying to shirk the responsibility of child birth, rather anticipate with pleasure the arrival of the new baby.

No work that we can do is so conducive to the uplift of an ignorant people as sympathetic care, unselfishly given, in the hour of suffering. It opens an avenue through which one may approach the spiritual side of their natures and present the claims of Christ. I find that at such times they are most responsive to the teaching of the Word of God. I have never yet had a native refuse the reading of the Word; they are always willing to have one pray with them and they frequently join in the prayer. At the close of our communion service the first Sunday in March, the elders, a number of other natives and the pastor visited the hospital and administered the communion to those who desired to receive it. It was a solemn occasion because some knew that for them it was the last communion on earth.

During the long winter months the pastor, with the help of a carpenter, has been busily engaged in the construction of a new 35-ft. x 8-ft. 6-in. raised deck cruiser to be used in the summer months in going to and from the cannery and camps where the people are employed. This boat will be used as an adjunct to the hospital for

The School Department takes great pleasure in announcing the appointment of Dr. H. M. Craig to the superintendency of Haines Hospital. Dr. Craig has just completed two years of service as interne at the Presbyterian Hospital, San Juan, Porto Rico, where he has amply demon-

strated both his professional ability and his missionary interest. Dr. Craig was graduated from the Fowlerville High School, Fowlerville, Michigan, and attended the Detroit College of Medicine, graduating in 1911.

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M. C. ALLABEN

## Reaching All Southeastern Alaska Through the Pupils of the Sitka School

By Florence L. Stevens.

IN all times and in all places the church and the school have been main factors in the process of education. When these two are combined, what may not be the influence for good? The Sheldon Jackson School, under the banner of Christ, is working for all Southeastern Alaska, through its schoolrooms and its home-like surroundings. The snow-capped mountains behind us protect us from the cold wintry blasts from the North as we try to protect our boys and girls from the heathen customs of their tribesmen. In full view of the mission property are the Pyramid Mountains pointing to the skies to remind us to ever look to God for all things great and good. The island-dotted harbor, which keeps out the breakers of the Pacific Ocean, is a continual reminder of the loving care of the Heavenly Father. To this school come children from all Southeastern Alaska, children from different tribes, neither understanding each other nor the language of the people with whom they have come to live. But God gives the power to learn another language quickly. The children become as brothers and sisters in the one family of Jesus Christ, and tribal feuds are forgotten.

One great lesson which we are trying to teach these boys and girls is unselfishness. We want them to get all that they can that they may have the more to take back to their own people. We are trying to make them realize that this education is not for them alone, but for their fathers, their mothers, their brothers and their sisters, who are not fortunate enough to be able to attend the school. To them they are to take not three "R's," but six "R's"—"reading, 'riting, 'rithmetic," right thinking, right living and right act-



A FORMER SITKA SCHOOL BOY  
MR. ANDREW THOMAS

Now a lay worker at Klawack, commissioned by the Board of Home Missions

ing. This education is begun in the classrooms, but the matrons see to it that it does not stop there. We aim to have, as products of the school, well rounded men and women. To this end they are instructed spiritually, mentally, morally, physically and in manual training. Every morning our hearts are lifted to God in prayer; every evening we thank the loving Shepherd for caring for us during the day; and, in addition to the regular schoolroom curriculum, there is Bible study, which the children most thoroughly enjoy.

We are glad that so much of our schoolroom work is practical, especially the arithmetic, problems being obtained from the shops and laboratories.

A well equipped gymnasium aids in the building up of strong bodies. We are proud of the work in manual training. The Alaskans are very dexterous. Their fingers are quick and sensitive. They can be easily taught to do things. The girls ply their needles in the making of very fine stitches. They are indeed happy in the domestic science laboratory. To hear them say, with beaming faces, "I made that," is reward enough for any effort in teaching them.

All of the work in and about the buildings is done by the girls and the boys. This is a practical application of their special training in shop and laboratory work. We learn to do by doing, and once isn't always enough. To make new ways really ours we must repeat them over and over until a habit is formed—until the new ways are firmly fixed in our minds. Thus, the girls are becoming neat housekeepers and good cooks; the boys are becoming adept in their special lines of work—engineering, carpentering and boat building.



All women want to be good cooks and homemakers. Our girls leave us to go back to their own homes. We are not afraid to say what kind of homes they will make. They have become accustomed to the American mode of living and have found it better.

When these boys go out and show that they can build a house or a boat or be an engineer; that they are not dependent upon a short hunting season or a few months' work in a cannery, the other natives are going to "sit up and take notice." Others will wish to go and do likewise.

When one sees the difference physically in the children who have attended school here and those who have not, it makes one wish every child were in school. When we see a better manhood and womanhood growing up about us as a result of the school, we are glad for the future of the country. The education of one girl or boy is like a stone thrown into a pool. It causes a wave or a ripple, and its influence is seen or felt going on and on, extending to all about it. Children well established in our teachings, returning to their homes, will be missionaries from this school, working for better conditions among their people. Slowly and surely the good seed is being sown.

The extreme points of Southeastern Alaska are Haines at the north and Saxman at the south. In each of these places, as well as all along the way, may be seen houses built by former Sitka pupils

and when they are kept neat and clean, we may be well pleased with our labors. At our very door are examples of the influence of the school. The homes of the "Cottage Settlement" were planned and built by former pupils. They are neat and attractive homes, offering striking contrast to the old communal houses. The "Cottage" people are industrious and self-supporting and self-respecting. The homes are always reckoned as a potent factor in the upbuilding of a country. To see a home is to know the kind of people that live there. Clean houses and dirt do not go together, neither do clean people and dirty homes. "Cleanliness is next to godliness."

Throughout all Southeastern Alaska may be seen results of the school, and when we have seen how well our former pupils have done, we may feel with a certainty that these boys and girls with us today will go out and do as well. They are being given their five talents, and they, like the wise servant, will gain five other talents, because they used what they had.

We aim to keep our boys and girls until they have learned their trade or until their characters are formed, that, when they leave the school, they may stand on their own feet and, thus standing, not fall. Each one, we hope, will go out and put into practice the things he has learned here, and give unto others of his store and in so giving be doubly blessed.

## An Early Native Alaskan Missionary, Philip MacKay

**I**N connection with reminiscences of the life of Mrs. McFarland, it is of interest to turn to the pages of the book entitled "Alaska," written by Dr. Jackson some thirty years ago, and find reference to the native missionary whom Mrs. McFarland found already doing his utmost for his people. For the benefit of those who have not access to this volume we quote the following:

"On Friday, December 28th, 1877, Clah, whose English name was Philip MacKay, died from consumption, aged thirty years. When the preaching of the Gospel was commenced among the Tsimpsians at Fort Simpson, by some converted Indians from Victoria, Clah was among the first to believe and be baptized. Giving himself faithfully to the study of the Bible and the advantages of the mission school, he made such rapid advances that he was stationed at Wrangell in 1876.

"Upon my first visit he was teaching the day school six days in the week, holding prayer meetings Tuesday and Friday evenings, and preaching three times on the Sabbath. Though not understanding a word of his sermons, yet I was greatly impressed with his earnest and dignified and easy delivery in preaching. During his first year of preaching he lived mostly on fish.

Fish for breakfast, dinner and supper, month after month, and now and then, when fresh fish was scarce, he had smoked fish for a change. His salary of ten dollars a month would not admit of any luxuries.

"His body was taken to Fort Simpson and buried in the Christian Indian cemetery, which I visited in the fall of 1879, in company with Rev. Thomas Crosby. It crowns a beautiful hill overlooking the bay."

Julia McNair Wright in her book writes:

"In 1876 a number of Indians from Fort Simpson went to Fort Wrangell to cut wood. Among these was Clah, or Philip MacKay, one of the most pious and intelligent of the Fort Simpson Christian Indians."

When Mrs. McFarland reached Fort Wrangell, upon landing and passing down the street she saw an Alaskan ringing a bell, and found it was the call for afternoon school. There were present about twenty pupils, mostly young native women. As they took their seats, each bowed her head in silent prayer. Soon a thoughtful native took his seat behind the desk. This was Clah, who had started a Christian school to teach what he knew. It was from this beginning that Mrs. McFarland started her work and he became her pupil.

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Is there a boy in your family? If so, he will want to read the article in these pages, by Dr. S. Hall Young, upon "Transportation and Travel in Alaska."

# In Memory of a Wonderful Life

By Isabel Palmer Wister

THE passing of Mrs. Flora D. Palmer at Seattle, Washington, March 6, 1913, removes from earth a woman of splendid energies and noble achievement, who for a number of years was one of the ablest field secretaries of the Woman's Board of Home Missions. From Seattle to New York City, Mrs. Palmer will be tenderly and affectionately remembered by scores of missionary societies and churches who came in touch with her magnetic personality, and were lifted to planes of wider usefulness and greater activity by her rare enthusiasm.

She was the daughter of James Day, a Presbyterian minister, and was born and reared in New Athens, Ohio. Her earliest call to missionary effort was after the close of the Civil War, when the demand for teachers in the South for the newly emancipated negroes found a ready response from Miss Day, then barely twenty years of age. Very early in her work at the new post of duty she met and married Dr. Henry Knox Palmer, a surgeon in the Union Army, and in him found a true co-partner in service for the Master.

In 1868 Dr. and Mrs. Palmer were sent by the A. B. F. M. to Madura, India, remaining six years. Singularly rare opportunities for usefulness opened to Mrs. Palmer and her husband, for at that time in the history of Presbyterian Missions in India, an American physician was a decided novelty. Consequently, Dr. Palmer was sought by a class of wealthy, high-caste gentlemen and scholars, which fact gave his wife entrée to exclusive Brahmin circles, which no missionary had ever been permitted to enter, thus broadening her field of labor beyond her expectations. Largely from this class of patrons Dr. Palmer derived means to build a hospital which stands as a monument to their six years of conscientious and consecrated service.

In 1875 Dr. Palmer's health, seriously impaired in that enervating climate, compelled return to the United States. In 1877 the Presbyterian Board called for an experienced missionary physician for one of the "waste places of the earth," and, in spite of frail health and a family of three young children, the India missionaries responded, and were sent to Zuni Pueblo, in western New Mexico.

In 1877 Colorado, New Mexico and Arizona were in the pioneer stage of development, and Indian disturbances were not infrequent. The Apaches and Navajos were decidedly hostile to the peaceful Pueblos, which conditions made the expedition fraught with lively perils, yet Mrs. Palmer made the trip from Santa Fe to Zuni, over wild, unsettled country, in a wagon manned by a half-breed Mexican driver, accompanied by her two little daughters, four and six years old, with no more means of defense than a shotgun and a shepherd dog, but sustained by a firm and unfaltering trust in Divine guidance and protection which remained with her to the end. Dr. Palmer and their young son having preceded her to the village by several weeks, a joyful reunion marked Mrs. Palmer's arrival the day before Thanksgiving, when she was accorded the distinction of being formally re-

ceived by the cacique, or governor, of Zuni Pueblo, on account of being the first white woman to enter its gates.

Dr. Palmer at once organized a school of men and boys, but during an epidemic of smallpox followed by a rigorous winter and famine, the missionaries were exposed to severe privations and hardships which reduced Dr. Palmer to a dying condition. Unbounded determination to live restored him to a reasonable degree of health after their return to Southern Colorado.

In 1896 the brave husband answered his last summons, leaving Mrs. Palmer to be guided by Providence back into the field of her earliest endeavor. She became a teacher in a South Carolina Seminary, under the Freedmen's Board, from which she was called to the office of Freedmen's Secretary, and for several years spoke exclusively in behalf of the education and uplift of the negro race.

From the Freedmen's Board Mrs. Palmer was called to the office of Field Secretary of the Woman's Board of Home Missions, and for a number of years was a large power in creating greater interest in missions.

Her work called her into nearly every State in the Union, and her conscientious devotion to it carried her entirely beyond consideration for her own physical strength. The "flame of heavenly zeal," which she was the means of kindling in so many others, made of Mrs. Palmer literally a sacrifice to her labors, and so completely were her energies consumed by them that her robust health broke under the strain. In the fall and winter of 1909-10 Mrs. Palmer made her last tour among presbyterials.

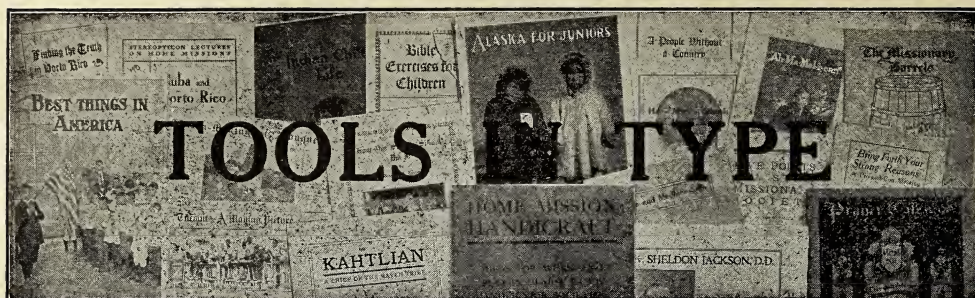
In the summer of 1911 she suffered a complete nervous breakdown, and was removed to California by her daughter, and later to Seattle, Washington, where her son and her devoted sisters did all possible to make comfortable and happy the remaining months of her life.

With the firm and unfaltering trust which had sustained her through severe tests of courage through a wonderful life, Mrs. Palmer passed beyond the veil peacefully, as one goes home. There was no sting in such death; there is no victory in the quiet grave at beautiful, peaceful, rose-bowered Lake View, where lies only the earthly tabernacle which, for a brief span, enshrined the quiet flame of a noble soul now returned to the Giver of Life.

She is not dead! Oh, no! But only journeyed  
To that far country whither all must go;  
And could those cold lips speak, would she not tell us  
The secret which we, waiting, yearn to know,  
And whisper gently this to cheer and bless us  
Who shed our tears above her silent breast:  
"Weep not, beloved, the grave hath won no triumph,  
'Tis but the portal to the land of rest."

There is no death—thank God!—for noble spirits  
Who pass to realms whose habitants are blest;  
Where thirsting souls and hearts that long have hungered  
No longer languish in an empty quest.  
Then lay her down, and from our world of sorrows  
Look up beyond the blue and sunny skies  
Where ever glad and ever fair tomorrows  
Eternally may dawn to greet her eyes!





By S. Catherine Rue

THE results of the work in our literature department for 1912-13 are tabulated, and they show such an encouraging advance that we wish to express sincere appreciation and thanks to the secretaries of literature all over the country to whose loyal and persistent effort a large measure of the year's success is due. Were it not for their splendid co-operation many societies would fail to test the value of the helps printed for them. We look to these same secretaries to help advance the work this new year upon which we have entered.

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Alaska is the mission field to study this month, and the list of tools for developing programs for all grades is quite complete.

"Alaska, the Land of the Totem," price 35c. paper, 50c. cloth, is the most comprehensive publication on our list.

"The First Missionary in Alaska," 3c., is a sketch of the work of Mrs. A. R. McFarland; "A Progressive Missionary," 3c., and "The Adventures of Mr. Greatheart," 10c., give pictures of the life of Dr. Sheldon Jackson; "Kathlian," 3c., tells the story of the heart-conquest of the old chief who now is elder in the Sitka church.

The paper map of Alaska, 25c., will help to locate all points where our church has been giving missionary aid in the territory.

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The new "Report of the Woman's Board of Home Missions," containing annual statistics from the treasurer, secretary and school superintendent, is ready. Every local society may have a copy without charge. Send also for our new amplified catalogue, "Home Mission Publications and How to Use Them."

\* \* \* \* \*

Best leaflets to be placed in the hands of delegates going to the National Educational Convention in Salt Lake City are:

Articles of Faith of the Latter Day Saints Explained.....	\$0.01 ea.,	\$0.75 per 100
Ten Reasons Why Christians Cannot Fellowship the Mormon Church.....	.01 "	.75 "
Questions and Answers on Mormonism.....	.05 "	4.50 "
Mormonism Today.....	.02 "	1.50 "
Life of a Mormon Girl.....	.02 "	1.50 "
Experience of a Mormon Convert.....	.01 "	.75 "
Mormon Propaganda in Europe....	.02 "	1.50 "

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Daily mails at headquarters provide most interesting efficiency tests of the work of officers in societies. Here is a letter that pronounces the little calendar "All the Year Through" "fine,"

but adds, "I cannot find its price anywhere." Another writer who has enjoyed the unusual pleasure of attending a presbyterial meeting confesses: "I was so glad to have several questions answered about which I have been in the dark. We have been trying very hard to get a program for the Home Missionary Society and I understand that 'What and When' is a printed program with blanks to be filled in, also that you have collection envelopes in sets of twelve. May I urge that you send these to me at once?" These are officers—officers!

Not every local member, not even every local officer, can have the privilege of attending presbyterial meetings, but every one may read the HOME MISSION MONTHLY, the only magazine that gives plans for the work of Home Missionary societies. The women who do read put themselves in the position to learn tested plans that they may use, and by getting the answers to their questions from this monthly magazine they help to save the expense of clerical work at headquarters. They are many, their number is growing, and they have our grateful thanks!

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Our literature department would like to receive descriptions of maps and charts that have been developed in study classes using "Mormonism, the Islam of America." Will any who have found chart-making helpful in illuminating the subject kindly communicate with our department?

## STUDY IMMIGRATION IN 1913-14

The operation of book printing is subject to so many delays that we hesitate to announce new publications until they are actually in hand, but we can say that we will fill all orders for the following as soon as they come from the press:

The text-book prepared especially for women's societies is entitled "The New America," by Mrs. Mary Clark Barnes and Rev. L. C. Barnes, D.D., price in paper 35c., and in cloth 57c., postpaid. It deals with the fusion of our foreign speaking peoples. A parable study for supplemental reading is published under the caption "America, God's Melting-Pot," by Mrs. Laura Gerould Craig, price 25c., postpaid.

For young people's societies "Immigrant Forces," by Rev. W. P. Shriver, 35c. paper, 50c. cloth, will be ready for summer conferences; and for the juniors a study of immigrants outside the cities, entitled "Comrades from Other Lands," by Leila Allen Dimock, 25c. postpaid.

# Practical Results of Mission Study Classes

By Elizabeth I. Cameron

A SHORT time ago a woman was asked why she did not join the Study Class on Mormonism, and she replied, "If I join that study class I shall become interested and want to do something; and there isn't a thing which I can do to suppress it, so I'm not going to join the class."

Here are some practical suggestions as to things which have been done by members of mission study classes—some things which you can do.

Pray for the Mormon people, that their minds may be enlightened and their hearts touched. Pray for our missionaries in Utah that they may be given strength to persist, patience to wait and courage to endure.

Use the text-books of the mission study class to circulate amongst those who did not attend.

Talk Mormonism to your husband, father, brothers and friends. Have a public meeting and invite all the school teachers in your town or city; or, better still, have a lecture on Mormonism given before the Teachers' Association, that

our teachers may be informed concerning this evil before going to the meeting of the National Educational Association at Salt Lake City next July.

Buy a number of copies of the following leaflets and use for free distribution:

"Articles of Faith of the Mormon Church Explained."

"Ten Reasons Why Christians Cannot Fellowship with the Mormon Church."

"Questions and Answers."

"The Life of a Mormon Girl."

Put copies of "Mormonism, the Islam of America," by Dr. Bruce Kinney, and "Under the Prophet in Utah," by ex-Senator Cannon, into the Y. M. C. A. and Y. W. C. A. reading rooms. Find out how much material there is on this subject in your public library.

Take a scholarship in one of our mission schools in Utah that you may have a share in this work.

Pay a teacher's salary in Utah, that you may have some one to represent you on the field.

*Pray without ceasing.*

## Notes From the Young People's Department

M. Josephine Petrie, Secretary

THE secretary of this department was limited in her attendance at presbyterials this spring to a few in the synod of New York, but some of these had enough of novelty to make them memorable. The one-hundred-year-old church at Waterford was ruined by the floods of the Hudson Valley, but the ladies of Troy came promptly to the rescue, and the telegraph and telephone lines remaining in commission were kept busy with the messages which instructed delegates to come to Troy. It was a blessed meeting, full of sympathy with those who had lost the dear church, and an earnest desire to make this "the best meeting ever," and to carry back to the societies which were affected by the floods as much as possible of the inspiration of the day.

A most delightful young people's rally of the societies of Genesee Presbytery was held at Le Roy. And it was a rally of young people, with a large proportion of the churches represented.

And who of the delegates will ever forget the Buffalo meeting? The trolley people were all on a strike. Not a car on the tracks, the church miles from the center of the city, and transportation rates at a premium. The novel roll call was most entertaining. As the delegates rose, Miss Putnam asked, "How did you get here?" Many came in private autos, the men of several churches loaning cars for the transportation of their delegates. The "Seeing Buffalo" cars carried parties from two churches. Auto trucks, with hard board seats along the side, accommodated several other groups. Some of the out-of-town delegates came the night before, others found delivery wagons waiting at the station for them. The

writer was of the party of twenty-four in a moving van drawn by horses. Several parties had hired moving vans with motor power. (This vehicle was popular because of its capacity.) One party came in a plumber's truck and another in an ice cream truck. "How did you come?" was asked of a country delegate, who answered, "I hoofed it part of the way from the station, then found a place in a delivery truck." Some of those from the country had driven all the way, and others had walked from six to ten miles. The children from the Hungarian Kindergarten were brought out in a large truck, the charge for which was \$12. When a vote was asked for permission to draw on the contingent fund for payment, a dear "interested woman" asked the privilege of paying the bill, and we thought it was given as a thank offering for having just celebrated her golden wedding anniversary. There were fully 450 women at the meeting—417 answered to the morning roll call—and the efforts made to be there were fully rewarded, as all present will testify.

The Niagara meeting at Medina was another inspirational gathering. Although travel was interrupted by the Buffalo strike, there was good attendance, a good program, splendid leadership, earnest attention to reports and speakers, and a very evident desire to advance along all lines of service. A certificate and pin for Honorary Membership in our Woman's Home Board was a surprise to the president who retired after eight years of efficiency in office. The treasurer was promoted to the presidency after her splendid service covering the same period. A special appeal was made for a large offering in the afternoon



to be used for the expenses of a presbyterial delegate to the young people's conference at Silver Bay this summer. Thirty dollars was contributed. The evening was given to a meeting and reception for the young people of the nearby towns.

The Binghamton meeting at Oswego was also well attended. There were several local conditions to attract, notably the recent union of the Congregationalists with the Presbyterians, the latter welcoming as their new pastor the one so beloved by all. The church thus vacated is to be remodeled and opened as a social center, the Baptists and Methodists uniting in the support of the work. The presbyterial president, Mrs. McKinney, retired after fourteen years of devotion to the work, having served as corresponding secretary in addition to her duties as president. Life

membership certificates for the Women's Boards of both Home and Foreign Missions were presented to her.

**WESTMINSTER GUILD.**—The close of the fiscal year shows a splendid record for the Westminster Guild organizations, as we now enroll 514 chapters and 138 circles. The Home Mission study book, "Mormonism," has been surprisingly popular with the girls. Contributions for the past year from this organization have amounted to \$548.4, designated for Haines Hospital and \$440 for "other objects." The little Bulletin, covering Home and Foreign "news," with messages from the various Board headquarters, has made its first appearance. Sample copies have been sent to all Chapters and Circles. We are hoping for a subscription list—15c. being the amount for the three publications of the year.

*My Savior, wilt Thou make me a child of light? Save me from all murmuring and complaint. May I not be a child of night and depression! May I be full of hope and cheer! May the depressed take courage from my quiet confidence and trust!*

*From "Yet Another Day," by J. H. Jowett, D. D.*

## Program for July Meetings

### TOPIC: ANNUAL MEETING REVIEW

This program should deal largely with the Annual Meeting of the Woman's Board, held in Atlanta, in May.

**Responsive Reading.**—The same one used at the Annual Meeting. (Copies can be purchased from the Literature Department, forty cents per hundred.)

**Sentence Prayers.**—(Thirteen prayers in one sheet, to be cut apart and distributed for reading. Literature Department, one cent per sheet.)

### Business—

### Gleanings from the Annual Meeting

#### I. The best points made by officers.

(In a three-minute talk have one woman give the most important and interesting features of the report of the Treasurer of the Woman's Board; following her, have a similar summary of each of the other officers' reports given by as many women. See "Annual Report," just off the press, free upon application; also condensed reports in July Home Mission Monthly.)

#### II. Bright bits from missionaries.

(A five-minute talk. See July Home Mission Monthly.)

### Prayer for Officers and Missionaries.

**Map Talk** on schools and hospitals of the Woman's Board, locating them with stars.

**Stories Retold.**—Have some one retell one or both of the following stories in brief form: "How the Teacher Came for Tatchnee," "Cindy's Chance."

**Prayer** for our missions.

**Our Society.**—What stimulus can we gain from the messages of the Annual Meeting?

Have the president or leader or one of your brightest women give a short summary.

(The following leaflets may assist her: "One Way to Look at the Membership Question"; "An Appeal to the Eye"; "Follow Up Campaign.")

**Prayer** for our local society, that it may do its share in the great work of Home Missions.

## THOUGHT FOR THE MONTH

*"Let me but do my work from day to day,  
In field or forest, at the desk or loom,  
In roaring market-place or tranquil room.  
Let me but find it in my heart to say,  
When vagrant wishes beckon me astray,  
This is my work, my blessing—not my doom."*

### To Secretaries of Literature and to Subscribers

"My subscription must have expired for I have not received the last number of the HOME MISSION MONTHLY." How often we hear this. If you are a secretary of literature take a hint from it. Do not let one of your subscribers ever have an opportunity to make such a remark. Keep watch of the date of expiring subscriptions and notify every subscriber on your list in advance of time so that there will be no lapse in the regular appearance of the magazine. If you are not a secretary of literature and are aware that your secretary is not one of the energetic ones who is keeping up every duty of her office, and if you are fond of your Home Mission magazine and do not desire your subscription to lapse, then we would suggest that you take an occasional look at the yellow label on the cover. That bears the date of expiration of your subscription and will be the word that is sufficient.

**Summer School of Missions, Winona Lake, Indiana.** The ninth annual session, under the auspices of the Interdenominational Committee of the Central West for Missions, will be held at Winona Lake, June 19-27. Officers of auxiliaries, leaders of study classes, those having in charge young women's or children's work, will find help in solving their problems, and will receive inspiration in meeting others engaged in the same great service. Local auxiliaries are especially urged to send representatives. Mrs. D. B. Wells will give lectures on the home study book; Mrs. Henry M. Hunter on the foreign book. Mrs. J. M. Reed will teach the children's book for foreign missions, and Mrs. D. E. Wiber for Home Missions. Among well-known speakers will be Mrs. Antoinette A. Lamoreaux,

noted for her work with children and young people; Dr. Edward A. Steiner; Dr. George B. Safford; President William King, of Monmouth College; Dr. E. H. Richards; Mrs. George B. Coleman, President of the Council of Home Missions for Women; Mrs. L. C. Barnes, author of the study book for Home Missions. The entire session will be one of helpfulness. For further information, address Mrs. C. W. Petersen, Publicity Committee, 2440 Prairie Ave., Chicago, Ill.

**Ohio School of Missions.** The synodical societies of Ohio are arranging a missionary conference or school of missions, to be held in Wooster for five days, beginning Sunday, August 10. Resident missionaries will contribute an exhibition of curios from home and foreign fields. The program will be as strong and attractive as possible to secure, and will include Bible study and devotional periods, conducted by Miss Angy Manning Taylor of Moody Institute. Among the speakers will be Rev. Isaac T. Headland, D. D., author of "China's New Day"; and the Rev. C. E. Bradt, D. D., of Chicago. Other speakers will be announced latter. Especially helpful in promoting mission study classes during the following winter will be the outline study of mission text-books, conducted by Miss Elizabeth Cameron for the Home Board, and Mrs. Dwight Potter for the Foreign Board. It is expected that a large number of Ohio women will by their presence and interest, secure success for their first synodical school of missions. A most cordial welcome has been extended by Wooster University. Accommodations will be provided in one of the beautiful dormitories at a very reasonable rate.

**Cincinnati Presbyterian.** After seven years of loving, faithful service, as president, Mrs. A. L. Whitaker has felt compelled to decline reelection and has been succeeded by Mrs. S. T. Logan, who begins the work with enthusiastic plans for continued efficiency in Cincinnati Presbyterian. At the annual meeting in April encouraging progress was reported in all lines. Membership has doubled and financial gain has been six per cent. For Freedmen an advance of over 10 per cent. in gifts was made. Recognition of the splendid work accomplished by Mrs. Whitaker as president leads to the hope that she will soon again find it possible to hold some important office in the large work of Home Missions.

**Minnesota Summer School of Missions.**—The seventh annual meeting will be held in Olivet Congregational Church, Merriam Park, June 11-17. Mrs. D. B. Wells will conduct the Bible Study on "Spiritual Growth" and teach the Foreign Study book, "The King's Business." The Home Study—The New America—will be conducted by Miss Woodberry. There will be classes in methods, study hours, talks by missionaries, and a closing address by Miss Margaret Evans on "The Road to Loving Hearts." This is a great opportunity for the women of Minnesota.

**What Every Woman Can Do.** The vice moderator of the General Assembly (1912), Mr. James Yereance, who was for thirty-two years superintendent of the Sabbath schools of Central Presbyterian Church, New York City, says:

"We should begin early the education of the children in the cause of missions. Some time ago we learned that but few copies of *Over Sea and Land* were taken by individual scholars in our Central Presbyterian Sabbath School. The school thereupon subscribed for 100 copies of that valuable paper in order that it should reach every home represented in our school. I heartily recommend every Sabbath school to do likewise."

Every woman who reads this can show it to the superintendent of her Sabbath school, recommending the adoption of *Over Sea and Land* as a valuable aid.

**Summer Rest for Missionaries.** The Presbyterian Association, Chautauqua, N. Y., has the finest equipment on the grounds—combining headquarters, reading, writing and assembly halls, and includes a Presbyterian Home for free occupancy of Home and Foreign missionaries of the Presbyterian Church, U. S. A. Chautauqua is about seventy miles from Buffalo on beautiful Lake Chautauqua. The season opens June 26 and closes August 24. Unequalled advantages are offered for health and rest, and there is an unexcelled platform of sermons, Bible studies, lectures, concerts and classes. Missionaries find opportunity for repair of wasted mental and physical energy. The management of the Presbyterian Home is in the hands of the Woman's Auxiliary, and applicants for rooms should write early to the corresponding secretary, Mrs. J. N. Berry, Titusville, Pa., stating their services as missionaries of our church, the time during which they would like accommodations, and forwarding a certificate from the secretary of the board under which they are working.

## Receipts of Woman's Board, March, 1913

Woman's Board.	Freedmen.	Woman's Board.	Freedmen.	Woman's Board.	Freedmen.
<b>Alabama</b>		Knox.....	\$2.00	San Joaquin.....	\$476.45
Birmingham.....	\$36.79	McClelland.....	14.20	San Jose.....	297.75
Florida.....	7.25			Santa Barbara.....	380.45
Huntsville.....	149.00	<b>Baltimore</b>			
Gadsden.....	3.00	Baltimore.....	1,874.00	<b>Catawba</b>	
<b>Arkansas</b>		New Castle.....	1,220.60	Cape Fear.....	1.00
Arkansas.....	54.02	Washington City..	2,198.75	Catawba.....	13.50
Fort Smith.....	150.20			So. Virginia.....	42.00
Jonesboro.....	3.00	<b>California</b>		Yadkin.....	7.00
Little Rock.....	14.60	Benicia.....	330.15		
<b>Arizona</b>		Los Angeles.....	7,130.32	<b>Colorado</b>	
Phoenix.....	185.61	Nevada.....	13.70	Boulder.....	391.43
		Oakland.....	970.78	Cheyenne.....	111.00
<b>Atlantic</b>		Riverside.....	343.08	Denver.....	901.02
Hodge.....	1.00	Sacramento.....	252.50	Gunnison.....	78.00
		San Francisco.....	551.66	Pueblo.....	714.50
				Sheridan.....	12.95



	Home Mission	Freed-men		Home Mission	Freed-men		Home Mission	Freed-men
<b>East Tennessee</b>			Kalispell.....	\$23.00	\$12.50	So. Oregon.....	\$56.50	\$25.00
Le Vere.....		\$1.00	Helena.....	25.00	11.75	Willamette.....	207.60	69.71
<b>Idaho</b>			Yellowstone.....	62.15	15.00	<b>Pennsylvania</b>		
Boise.....	\$ 156.00	48.70	<b>Nebraska</b>			Beaver.....	329.62	269.00
Kendall.....	17.00	4.00	Box Butte.....	43.00	26.00	Blairsville.....	875.38	471.84
Twin Falls.....	10.00	4.00	Hastings.....	137.25	68.03	Butler.....	899.28	543.40
<b>Illinois</b>			Kearney.....	126.00	70.00	Carlisle.....	964.29	402.29
Alton.....	378.28	48.00	Nebraska City.....	525.75	226.90	Chester.....	1,217.68	298.90
Bloomington.....	1,433.10	405.00	Nobrara.....			Clarion.....	1,129.70	472.24
Cairo.....	191.24	14.00	Omaha.....	795.82	413.05	Erie.....	1,499.16	323.50
Chicago.....	1,484.53	873.20	<b>New England</b>			Huntingdon.....	25.00	
Ewing.....	472.15	38.38	Boston.....	421.00	185.00	Kittanning.....	249.70	65.50
Freeport.....	260.50	360.00	Connecticut Valley.....	215.85	167.30	Lackawanna.....	1,433.40	347.70
Mattoon.....	598.73	94.70	Newburyport.....	79.00	46.20	Lehigh.....	1,476.09	205.06
Ottawa.....	601.93	143.00	Providence.....	120.00	31.00	Northumberland.....	1,360.50	351.00
Peoria.....	694.50	79.00	<b>New Jersey</b>			Philadelphia.....	3,790.65	278.27
Rock River.....	648.50	114.31	Elizabeth.....	3,002.89	494.97	Philadelphia No.....	3,942.81	460.75
Rushville.....	379.37	115.00	Jersey City.....	992.35	135.89	Pittsburgh.....	4,010.86	2,285.37
<b>Indiana</b>			Monmouth.....	992.18	160.00	Redstone.....	933.66	485.65
Crawfordsville.....	733.63	339.76	Morris & Orange.....	3,114.09	218.00	Shenango.....	413.50	221.55
Fort Wayne.....	534.59	263.63	Newark.....	2,276.03	103.00	Washington.....	1,079.29	498.96
Indiana.....	650.15	108.50	New Brunswick.....	771.50	123.00	Wellsborough.....	152.75	15.00
Indianapolis.....	1,309.62	401.50	Newton.....	610.61	198.02	Westminster.....	811.94	160.54
Logansport.....	444.91	293.08	West Jersey.....	983.35	199.68	<b>South Dakota</b>		
Muncie.....	1.00		<b>New Mexico</b>			Aberdeen.....	719.85	77.00
New Albany.....	239.36	110.05	Pecos Valley.....	28.45		Black Hills.....	3.00	13.00
<b>Iowa</b>			Rio Grande.....	50.98		Central Dakota.....	347.75	10.00
Cedar Rapids.....	643.42	557.76	Santa Fe.....	47.99		Synodical.....	78.97	
Corning.....	308.44	118.52	<b>New York</b>			<b>Tennessee</b>		
Council Bluffs.....	219.85	114.00	Albany.....	1,562.15	358.50	Chattanooga.....	236.50	7.25
Des Moines.....	363.29	230.55	Binghamton.....	747.65	82.00	Columbia A.....	62.50	
Dubuque.....	231.75	52.25	Brooklyn.....	1,834.20	491.00	Cookeville.....	11.00	
Fort Dodge.....	284.00	150.00	Buffalo.....	2,316.71	521.03	French Broad.....	301.49	82.30
Iowa.....	544.57	103.68	Cayuga.....	637.95	273.88	Holston.....	177.58	
Iowa City.....	353.50	33.00	Champlain.....	426.50	92.17	Hopewell-Madison.....	62.15	
Sioux City.....	431.29	207.90	Chemung.....	289.94	74.16	McMinnville.....	48.40	
Waterloo.....	412.28	181.25	Columbia.....	491.00	183.00	Nashville.....	170.50	
<b>Kansas</b>			Genesee.....	337.17	124.89	Obion-Memphis.....	71.70	2.00
Emporia.....	220.00	62.00	Geneva.....	377.25	160.36	Union.....	337.99	67.62
Highland.....	233.52	120.17	Hudson.....	450.54	109.00	<b>Texas</b>		
Larned.....	255.87	96.67	Long Island.....	586.15	225.60	Abilene.....	166.29	
Neosho.....	458.66	136.93	Lyons.....	229.33	7.00	Amarillo.....	148.05	
Osborne.....	71.75	52.25	Nassau.....	307.00	174.25	Austin.....	73.35	
Solomon.....	386.22	85.00	New York.....	3,347.07	430.00	Brownwood.....	62.35	1.00
Topeka.....	603.70	142.50	Niagara.....	254.00	69.70	Dallas.....	169.97	
Wichita.....	517.00	76.50	North River.....	318.00	63.00	El Paso.....	4.00	
<b>Kentucky</b>			Otsego.....	260.00	64.00	Fort Worth.....	223.95	8.50
Ebenezer.....	250.50	2.40	Rochester.....	1,034.54	411.00	Houston.....	39.54	5.00
Logan.....	115.30		St. Lawrence.....	496.75	181.50	Jefferson.....	50.81	
Louisville.....	267.00	60.00	Steuben.....	490.00	90.50	Paris.....	186.45	
Princeton.....	93.00		Syracuse.....	513.35	113.00	Waco.....	379.90	3.50
Transylvania.....	303.66		Troy.....	923.00	535.00	<b>Utah</b>		
<b>Michigan</b>			Utica.....	1,261.70	250.50	Ogden.....	33.00	12.00
Detroit.....	1,764.87	642.16	Westchester.....	984.77	450.88	Salt Lake City.....	186.00	70.00
Flint.....	177.50	74.00	<b>North Dakota</b>			So. Utah.....	38.95	10.20
Grand Rapids.....	259.50	100.50	Bismarck.....	48.75	8.00	<b>Washington</b>		
Kalamazoo.....	150.74	74.77	Fargo.....	74.22	27.44	Alaska.....	12.00	5.00
Lake Superior.....	339.00	106.00	Minnewaukon.....	52.13	5.00	Bellingham.....	48.00	11.00
Lansing.....	17.00	16.00	Mouse River.....	17.50	1.40	Cent. Washington.....	182.00	30.00
Monroe.....	241.50	119.00	Oakes.....	76.59	14.80	Columbia River.....	34.50	18.25
Petoskey.....	105.75	62.95	Pembina.....	133.15	61.45	Olympia.....	155.50	47.00
Saginaw.....	112.00	234.45	<b>Ohio</b>			Seattle.....	265.01	64.95
<b>Minnesota</b>			Athens.....	307.60	109.80	Spokane.....	202.00	47.60
Adams.....	146.56	8.00	Chillicothe.....	425.66	134.08	Walla Walla.....	82.90	23.70
Duluth.....	464.20	181.26	Cincinnati.....	1,836.10	246.52	Wenatchee.....	44.50	11.26
Mankato.....	404.88	62.88	Cleveland.....	1,156.31	245.50	<b>West Virginia</b>		
Minneapolis.....	1,276.68	37.50	Columbus.....	480.27	152.79	Grafton.....	546.67	70.25
Red River.....	39.00	9.00	Dayton.....	1,139.08	262.69	Parkersburg.....	398.76	100.00
St. Cloud.....	127.17	27.48	Huron.....	278.85	114.90	Wheeling.....	677.08	138.35
St. Paul.....	769.93	107.94	Lima.....	837.70	310.77	<b>Wisconsin</b>		
Winona.....	272.65	76.73	Mahoning.....	559.59	404.00	Chippewa.....	238.21	35.00
<b>Mississippi</b>			Marion.....	784.03	177.38	La Crosse.....	92.50	38.00
Bell.....	13.20		Maumee.....	481.27	141.02	Madison.....	282.75	53.00
New Hope.....	37.65		Portsmouth.....	513.51	135.00	Minwaukee.....	472.68	110.70
Oxford.....	35.15		St. Clairsville.....	714.21	75.50	Winnebago.....	527.89	46.00
<b>Missouri</b>			Steubenville.....	1,013.82	536.20	Miscellaneous.....	5,626.54	51.25
Carthage.....	425.12	128.50	Zanesville.....	376.96	139.69	Legacies.....	3,263.33	
Iron Mountain.....	96.93	5.00	<b>Oklahoma</b>			Interest.....	1,522.98	197.72
Kansas City.....	993.14	143.10	Ardmore.....	59.03	15.00	Rent & Sales.....	886.12	
Kirksville.....	282.86	25.00	Cimarron.....	47.20	13.45	Tuition & Receipts		
McGee.....	254.55	45.62	El Reno.....	93.00	9.00	from Field.....	10,621.31	
Ozark.....	226.16	67.20	Hobart.....	41.00	2.00	Literature Sales.....	1,300.47	
St. Joseph.....	443.00	60.50	McAlester.....	38.65		<b>Total.....</b>	<b>\$156,937.21</b>	<b>\$32,867.53</b>
St. Louis.....	1,862.50	389.00	Muskogee.....	74.25	8.60	<b>Less Transfer</b>	<b>111.00</b>	
Salt River.....	93.05	13.15	Oklahoma.....	302.15	24.00			
Sedalia.....	278.00	20.00	Tulsa.....	144.86	23.00			
<b>Montana</b>			<b>Oregon</b>					
Butte.....	171.80	33.40	Grande Ronde.....	70.00	25.00			
Great Falls.....	27.20	8.60	Pendleton.....	8.60	2.90			
			Portland.....	445.00	158.50			

**\$156,826.21**  
**Grand Total..... \$189,693.74**  
**DORA M. FISH,**  
**Treasurer.**

# HOME MISSION MONTHLY

VOL. XXVII

JULY, 1913

No. 9

## *Editorial Notes*

THE keynote of the Thirty-fourth Annual Meeting of the Woman's Board of Home Missions, held at Atlanta, Ga., May 16-22, was notably "Fellowship." The morning of Saturday was devoted especially to exchange of greetings from the four branches of Presbyterianism, and since each of these messages adds its note to the harmony of the day, it is with pleasure that the words from representative women of these churches are given special prominence in our pages. Denominational fellowship and Southern cordiality will be the high lights in the memory pictures of this unique Annual Meeting of our Board.

THE many evidences of Southern hospitality and good-will cannot be enumerated. Since there is but one Northern Presbyterian Church within the bounds of Atlanta, hosts and hostesses stepped forth not only from the ranks of the Southern Presbyterian Church, but from every denomination of the city. This was charmingly evidenced on the occasion of the luncheon to one hundred and fifty ladies at the Piedmont Driving Club. At each of the tables there was one Presbyterian hostess, and, also, in each case, one hostess from another denomination. It was through the indefatigable efforts of these same ladies that some eight hundred commissioners of the Northern Church were entertained in Southern homes, while hundreds more, from each of the other divisions of the Presbyterian faith, were

entertained in like manner. Atlanta's homes were thrown open irrespective of denomination or creed.

AFTER the delightful luncheon, amid the beautiful rural surroundings of the Piedmont Driving Club, the ladies joined the throng of commissioners at the reception on the grounds of "Agnes Scott College," at Decatur, being transported by special train. Before the formal reception line was reached Atlanta's foremost Christian citizens, standing at intervals along the pathway leading to the college, extended a cordial hand of welcome to the arriving guests. To Northerners this was yet another much appreciated evidence of Southern cordiality. This Presbyterian College, with its fine buildings, its broad, shady lawns, its gracious Southern daughters dispensing refreshments, provided an afternoon where good cheer and fellowship prevailed.



CENTRAL CONGREGATIONAL CHURCH, ATLANTA,  
WHERE THE ANNUAL MEETING OF THE  
WOMAN'S BOARD WAS HELD

THE meetings of General Assembly have been largely discussed in the weekly religious papers, due consideration being given to the many important phases of this unique and profitable gathering of Presbyterian clans. Perhaps, however, in the end there will be no more vivid picture carried away by those in attendance upon the meetings than that of the four branches of the Church observing a union communion service, the vast Baptist Tabernacle being filled to the most remote corners of its second balcony with





ACROSS THE CAMPUS, AGNES SCOTT COLLEGE

These grounds were the scene of the reception tendered the visiting hosts

partakers of the sacrament. The Psalms sung by the great audience added impressiveness to this memorable occasion.



THE sessions of the Annual Meeting held much of value along varied lines. In addition to interesting addresses by missionaries, reports of officers, and greetings from representative women, there were forceful addresses by Mrs. D. B. Wells, the Western study class leader, and Miss Margaret Hodge, president of the Philadelphia Woman's Foreign Mission Board; there were devotional hours of spiritual uplift; there were business sessions at which matters of import pertaining to Board and synodical affairs were considered. The faithful attendance of delegates upon these business sessions was particularly commendatory. The exhibit of literature received a large share of attention; especially noteworthy being the display of Mormon charts, which, at the close of our meetings, were forwarded immediately to "The World in Chicago." The exhibit and sale of Porto Rican needlework and basketry, and the hand-loom weaving of mountaineer women, formed an attraction from first to last, while examples of the handiwork of Mexican girls at the Allison School, Santa Fe, gave most pleasing evidence of their training.



THE large audience of women stood *en masse* to evidence their hearty reception of Mrs. John Timothy Stone, wife of the Mod-

erator of General Assembly, when she was called to the platform and extended her personal greetings to our women.



MRS. F. S. BENNETT and Miss Julia Fraser, who recently resigned as President and Secretary of the Woman's Board, were greatly missed at the sessions at Atlanta. Greetings by telegraph were sent to Mrs.

Bennett and return greetings received from her. Miss Fraser was beyond reach of telegraph, being on the high seas en route for Italy. Absent officers of synodical societies and friends of the work for many years, though not with us, bore the meetings on their hearts and those present could but feel the inspiration of their prayerful remembrance.



No name was presented by the nominating committee for the office of President of the Woman's Board, but, in accordance with the newly adopted

Standing Rules, a first and second Vice-President were nominated and duly elected. It is with great pleasure and self-congratulation that the Board welcomes to these important offices Mrs. D. Everett Waid and Mrs. Augustus S. Crane. Under their able leadership we may be confident that during the coming year our work will not only hold its own, but will make abundant advance along the varied lines of our organization.



AN interesting feature of Friday's program was the synodical roll call. There was



MRS. G. S. MOFFETT

Chairman of the Committee of Arrangements for the women's meetings

friendly rivalry in numbers of representatives from certain of the larger synods, a solid body of twenty-one women rising in response both to the call for Pennsylvania and to that for the flood State of Ohio, while New York numbered thirty-one women. Our new Synodical Society of New England was represented for the first time and welcomed to our ranks. Each delegation gave a response concerning their synodical work in the bright, concise form required by a one-minute limit. Increased gifts, multiplied societies, training of young people, marked blessing through study classes, deepened spirituality, and many varied lines of progress were touched upon, which might be summarized in the words of Oklahoma's report: "Steady, symmetrical, systematic growth in all lines."

DURING the past year much attention has been paid to the creation of Honorary Members of the Woman's Board, and one feature of the Annual Meeting program was the recognition of the first eighty-five Honorary Members, whose names will appear in the August HOME MISSION MONTHLY. During the coming year it is hoped that many more women will be given this honor. The one hundred dollars contributed, in each

case, will be placed in our General Fund, thus advancing the whole cause. In this connection we would again mention, with gratitude, the fact that the beautiful gold pin, bearing the seal of the Woman's Board, which is so prized by each Honorary Member, is the gift of one woman, who still desires that her name be withheld.

¶

"AN asset, not a liability!"

In planning the observance of Home Mission Week, November 16-23, 1913, the Home Missions Council and the Council of Women for Home Missions do not desire to place an extra burden upon the churches but to aid them to meet great responsibilities in an effective way. While suggestions will be in readiness for

aid in arranging local programs, yet no uniform method will be proposed; it being expected that the observance will be adapted to local conditions. Last year Home Mission Week involved a general view of home missions; this year it is advised that interest be centered upon the subject of immigration. The new study books consider the same topic and nothing would be more fitting as an eye-opener to the entire theme than the formation of study classes in every organization of the church.

## A Unique Occasion

Greeting from Mrs. T. A. Wiggington, Synodical President of Tennessee

In the absence of Mrs. Wiggington because of sudden family bereavement, her greetings were presented by Mrs. I. D. Steele, President of Chattanooga Presbyterian.

THE privilege which we enjoy to-day of meeting in a common council, of reminding ourselves anew of our common origin, of considering together the interests of our common work and of uniting our prayers for the success of our common cause, seems worth all that it has cost to gather in this common meeting place. This is a unique occasion. I do not recall that the members of any other of our several ecclesiastical families have ever had such a family reunion. And should this meeting, or these meetings, result in nothing more, it will still be a splendid thing for us to have acknowledged our kinship and to have in-

creased our intelligent and sympathetic interest in the work and welfare of the several members of our family.

However widely divergent our development may have been, we are branches of a parent trunk. All Presbyterian churches have their roots in the Reformed Faith. Our family tree may almost make one dizzy by the crossing and interlacing of its branches, but these branches are all united in the same body of essential truth. National differences, sectional differences, differences in worship and other minor things have furnished the occasions for divisions, and yet we are firmly united in the essentials



REV. JERE A. MOORE AND  
MRS. MOORE

Mr. Moore is pastor of the only Northern Presbyterian Church in Atlanta and was the chairman of arrangements for the four branches of Presbyterianism assembled in that city in May.



of Christian doctrine not only, but in our devotion to our common Presbyterianism as well, for Presbyterianism is as much a matter of genius and spirit as of doctrine. It represents a pronounced religious type, while maintaining certain fundamental truths which are held in whole or in part by Christians of other ecclesiastical families.

As Presbyterians have exhibited a genius for "splitability" in the past, they should now account it a duty and privilege to set the world an example of true fraternity and essential duty. And in this manifestation of real unity, we women are in a position to take a leading part. When we come to address ourselves to the great work of witnessing for Christ "unto the uttermost parts of the earth," the little differences dwindle into insignificance, and we are able to demonstrate "how good and how pleasant it is for sisters to dwell together in unity."

Of course there is a sense in which those of you who have come for the first time into the far South feel that you are the guests of your sisters of the Southern Church. With probably but one exception, the Presbyterian churches which assume the responsibility for the entertainment of these assemblies are of that communion. And yet, as a member of the Presbyterian Church, U. S. A., I feel that it is my privilege to welcome you to the South on its behalf. This Church has

more than 186,000 loyal members in the South, the great majority of whom are Southerners "to the manner born." This meeting place is within the bounds of our Synod of Tennessee, in which is a vigorous and efficiently organized synodical society, from the members of which I extend to you a most cordial welcome.

Half a century ago a great army went "Marching Through Georgia" with the watchword of "On to Atlanta." The men of the South gave them a hot reception, making the march an almost continuous battle. To-day there descends upon Atlanta another great army from the North, but it comes under the banner of the Prince of Peace. It is not impossible that the fathers of some of you who are present were in that first invasion. Others will welcome you to Atlanta in words more fitting than I can speak. But as a daughter of the Confederacy, and in the name and on the behalf of other daughters of the Confederacy whose fathers never allowed their differences concerning questions of national policy and destiny to disturb their religious affiliations, I bid you a cordial and affectionate welcome to the South, in the name of Him whose banner over us is Love.

"In Christ there is no East or West,  
In Him no South or North;  
But one great fellowship of love,  
Throughout the whole wide earth."

## A Plea for the Native Alaskan

Address by Walter Bates Adams

THE story of the native of Southeastern Alaska has been told so many times and from so many different angles, that, at first sight, it would appear difficult, if not impossible, to sound any new note. Yet a new note must needs be sounded, because conditions have greatly changed in the last few years, and the reports that so constantly rejoiced our hearts in the past, seldom come now, save occasionally from purely native villages far removed from influences of the white man's civilization.

Did I not know so well the quality of the women of our Presbyterian Church, did I not know that adverse and discouraging conditions serve but to stimulate them to harder work and more fervent prayer, I would hesitate to tell the story of native Southeastern Alaska as it must be told, for it is not an altogether pleasant story.

During those earlier years, when the work

of the missionary, despite hardships, consisted largely in winning the native from his old customs and superstitions, and heathenism, and ignorance, and protecting him, in so far as was possible, from the avarice of the trader, and his arch ally, liquor, the problem, though not of small dimensions, was comparatively an easy one; largely the problem of saving him from himself. The lure of gold had not then brought to Alaska the horde of frenzied fortune hunters, with its attendant train of gamblers, saloon keepers, dishonest promoters and dance hall courtesans; the towns were not filled with derelicts who had ventured and lost their all, even their sense of shame; and the degradation of the white man was not then, as now, on constant parade before the native. It is the old, old story. To the native, the white man has always brought his best and his worst; the pity of it is that in South-

eastern Alaska to-day, that which is worst seems to be gripping him closer and closer.

Especially is this true in the composite towns, part native and part white; towns that boast saloons and dance halls on nearly every block, towns that support poorly censored picture shows, towns where everything is wide open on the Sabbath, towns that purify (?) themselves—God help them—by ordering the removal of all houses of ill fame to the native section of the town. What wonder, under such conditions, and amid such environment, that the natives are going wrong by the hundreds? Yet, in spite of all this, I doubt if they would have gone so far astray if they had been given anything like a "square deal." Asa nation, we dearly love that phrase, "square deal," and I suppose we have tried, in one way or another, to apply the principles of it to about everything—except the Indian. When we come to him, somehow it never seems feasible.

Particularly is this true of the Alaskan Indian. Without the safeguards that the regular reservations afford the Indians in the States, and, except that the land upon which his house stands may not be taken from him, he has little or no protection. He must mingle daily with those who are mercilessly and persistently pushing him to the wall, taking the little he has whenever they can, and with a brutality too universal, frankly expressing the wish that he were out of the way entirely. If he were a lazy, shiftless native, there might be some shade of excuse for this attitude, but I failed to find, even among those most antagonistic to him, any who would say that he was either shiftless or lazy. From the woods and the waters, by the hardest sort of labor, he has always gained his livelihood, and this is all he asks

to be allowed to do to-day. It is the half-hearted enforcement of the few laws that protect his natural industries, that is driving him to the mines, the towns, and to the unspeakable moral degradation that surrounds the workers in the canneries.

I have sat in their meetings, sometimes the only white man present, and listened for hours to their pitiful plea for half a chance to earn a living, as did their fathers before them, through trapping and fishing; their plea, that, in some way, their friends may find a way to have the laws that protect them enforced. From the Chilcoot, formerly one of the best salmon streams in Alaska, no salmon were taken last year, and the natives dependent upon that source of supply are in a pitifully destitute condition. From the Chilcat, less salmon are taken in a week now than formerly were taken in a day, and soon the conditions there will be



ALASKAN PUPILS IN THE SHELDON JACKSON SCHOOL, WEARING THE UNIFORM WHICH IT IS HOPED WILL BE ADOPTED

as bad as on the Chilcoot and elsewhere. The reason? It is because the law requiring the cannery men to close their fish traps one day in seven, the Sabbath, allowing the necessary percentage of salmon to go on to their spawning grounds, and up the rivers where the natives spear them, is almost totally disregarded. I am told that a few seasons ago the wardens made a spectacular raid one Sunday, found all the traps open, and the canneries were fined some \$25,000—a sum quickly made good by the catch of a few days of illegal fishing later on. If the testimony of persons I have reason to think are perfectly trustworthy, is to be believed, practically nothing has been done since to enforce this law, so vital to the native.

I speak of this not only because it has a very direct bearing upon the retrogression of the native, both spiritually and morally,



but in the hope that a sentiment may be aroused that may ultimately bring about a betterment of conditions. It would not be the first time in history that women have forced the enforcement of laws that men have made and then gone off and forgotten.

Do not judge the native too harshly because he seems to have struck the slide, and is on the down grade. Of our own race and creed, with a religious heritage, backed and strengthened and tried by a thousand years of martyrdom, thousands go wrong daily. Remember that the first Christian mission in Alaska is but thirty-five years old, and consider, also, the things that have conspired to weaken his new found faith. The missionary brought a new gospel and a new hope, and in a wonderful measure the native accepted it. And then came multitudes of other white men, outnumbering the missionary hundreds to one, who scorned the religion the missionary taught, and violated its every creed. The missionary taught honesty, but the missionary's race brothers cheated him and lied to him. The missionary taught "Remember the Sabbath Day, to keep it Holy," but the native soon noted that the commandment was only observed by himself. The missionary taught chastity, but while they would haggle with him over a price for his fish and furs, he soon found that the white man would hire or buy his womankind, body and soul, and pay liberally.

Our missionary told me that while practically every native in the village—several hundred in number—had at one time or another been on the church roll, less than forty of them were living anything approximating a decent or a Christian life. Other missionaries tell me stories equally disheartening, and they agree that this change had been going on for some five years.

What are we going to do about it? That is a question the Church must answer, I will tell you, however, what the women of the Church—our Presbyterian Church—are doing. You are operating at Sitka the best school in all Alaska. A school absolutely up-to-date in its equipment, and operated by men and women in every way competent. There, you are training boys and girls in the things worth while; training them "not only to be good, but good for something." The Sitka school is no new proposition. Its record in the past is one of which every one interested in it, either as a worker or as a giver, may be proud. The new school was

built and equipped and manned to meet the new conditions, and if faith and prayer and hard work count for anything, the new needs and conditions will certainly be met by it.

Competent instructors are teaching the boys in the shops and at the draughtsman's table; the best instructors we could procure are teaching the girls domestic art and domestic science, and every attention is given to the question of eugenics. In the class rooms, teachers conversant with the most up-to-date methods, are doing splendid work; grade work equal to the best in our public schools, *plus* Bible study work. Beginning with this year we will endeavor to put in operation the old system of indenturing the pupils for three or five years, by this method keeping them with us continually for that length of time, and for the same period quite removed from the evils that surround them as soon as they leave the school. The Sheldon Jackson School will do much to solve the problem of "What shall we do for the native?" in that it will fit him to do for himself. That the average adult Sitka native is better fitted to cope with present day conditions than his brother elsewhere, is unquestioned, and the Sitka school of the past is responsible for this. May the present school have wider scope; may its influence reach through all Alaska.

At Haines, which lies between the Chilkat and the Chilkoot, the Woman's Board support a well equipped hospital, in which it is planned to do a greater work than ever before, on account of having just added to the equipment a staunch and capable motor boat that can be used for the transportation, from remote points, of natives needing attention. Hospitals for the natives are still the crying need in Southeastern Alaska.

The women of the Presbyterian Church have, in the past, done great things for Alaska; have ever striven to meet its need; and now that its need is greater than ever before, those who know them, know also what the answer to the call will be.

Let me finish with this word of cheer. In Southeastern Alaska to-day, despite the conditions of which I have so frankly written, there are many, many natives as strong in their faith as you or I, as keen for the salvation of their own people as you or I, men and women who have endured, and will endure to the end, for the love they bear the Master, and for every prayer you offer for them they will give back a prayer. Believe this—it will help you to help them.

# Our Youngest Sister

By Mrs. W. C. Winsborough, Superintendent of the Woman's Auxiliary of the Presbyterian Church, U. S.

IT is a great delight to bring to this splendid body of Presbyterian women a word of greeting from the organized work of the women of the Southern Presbyterian Church, for so we love to call it. We come into your midst as your very youngest sister. We are only an infant, seven months old. Yet if, when you view the speaker you doubt that statement, I can say with equal truth we who come to you are almost a century old.

The first woman's missionary organization in the Southern Presbyterian Church was formed in Richmond, Va., ninety-three years ago. That first missionary society was composed of young women, who organized the society as auxiliary to a society of young men who had banded together for Foreign Mission work. The brethren grew weary and disbanded, but the auxiliary went right on. Thus while our beginning was long ago, the perfecting of the work is of recent date.

One subject is always of great interest when there is a new arrival in the family—Whom does it resemble? What family characteristics are most in evidence? So I want to tell you a few of the features of this new arrival and leave you to judge which branch of the family it most resembles.

In the first place, may I say that, unlike most infants which arrive in this world, this one was made to order? Our women outlined the plan of work themselves. It was returned to them by the authority of our General Assembly without one single change.

The first characteristic feature of our work is that we are auxiliary, as our name indicates. We Presbyterians are people of wide enough vision and generous enough spirit to be able amicably to differ in regard to methods. Hence I am sure that no one will take it as a criticism upon others that we have seen fit to make a departure in this particular. Our work is a mighty work, but it is the work of an arm of the Church and not an independent organization. We are finding, as we progress, that this has solved very many problems. Hence we are most happy to say that our work is auxiliary.

Another feature is that our one organization includes all the mission causes of the Church. Our auxiliary works for both

home and foreign missions, for Christian education, and ministerial relief, for Sunday school extension and for publication. This broadened vision has come to the Church only of late years, and we are willing and anxious to give all credit for this feature to the experiences which you have had before us. We owe you a debt of gratitude for the fund of experience placed at our disposal when we came to organize.

Not only are we working for all the mission causes, but we feel very happy that our gifts are given to these causes in the proportion of their need, as indicated by the General Assembly. We feel that our General Assembly, looking over the entire field, is better able to judge relative needs than any one body of men or women. Our gifts pass through the regular channels of the Church.

These are the distinctive features of this youngest sister of yours. She is a very flourishing infant, for the incomplete report of this, our first year, shows that the average gift per capita to all the causes has been \$6.60.

I cannot close without saying one word of loving Christian greeting from this Southland. Our hearts go out to you as sisters in reality, as you are sisters in spirit; many of our Southern daughters have been borne by your stalwart sons across Mason and Dixon's line and into every State of the North, and you will find among the list of your missionary officers very many women who were born and reared under the blue skies of the South. There is no division of birth in the Presbyterian Churches of America. We are one. While our learned brethren may split ecclesiastical hairs, women have no time for such work. The King's business requires haste, and we must go forward. Yet when the call for Union is sounded, there will be no greater thrill anywhere than will be felt in the hearts of our missionary women.

To our own dear sisters and our own family, we send no formal word of greeting. When we come into the loved one's presence we simply put our arms around her and say, "I am glad to see you." So to-day your Southern Presbyterian sisters send no formal greeting; we simply put our arms around you and say, "We are so glad to have you here."



# Greetings from Georgia Synodical Society of the Southern Church

By Mrs. Archibald Davis, President

WHEN asked to give this welcome, I thought: "Oh, I can't do that. I am so glad to have you all here that I don't know how to express myself." Then I recalled the Irishman who, when asked if he were not an Irishman what would he be, replied, "I would be ashamed of myself." I, too, would be ashamed of myself if I could not stand before this body of Christian women, and tell you that words fail me when I try to convey to you our pleasure that this great epoch-making period in the history of our Church has brought you ladies to our beloved Southland.

At the time of the Golden Jubilee, it was a decided shock to us to learn that we Southern Presbyterian women were the only ones with no records of what we had done, and then, as never before, our eyes were focused upon you and the wonderful achievements of your Boards. It seemed particularly blameworthy on our part that we should be so sadly in need of systematic organization, when by right of inheritance we should have led the whole country, for our grandmothers were pioneers in organized work.

In Georgia we have the distinction of having a society that is nearly one hundred years old. For the Woman's Society of the First Presbyterian Church of Augusta have receipts in their possession showing that they were contributing to missions, through our Foreign Board, in the year 1828. Their earliest records are lost, but those preserved bear evidence that they were not the first.

Our grandmothers led the whole country, but we, of these later generations, have been indifferent. We have drifted. Have you heard the story of a New York family that went to the country for the first time, and enjoyed board at a farm house? The farmer sent for a horse to take them for a ride. Word was brought that the carriage was at the door, and the family all went out and climbed into the vehicle. The father gathered up the reins and called "Gid app," as he had heard others call, but the horse did not move. He pulled the reins; he shook

them; still there was no response. He eyed the whip with some little hesitation; but finally screwed his courage to the sticking point, took out the whip and gave the horse a little cut. The animal sprang forward a few feet and stopped. He saw a man standing on the sidewalk, watching with an amused expression on his face, so he called to him, "Friend, what do you do, when you want to start a horse?" The countryman



PRESBYTERIAN INDIANS PRESENT AT ASSEMBLY

The colored janitor of the church in which our meetings were held asked who these men were and when told exclaimed, "Why, you've polished them up so fine I didn't know what they were."

drawled out, in reply, "You most generally unties him from the post." Now we Southern women have not been literally tied to a post, but we have acted as if we were, and that was just as bad. So you can see how eagerly we have looked for your coming, how much it means to us now and how much it will mean to us in the future. In a few brief days we can learn from you points that would take us years to gain through experience. We wish to sit at your feet, and drink from the cup of your knowledge.

We would have been glad to have you under any circumstances, but now we are doubly rejoiced to see you. We throw our

doors wide open: the town is yours. Do with it as you see fit; by your use of it we are honored. You are the Woman's Board of the Presbyterian Church, U. S. A. What does U. S. A. stand for? Possibly we think there is but one answer to that question, but my answer is that those letters are in themselves a prophecy, the first step in the fulfillment of which is taking place in Atlanta to-day. U is for United, S is for Southern, and A for Associate Reformed. And the three letters taken together represent your great church, which, we believe, one day will include the other three whose initials you already bear, the United, the Southern, and the Associate Reformed.

Let me bid you welcome in the name of Atlanta, in the name of the Atlanta Presbyterial, and in the name of the Synodical of Georgia, and let me say that we believe that, through your coming, our hearts will be fired with a nobler zeal and a greater earnestness to advance the coming of the Kingdom; and when you leave us, we believe you will leave behind you, in our Southern Church, a new church, new in power and new in possibilities.



HOME MISSION REPRESENTATIVES FROM  
UTAH, PORTO RICO AND  
NEW MEXICO

From left: Mr. Kusseff, Panguitch, Utah; Mr. P. Acosta, Porto Rico; Mr. J. C. Ross, Menaul School, Albuquerque, N. M.

## America as a Source of Christian Influence

Extracts from the Address by Margaret E. Hodge

WHEN a little girl I read and re-read Charles C. Coffin's "Story of Liberty" and was thrilled even then as he traced God's guiding hand from Runnymede and Magna Charta, by Wycliffe and Chaucer, Luther and Gutenberg, Columbus, Elizabeth and the Armada, to the Spaniards, the French and the Pilgrims in America. I realized that it was no mere chance that led Columbus and the Spaniards to the South, the French to the St. Lawrence and the Anglo-Saxons to our own beloved land, but "God working His purpose out as year succeeds to year"; that He can afford to wait and work into one harmonious whole the plans and purposes of many men through many ages.

Why did God let this country be settled by men and women who knew their Bible, who had strong convictions about personal liberty and liberty of conscience and duty, for which they were ready to die, for which they often did die? I like to apply to the nation which they founded, which is ours to-day, those words of Peter: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light."

Women had much to do with the formation of our national ideals of faith in God and obedience to Him, and women have much to do with their conservation in the home, the school, in every-day life. (We rejoice that Pennsylvania has just restored the Bible to its schools.) Our land has always been an asylum for the oppressed of every faith and nation, and we glibly boast of this to-day. But is it a theory, merely, or something lived out by you and me? Mr. Steiner recently told us in New York that it is one thing to be sorry for the persecuted Jew in Russia and quite another thing to give him the helping hand in the name of Christ here in America.

When our ancestors came here some of them dealt fairly with the Indians, and there are no more inspiring lives than those of Brainerd, Whitman, and in our generation, the McBeth sisters, as they gave the Gospel to these native Americans. But what kind of Christian influence have we exerted, when, after these centuries, so many Indians have never even heard the name of Jesus?

When the Chinese Revolution occurred, its leader was a Christian whose life had been largely influenced by Americans. To-day three out of four of the men in the legis-



lature in Peking are Christians. And only a few weeks ago the world was awestruck to read the request of the Chinese government to the Christians in that Republic to pray to their God, and the command to the officials to attend those services. How gladly the Christians of the world joined with those in China.

Do we recognize America's influence on the Balkan war? Back in the Crimean war Cyrus Hamlin with his good American bread saved the lives of many soldiers, and strengthened the foundations of Roberts College. It stands high on the shores of the Bosphorus where Mohammed, the conqueror of Constantinople, once planted his standard, and has trained more than one generation of Bulgars in the principles of true freedom. So it is no surprise that many of the leaders among the allies are its graduates. But Christ's love is all-embracing, and we find American Christians leading in all efforts to alleviate the sufferings by battle and pestilence of the Turk as well as the allies.

These are the deeds of some Americans; would that all were like them. I heard recently of a firm of American cigarette makers that is sending its agents to every city and village of China with attractive posters, free literature and sample cigarettes, having the avowed purpose of securing every man, woman, and child as a patron. Often American business men go abroad to make money and do not hesitate to be dishonest and immoral. The greatest hindrances to foreign missions are the lives of resident business men who call themselves Christian and of tourists who leave their religion at home. If cigarette makers can do so much for money what should we not do for love?

It has been aptly said that we have been so slow in going into all the world that God is bringing all the world to us, and in mere

self-preservation we must do something. Shall we attempt "to keep them in their places" to mine our coal, to work in our factories, to do our disagreeable work; or shall we remember the question, "Who made thee to differ, and what hast thou that thou didst not receive"? And shall we share with them Christ our greatest treasure?

Every year many of those who come to our shores return to their homes, and already many a little Sunday school has sprung up in Italy or Hungary because of the returning travelers who have learned to know the Savior in our land. Have you heard of the American mother who did not believe in missions? Her daughter was not a Christian, but in college she met a Chinese girl who had been converted through the efforts of missionaries and this Chinese girl led the American girl to Christ. That mother had nothing more to say against missions. A Chinese statesman said: "My country is like a crystal in a state of flux, but it will crystallize again. What you Christians do in the next ten years is what is going to tell." This seems to me almost as true of America as of China. Once it was small and homogeneous and Christian ideals were naturally accepted. Now it is large and complex, flooded with people who have turned away from a travesty of religion and with others who are bringing in false religions. The worship of Mammon is among us; we are "the melting pot of the nations." Will a beautiful crystal appear or an ugly lustreless stone? It depends upon the Church of God and upon us individual members of that Church.

The enlarging blessing of the ascending Savior is a vision beckoning every Christian to transcend the bounds of personal salvation and denominational loyalty and national prejudice, to see the kingdom as the ascending Christ saw it, to be no more a provincial but to be an imperialist.

## Committees for 1914

IN accordance with the Standing Rules as revised to meet requirements as they exist to-day in connection with Board and Annual Meeting matters, certain committees have been appointed one year in advance, as follows:

### Resolutions

Chairman, Mrs. Herbert Campbell, Indiana; Mrs. O. E. King, Iowa; Mrs. W. B. Preston, Texas.

### Annual Meeting Program

President and Secretary of the Woman's Board and Miss F. A. Gillies, New York; Mrs. W. A. Bartlett, New York; Mrs. M. V. Richards, Washington, D. C.

### Nominating

Chairman, Mrs. A. W. Corning, New York; Mrs. Augustus

S. Crane, New Jersey; Mrs. A. C. McMillan, New York; Mrs. H. Lindeman, New York; Mrs. Paul Raymond, Colorado.

To make more effective the Honorary Membership, which has so rapidly developed as a new phase of our organization, a special committee has been selected from their number for the purpose of promoting deeper spirituality among our women. The committee is as follows:

Chairman, Miss A. M. Alward, New Jersey; Mrs. A. D. Carlile, New York; Mrs. J. M. Ham, New York; Mrs. W. H. Hubbard, New York; Mrs. E. F. Pomeroy, Minnesota; Mrs. C. W. Robinson, Illinois; Mrs. N. T. Houston, Ohio; Mrs. J. A. Elliott, Nebraska; Mrs. G. E. Scott, Pennsylvania; Mrs. J. T. Kelly, Washington, D. C.

# Cheer from the Mountains

By Edward P. Childs, Superintendent of Our Mountaineer Work

WE of the mountains are proud of our work. I wish I could show you the splendid crowd of devoted women, who are giving their lives to the task that you have set for them. I wish I could bring before you the vision of some of the young fellows in our schools, that you might see the quiet reverence in their religious service, that you might see their earnest faces as they look up to those who instruct them and lead them and inspire them by their personal influence to lives that are better and purer and stronger. I wish I could show you something of the surroundings from which they come, that you might know better the great work you are doing for these young people of the mountains.

In Alaska you are supplying a great need; in Utah you are finding a great field; for the New Mexicans and Porto Ricans you are removing a great superstition; with the Indians you are righting a great wrong; with the mountaineers you are realizing a great promise—the promise that is given to you in the stock itself and in the way these young

people respond to our efforts in their behalf. Oh, it is worth while!

Yesterday, Mrs. Wells suggested that one reason for failure is that appeals are not big enough. We have before us a big proposition and we need to approach it with a heart wide open, a spirit of appreciation of its greatness; that it is worth our prayers and worth our efforts.

There is a great transition going on in the mountain regions. The railroad is entering certain sections; other people, some of whom are foreigners, are coming in; communities are awakening to possibilities and privileges, and are growing progressive and modern; school conditions are changing.

If we are only to do the work of the public school we have no patent for our existence, but there are just two things that we must do: strengthen our Bible work, that Christian education may be developed as it never has been in these communities; then broaden our industrial work, that these young people may go out fitted to take their places as stalwart citizens in this great country of ours.

## The Real Mormonism of To-Day

Extracts from Address by Mrs. D. F. Diefenderfer

MANY Scripture quotations apply with great force to the system of Mormonism to-day. We have chosen Proverbs 14:34: "Righteousness exalteth a nation but sin is a reproach to any people." Grover Cleveland once said: "The strength, the perpetuity, and the destiny of the nation rests upon the home." Frances Willard said: "You cannot lift a race or nation higher than its women." The Mormon system debases and degrades womanhood; it robs the home of the happiness, joy and confidence which was the Divine benediction pronounced upon the first home.

Young girls, at eight years of age, receive their first endowments, baptisms and anointings from the "priestly" order of the church. (See Mormon Catechism, page 42.) There are 86,742 children under eight years of age, 119,000 between eight and twenty years, and 26,000 young women being

trained in their several church organizations. Add to this the large number of students in their own church schools, and in the colleges throughout the East, and all will agree that Mormonism is a force to be reckoned with in this country.

*Mormonism as it is to-day* is not proclaimed to American tourists visiting the Rocky Mountain country; on the other hand, if attention is called to the doctrines of the church, they are denied. Mormonism, simply defined, is an attempt to combine the alleged religious power of the "Melchisedec" and "Aaronic" priesthood with the secular, political and temporal government of the people, not only of the Rocky Mountain country, but of the whole world. (See Pratt's Theology, page 70.) "The priesthood holds the key of revelation of the oracles of God to man; the power and right to give laws and commandments to individuals,



churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, judges and governors."

The foundation of the whole Mormon system is polygamy (so declared by Brigham Young, in 1852, when Territorial Governor). Under the Woodruff Manifesto, this principle was "suspended." (See official documents in Washington.) *Every covenant* entered into when Statehood was granted has been shamefully broken, and our honor and dignity trampled upon; yet there are to-day time-serving defenders that are ready to say that "we are unduly alarmed over the growth and extension of the power of the Mormon system." If doubters will look into the commercial influence of the church to-day, they will discover its widely growing power—in the sugar beet industries of our country, the milk and creamery stations of the Rocky Mountain country, in mining and railroad interests, in salt refin-

ing companies and many other enterprises. Even the publishing houses of our country refuse to print manuscripts giving a true history of Mormonism.

No public records of the hearing in the Smoot case can be secured, nor of the sugar investigation of a year ago, because Senator Smoot caused himself to be made "Chairman of Records," and has carefully removed from public gaze all such documents. When the "Webb Bill" was before our country last winter, the man whom the liquor traffic selected as their fighting champion for their last hard stroke was *Reed Smoot*, Senator from Utah, and Mormon Apostle, a man who claims to stand for the only true Church of Christ on earth. This is surely a very questionable point in the legislative history of America.

We plead for the *women and homes* of Utah, that they may be lifted out of the darkness and paganism of the American Harem.

## What of Our Future in Porto Rico?

Address by Rev. Edward A. Odell, Pastor of the Presbyterian Church, San Juan

**M**Y seven years of mission work have been so intimately associated with the institutions and the missionaries under the care of the Woman's Board of Home Missions that I very much appreciate the opportunity afforded me of paying a tribute to you who have represented the women of our church in the administration of this work and to those who have given such willing and efficient service on the field.

### OUR LITTLE ISLAND

You are so well acquainted with the general conditions in Porto Rico that I need not dwell upon them. For the sake of any who may be new to this phase of missionary activity, let me briefly say that Porto Rico is not quite fourteen hundred miles from New York. It is the smallest of our insular possessions, being only ninety miles long and about half that many in width. Last night we heard from Alaska and the Philippines. We must not forget the importance of this work so ably presented. But let me remind you that the commercial value of our little island, at present, far exceeds them both. The last available figures show her purchases in the United States to exceed those of the Philippines by \$10,000,000, and of Alaska by \$8,500,000. In ten years, commerce has grown from \$17,500,000 to \$79,000,000. I mention this lest someone think the island of small importance commercially because of small area.

### WORK STILL TO DO

Your Board is especially interested in school and hospital work. The Porto Rico of to-day is a vastly different place from the Porto Rico of a decade ago, when our work was in its incipency. The Government has done wonders. It has de-

veloped a splendid system of schools, and through municipalities has turned its attention to the need for hospitals. What bearing has this Governmental work upon the work in which we are so vitally interested? If I could conscientiously say that your Board could retire from any specific work—that would allow you to turn those funds into another field—I would gladly do so. I believe, on the contrary, that while conditions have actually changed, the change has served to emphasize more and more the value of what you have done, and to call you on in an unmistakable demand for greater service.

### WHY MISSION SCHOOLS?

Why do you have mission schools? What is the purpose of them? In the first place, let me say there are 390,000 children of school age in Porto Rico, and there is a daily attendance of only 125,000 at the public schools. Actual need still exists for day schools in many places in the island. Governor Colton has asked that something be done to better this condition. However, were there sufficient public schools for all the children, I believe it would not by any means lessen the demand for your work, though it would certainly have a bearing upon the kind of work you would do. You are not maintaining schools simply for the sake of aiding the Government with academic public instruction. You want your schools to be efficient, so far as they go, and they have been so. But the first purpose of a mission school is to aid the children; to give them the right point of view; to lead them to the Savior. The development of the public system of instruction has not rendered unnecessary our work, but rather has uncovered the need for it.



WHERE MISSIONARIES FROM THE EXTREMES MEET.  
DR. S. HALL YOUNG OF ALASKA AND REV.  
EDWARD A. ODELL OF SAN JUAN, P. R.

In a sense we must recognize a change and you have been very wise in this matter. Where we needed day schools we now need industrial schools, boarding schools, Bible schools and colleges. I could tell you of cases of conversions among those who have attended day schools supported by your Board. In the years to come, the island will be moved by these very children who have learned of Christ from your consecrated missionaries.

#### A GREAT MEDICAL WORK

While I am enthusiastic over this work and long to see permanent schools established for higher Christian education, yet I must make this secondary, for there is a more immediate and urgent need. I refer to your Presbyterian Hospital in San Juan. If I fail in all else to-day, I pray that this impression, at least, may be lasting. I wish I had the power to set before you in some adequate way the magnificent work you have done for the Island of Porto Rico, for our own American people and for yourselves during these past years through this splendid Christian institution. I wish you could see the work it is doing to-day—the people who come to it for aid: the blind receive their sight; the lame are made to walk; the dead in sin are here made alive through the knowledge of Him who is made known to all who enter those doors.

Last year in your hospital nearly 20,000 people were treated and 598 operations were performed. Those patients came from the East and West, from the South, not from the North because there we have the great Atlantic which one day separated this island from such manifestations of Christ's love and which now reminds us every hour of our connection with you who love Him and through Him are caring for those who need care.

I feel that, as with the schools, a word of explanation must be made for the sake of those who have begun to wonder why our Presbyterian Hospital is necessary when the municipalities are building hospitals. I am sure no one who has seen the work of the hospital would ask this question. It is, however, a fair one, and deserves a fair answer. In reply to this very question, from one friend here, I asked her where she would go were she ill in Porto Rico. "Why, of course I would go to the Presbyterian Hospital," was her reply. And when I asked her, "Why?" she saw the answer to her own question. It is very far from my intention to discredit the splendid effort that is being made by public-spirited Porto Ricans, as well as Americans, to better hospital conditions. But when I tell you that we have in San Juan a municipal hospital, a splendidly equipped hospital of the Spanish Mutual Society, and a hospital for special diseases, besides the Military Hospital, which, of course, cannot admit civilians, and then tell you that a vast army of 20,000 people came past these to our hospital last year, you surely need no other reply.

#### PRESBYTERIAN HOSPITAL IN SORE NEED

Let me say more directly what is on my heart. Your buildings and equipment are so inadequate to the demand that you are forced to take one or the other course of action; there is no middle ground. Either you must improve the equipment or you must abandon the work. You cannot honestly ask your missionaries to do this stupendous task under present conditions. I have known the women of your force, after a long day of killing toil, to spend most of the night placing tubs and buckets to catch the torrent pouring in from a dozen holes in the roof. I have myself paced those balconies in a severe wind storm, not knowing what minute those old frame shells would be raised into the air, with their burden of human life, and shattered into splinters. It seems to me there is but one course for our great Church to pursue—we must go on, there is no retreat possible. The very success of our work demands it. If time permitted I could relate to you stories of those who have learned to know our Church only through this agency. I have told you of the number treated last year. If history repeats itself there will be 25,000 next year. If you, therefore, find we cannot go on with this work, I beg of you, do not ask us to tell the people. You tell them. You go there and stand at the crossroads, when they come by tens from the ends of the island, and tell them that the great Presbyterian Church, after ten years of this work, after it has treated thousands and pointed hundreds to Christ, found that the buildings were getting too old and that the work was not worth while, and that they will have to go elsewhere. Possibly they have walked all night; they may have slept all night out of doors on the way; they may have come on crutches; being blind, they may have been led by a child. Will you tell them we have closed the hospital?

Not only does the success of this work demand that we go on with it, but the need demands that we go on, and that we go on in the most scientific and efficient way possible. The opportunity demands that we answer the call of this need and that we accept the responsibility for this success.



If in the beginning we established our hospital in order that we might be able to touch intimately men and women and children with the story of Christ, what will we say now when our opportunity has grown a hundred times?

I wish I might mention the Nurses' Training School of our work and the consecrated, efficient staff. How they would rejoice to-day if from

their bended knees they could rise to know their prayers for new buildings and better equipment had been answered.

If you do not feel proud to-day of anything else you have accomplished, I beg of you, dear friends, praise God for this wonderful work He has done through you; and now *please give us a new hospital.*

## A Breeze from Canada

Address by J. A. Macdonald, LL. D.

**M**Y first confession is this: I cannot distinguish between U. S., and U. S. A., and U. P., and A. R. P., and all the rest of the split P's that are represented here to-day.

My next confession is this: that I am not a reverend, and I am not a doctor of divinity; I am a newspaper man, and my "doctor" is doctor of law. Now, this is not the place for me to discuss laws.

My third point is this: I am responsible for being the husband of the Convener of the Organization Committee of the Woman's Home Missionary Society of the Presbyterian Church in Canada. I am, therefore, supposed to be well informed on the work of the Woman's Home Missionary Society. My hope was that the convener of that organization herself would be here, and so would she have been were it not for the great responsibilities that are going to fall on the home folks when not 1,500 but 4,500 delegates, commissioners, representatives—every minister and his wife, and every leader from every congregation in all the Dominion of Canada—will meet in Toronto on the first day of June and be entertained for two weeks. Those ladies who live in Toronto have a few odd things to do in preparation.

There is a letter in Atlanta to-day somewhere—I heard by telephone it was here—from my wife, giving me the brief from which I am supposed to speak. It has not reached me yet, but being a newspaper man, facts don't amount to very much. If I could not write a report without knowing anything about the subject I would not be a newspaper man. (The referred-to letter is handed to him, amid laughter.)

That is the letter from my wife, but I am not going to spoil my speech with any facts that are contained in that letter.

You say you have a woman's missionary organization that goes back to the time when I was a boy, but this one started in my own home, and my boy has heard about it for ten years. I don't know how many members they have, but I do know that nearly every morning I hear something about a new organization. I know what organization means—another organization in a presbytery, either down in Quebec, or up in Saskatchewan, or British Columbia, or somewhere—a Presbyterian organization. Organizations are quite the most important things around my house, and have been for months past.

I know this letter will tell me to give the greetings of the Woman's Home Missionary Society of Canada to you here to-day, and to say that we love you, that is, they do—the women do. They love you and rejoice in your success. If they had heard the report as I have, they would know some-

thing of how large that success is. They would have you know, North and South, East and West and Middle, that we in Canada, the Nation, the churches, all the provinces, all our centers, are dependent on the work that you are doing. As in former days thousands and hundreds of thousands came from Canada into this Republic, now the tide is turning the other way, and hundreds of thousands of Americans are going into our West, into our North. It depends on the work you are doing whether they are going to help us solve the problem of America, help us make America, North and South, States and Canada, the power that America ought to be in the world.

You speak of your hospitals, your schools, the work your societies are doing. The very same work is being done in pioneer settlements of Canada. A thousand miles of railroad were constructed in one year and every ten miles there is a center, an exporting point for wheat in Western Canada, around which the community begins to gather. The life of that community, the hope of that community, depends largely on the missionary Sky Pilot, who has five or six or ten points to serve; but much more depends, in many cases, on the teacher, on the hospital, on the nurse who is sent there and who is supported by the woman's home missionary society at home.

Along with the Americans are foreigners of all classes who come to us from Central Europe, and the women's home missionary representatives are at work, bringing to them something of education, something of hope, something of understanding of new situations.

We do not want to have, at any time, in our West any village, any town, where there are no representatives of the church of Jesus Christ. It was said by the moderator of our assembly that there is not in all Canada—and remember that the Dominion is larger than the United States by a good deal—any community of ten people belonging to the Presbyterian Church to whom our representative, man or woman, had not been sent.

But the problem before the Church is something stupendous to-day; therefore, what are we doing? Not only have the Canadian Church, the U. P. Church, the Seceders, of all classes, united into one church, but the Methodists, the Congregationalists and the Presbyterians are within sight of being a united church in Canada. They have all agreed on a statement of doctrine, and within ten years—I am no prophet, I am only a newspaper man—we will have from the Atlantic to the Pacific, from the Great Lakes and the St. Lawrence to the Pole, a Canadian Church, Presbyterians, Methodists, Congregationalists, all one.

We have set the example for the world in unit-

ing the branches of the Church to which we belong. We are going to set an example for the world in uniting those other churches into one great Canadian Church. This is the problem: to save the Nation, to save Canada, and we are willing to sacrifice the "twiddle-dee-dee and twiddle-dee-dum" of theory if by bringing together our scattered remnants we can make one stronger force to face the situation.

That is not in this letter, I quite believe, but something like that is in the heart of the move-

ment of the Woman's Home Missionary Society that is at work to save the new communities of Canada. In the name of the Woman's Home Missionary Society of Canada I wish to bring you all greetings, to wish you great success, to join with you in the higher hope that all your organizations, North and South, may have the joy of seeing this Republic redeemed from social evil, redeemed from iniquity and sin, and made more and more what it ought to be—a power for the saving of America to save the world.

## A Bundle of Fagots

By S. Catherine Rue

**W**E bring you to-day a bundle of fagots to use as kindling-wood to start and to feed the fires of interest in your Home Missionary societies. These fagots are publications of our Woman's Board of Home Missions issued during this past year, and are gathered from the tables that you will find arranged in our exhibit of literature and methods. Everyone in attendance at this meeting is cordially invited to inspect this exhibit and to gather from it a similar bundle of fagots to carry home.

If our chairman would stop the hands of the clock we should be tempted to describe each stick in this 'bunch, and to tell you when and how to light it so as to get the best flame and the greatest amount of heat from it; but, instead, we refer you to our new catalogue that you can have without charge. It furnishes an up-to-date list of all available fuel. We must, however, specialize on one or two kinds. This bundle contains only a prospectus of the new interdenominational textbook that is being prepared for study this year. We begged to have a single advance copy to show at this meeting, but it is not all in type yet. You may leave its postpaid price, 35 cents for paper and 57 cents for cloth binding, with your address, and we will mail it to you after June first. "Mormonism, the Islam of America" kindled flames in 589 societies last year, and our study class secretary asks that at least 1000 organizations shall use "The New America" this year. We must look to you to help win this result.

The Prayer Calendar is in this bundle. It is a stick of unusual fibre, producing a flame of such power that its warmth is felt from the center to the circumference of our work. Except for a few returned by a secretary of literature and placed on our tables here, the edition of 16,050 copies printed for the present year is exhausted. Shall we print 17,000 copies next year? We appeal to you for a decision. Can you use larger quantities of such fuel to feed the fires already lighted?

Fagots are not always used as kindling but sometimes in fortifications to raise batteries and for filling in ditches. A goodly number of these will be useful for just such purposes. They will help to raise the line from which we take aim, and to fill in the impassable gaps that drain all the life out of our organizations.

The fagots are all classified on our tables. Fuel for Anti-Mormon fires is bunched on the table just at your left as you enter this door; at the right are recent free helps containing plans for local societies. The newly printed reports are also there. These are indispensable sticks for



THREE PEOPLE CLOSELY IDENTIFIED WITH THE LITERATURE OF THE BOARD

From left to right: Miss S. C. Rue, head of the Literature Department; Miss Katherine Crowell, author of much home mission literature; Miss Birdsall, editor of *Over Sea and Land*

your bundle. On the next table are samples of the HOME MISSION MONTHLY and *Over Sea and Land*. Do you subscribe for both? We are pleased if you do, but take copies home as souvenirs from this meeting for some who do not. There will be a little sentiment in the souvenir remembrance and the magazines may prove entering wedges for new subscriptions. Passing into the next room you will find tables on which are displayed text-books for women's societies and young people's organizations, colored post cards, aids for children's meetings, program helps for young people, information on the fields, maps and organization aids, also pictures of our work and schools. We invite you to see all of these.

If "the fire went up and down" among the members of our societies as it did "among the living creatures" in Ezekiel's vision, there would be no need to ask you to carry these little fagots home with you, but we cannot deny there is need. Will you take them? Take them, asking the Father for a "live coal" from off His altar with which to kindle them.



# Vigorous Work of Women in the United Presbyterian Church

From Remarks by Mrs. Thomas C. Atchison

**W**E bring you greetings because of our mutual interest in the extension of the Kingdom of Christ. You work and pray year after year, and we work and pray year after year for the coming of that blessed time when all shall know and love and serve the Lord.

We bring you greetings because we are of the same faith. We bring you greetings because you are an organization of women. Since that blessed morn in the olden time when our Lord commissioned first a *woman* to tell the story of the resurrection to His sad and sorrowful disciples, women, with responsive hearts, have come forth to do God's will and carry on His work. We find them banded together to stem the tide of wickedness, for the protection of home and loved ones, for the caring of the needy, the orphan, the distressed; and for more than half a century they have held up the banner of the cross in this and other lands, that those who looked might live.

The women of our United Presbyterian Church are found among the conquering hosts. Since the year 1875 we have worked in an organized capacity. Since the year 1886 we have had our own Board of Managers that report annually to our General Assembly, and work in perfect harmony with them. Our membership has steadily

increased until it has reached 40,931. We support, in the foreign field, eighty-five missionaries, four hospitals, seven dispensaries, fourteen boarding and day schools, and provide the salaries of thirty-eight native Bible women, at a cost of \$100,000 yearly. In the homeland we provide the salaries of seventy-one missionaries laboring among Indians, immigrants, Freedmen, mountaineers, and the spiritually needy in connection with our city missions, churches, teachers' homes, together with the maintenance of school buildings, a hospital, and an industrial farm, at about \$50,000 annually.

Our women will lay on the altar this week at Washington, Pa., their Twenty-fifth Annual Thank-Offering for missions. When last I heard, it had reached the \$91,000 mark, making \$804,000 given as thank-offerings in addition to their regular contributions to missions and charitable institutions under our care.

There are manifold reasons why we should bring you greetings. We trust as the years go by these friendly messages may grow more frequent and that the women of our Presbyterian churches may be ready to join hands in loving companionship when the time comes, as we believe it will, that our work will be one and the same. May the Lord bless you and give you many souls for your hire is our sincere prayer.

## Officers Elected

### WOMAN'S BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH

The report of the Nominating Committee—Mrs. A. S. Crane, Chairman; Miss A. M. Alward, Mrs. H. Lindeman, Mrs. J. H. Peters, Mrs. A. W. Corning—resulted in the election of the following officers:

President,  
First Vice-President, Mrs. D. Everett Waid.  
Second Vice-President, Mrs. Augustus S. Crane.  
Secretary,  
Associate Secretary, Mrs. M. J. Gildersleeve.  
Young People's Secretary, Miss M. Josephine Petrie.  
Secretary for Student Work, Mrs. Dwight E. Potter.  
Recording Secretary, Mrs. Augustine Sackett.  
Treasurer, Miss Dora M. Fish.  
Editor HOME MISSION MONTHLY, Miss Theodora Finks.  
Superintendent Schools, Marshall C. Allaben.

#### VICE-PRESIDENTS

**Alabama**—Mrs. Fannie H. Jones, Mrs. J. M. Broady.  
**Arizona**—Miss C. G. Gilchrist, Mrs. Frazier S. Herndon.  
**Arkansas**—Mrs. R. T. Phillips, Mrs. C. E. Hayes.  
**Atlantic**—Mrs. J. H. Allison, Mrs. C. M. Young.  
**Baltimore**—Mrs. M. V. Richards, Mrs. J. Ross Stevenson.  
**California**—Mrs. R. B. Goddard, Mrs. F. M. Dimmick.  
**Colorado**—Mrs. Paul Raymond, Mrs. R. F. Coyle.



A SNAPSHOT OF BOARD OFFICERS

From left to right: Miss Fish, Mrs. Gildersleeve, Mrs. Crane, Mrs. Waid, Miss Petrie, Miss Finks

**Catawba**—Mrs. W. E. Carr, Mrs. G. C. Campbell.  
**Idaho**—Mrs. A. L. Lee, Mrs. C. E. Harvey.  
**Illinois**—Mrs. A. G. Beebe, Mrs. C. W. Robinson, Miss Julia H. Johnston.  
**Indiana**—Mrs. Herbert Campbell, Miss Isabel W. Cooper.  
**Iowa**—Mrs. G. D. Gurley, Mrs. O. E. King.  
**Kansas**—Mrs. E. H. Hoag, Mrs. E. Higginson.  
**Kentucky**—Mrs. E. S. Porter, Miss Sue B. Scott.  
**Michigan**—Mrs. J. K. Mitchell, Mrs. H. L. O'Brien.  
**Minnesota**—Mrs. Elijah Barton, Mrs. C. P. Noyes.  
**Mississippi**—Mrs. J. S. Hudson, Mrs. Robert A. Cody.  
**Missouri**—Mrs. C. P. Baity, Mrs. S. L. McAfee.  
**Montana**—Mrs. H. S. Buell, Mrs. E. A. Richardson.  
**Nebraska**—Mrs. J. B. Butter, Mrs. W. C. Hoyt.  
**New England**—Mrs. Wm. D. McKissick, Mrs. Peter Van Vleet.  
**New Jersey**—Mrs. H. C. Olin, Mrs. W. E. Honeyman.  
**New Mexico**—Mrs. A. M. Thomas.  
**New York**—Mrs. G. C. Yeisley, Mrs. John Sinclair, Mrs. Howard Elmer, Mrs. W. J. Milne, Mrs. James M. Gifford.  
**North Dakota**—Mrs. A. D. Collins, Mrs. Archibald Goodall.  
**Ohio**—Mrs. John L. Tait, Miss Alice Patterson, Mrs. N. T. Houston, Miss M. V. Colmery.  
**Oklahoma**—Mrs. W. A. Knott, Mrs. Charles R. Hume.

**Oregon**—Mrs. J. V. Milligan, Mrs. F. Gesselbracht.  
**Pennsylvania**—Mrs. William Edgar Geil, Mrs. W. B. Holmes, Mrs. S. P. Harbison, Mrs. D. F. Diefenderfer, Mrs. Charles Hodge, Mrs. Joshua A. Sharpe.  
**South Dakota**—Miss Anna E. McCauley, Mrs. L. H. Neff.  
**Tennessee**—Mrs. T. A. Wigginton, Mrs. A. H. Daily.  
**Texas**—Mrs. W. B. Preston, Mrs. R. F. Butts.  
**Utah**—Mrs. L. M. Gillilan, Mrs. W. M. Ferry.  
**Washington**—Mrs. M. E. Steele, Mrs. F. McClure.  
**West Virginia**—Mrs. G. I. Wilson, Mrs. A. M. Buchanan.  
**Wisconsin**—Mrs. C. A. Maynard, Mrs. Fowler P. Stone.

#### VICE-PRESIDENTS AT LARGE

Mrs. W. J. Darby, Indiana.  
 Mrs. J. F. Kendall, Indiana.  
 Mrs. E. F. Pomeroy, Minnesota.  
 Mrs. J. F. Pingry, New Jersey.  
 Mrs. M. E. Boyd, New Jersey.  
 Mrs. C. E. Walker, New York.

#### FIELD SECRETARIES

Miss Abbie H. J. Upham.  
 Miss Elizabeth I. Cameron.  
 Mrs. J. H. Aldrich.

## Resolutions Adopted at the Annual Meeting

*Whereas*, In the kind Providence of our Heavenly Father, we have been permitted to gather from the North and the South, the East and the West, for this, the Thirty-fourth Annual Meeting of the Woman's Board of Home Missions, held in connection with the One Hundred and Twenty-fifth General Assembly of the Presbyterian Church of the United States of America, Therefore, be it

*Resolved*, That we gratefully acknowledge the guiding hand of our Father and that whatever of success has been recorded the past year is His work, not ours. We trust and pray that through us He will accomplish greater works in the future because of the wonderful inspiration derived from what we have heard, seen and experienced during this memorable Assembly.

*Resolved*, That we esteem it a glorious privilege to have been permitted to sit together in Heavenly places in Christ Jesus, with other members of His family, and to enjoy sweet fellowship and communion with them and with Him. We earnestly desire that ere long the Great Head of the Church shall unite the courage, purity and fidelity of these forces, as typified by the red, white and blue emblems used here—into a beautiful banner of King Immanuel, under which we, a united army, may go forth to conquer the world for Him.

Not like the disciples of old would we desire to erect three tabernacles, but rather one great tabernacle, in which shall be gathered the great united, national Presbyterian family, a mighty force for the world's evangelization.

May the delightful fellowship and sweet communion season enjoyed here be but a foretaste of even greater joys in store for us: and as we go down from the mountain top of privilege may it be with transfigured lives that we take up His service in our various fields.

*Resolved*, That we express our deep appreciation of the work of the various Committees on Entertainment and Arrangements for the many thoughtful provisions made for our coming; for the wonderful, genuine Southern hospitality manifested in countless ways; especially would we mention the delightful luncheon at the Piedmont Driving Club and the enjoyable reception at the

Agnes Scott College, given to us Saturday afternoon.

For the gracious greetings and countless courtesies bestowed upon us, not only by our sisters of the Southland, but by the citizens of Atlanta, we can only say: "We have met the South and we are theirs." We are your "gentle captives," having no desire to break the bonds that bind us now!

*Resolved*, That we sincerely thank the pastor and members of the Central Congregational Church for the use of their commodious and conveniently arranged church home, in which to hold our sessions, and for their many kindnesses shown to us—and in this we would include the faithful janitor who has untiringly worked for our comfort.

*Resolved*, That we deeply regret the continued ill health of our beloved and efficient President, Mrs. Fred S. Bennett, which necessitated her resignation. We earnestly pray that the dear Lord will in His own good time restore her to health and strength.

Also, we regret the resignation of our capable Secretary, Miss Julia Fraser, who has been so faithful and vigilant and efficient—"a workman that needeth not to be ashamed."

We desire to express our deep gratitude to the officers who have so kindly borne the double responsibilities, and have so admirably planned and executed the excellent program; especially to Mrs. D. E. Waid, who has presided so ably over the sessions, both executive and public.

Our thanks are due to each and every officer, including the field secretaries, for the excellent work of the past year.

*Resolved*, That we thank the missionaries and all who have taken part on the program; those who furnished music and flowers; the press and railroads for courtesies extended; and each and every one who has in any way contributed to our pleasure and to the success of this Annual Meeting. Specially would we mention the fine exhibit of literature and of the work done in our schools, and those who have devoted their time to its oversight, and we would convey our appreciation to those who have prepared the instructive charts on Mormonism.



*Resolved*, That we rejoice over the unification of the various departments of mission study in our young people's work, believing that it will develop the church of to-morrow and result in more effective service for the Master.

*Resolved*, That we express our sincere sympathy with the workers in the Synods recently devastated by storms and floods.

*Resolved*, That we most heartily thank the kind, devoted friend who has made such generous provision for supplying the pins for the honorary members.

*Resolved*, That our hearts have been saddened by having taken from us so many faithful workers; yet we can truly say, "Lord, for all Thy saints who from their labors rest, we give Thee

thanks." Their influence remains, for "their works do follow them." For our dear Mrs. McFarland, the pioneer missionary to Alaska, we would bring a special tribute of love.

We realize that never on earth shall we, who are gathered here to-day, meet again, but we rejoice in the assurance that the time is coming when we shall meet these friends and others from whom we have long been separated, and then it shall be indeed a *united family* that shall sit down at the Lord's Supper in "the General Assembly of the First-born."

Committee— MRS. CHARLES R. HUME, Oklahoma  
MRS. J. K. MITCHELL, Michigan  
MRS. R. T. PHILLIPS, Arkansas  
MRS. G. I. WILSON, West Virginia

## Christian Women and the Salvation of North America

Extracts from Address by Mrs. D. B. Wells

WE pray for a vision of Christ. Which Christ do we want to see? The Christ on the throne of Majesty on High, or the Christ who dwells hidden beneath the bigotry and fanaticism and dirt and disease, and poverty-pinched face of the man, the woman, the child next door, on the streets where I walk, in the home on the hill, in the shack on the flats?

The Church—and by the Church I mean just you and me—is but beginning to know that she must *seek* the side of her Lord, not only on the Cross, but in His human workshop, and must follow where He leads, as He goes about "healing and teaching."

"Let me live in a house by the side of the road,

Where the race of men go by—

The men who are good and the men who are bad,  
As good and as bad as I.

Let me live in a house by the side of the road,  
And be a friend to man."

For this enlarging and enlarged service and vision, God has given to woman, Christian woman, an efficient equipment.

He has given to her qualities peculiarly her own with which to do His work in His world: keenness of perception; quickness of response; acceptance of the solidarity of humanity; recognition of the incarnate Christ. It is the outward expression of these inward qualities, the expression of herself, which is the foremost and fundamental power of Christian womanhood. It is the life rather than the speech; the being *before* the doing; the heart, at core sweet, tender, true; these are the forces which eventuate in results. Woman's housewifely instincts rebel against dirt and disorder of all kinds, mental and moral as well as material, and find expression through many channels, notably modern club activities, leading her to minister in innumerable Christian ways to the hungry body, the hungry mind, and the hungry soul. I think it has often been true that a Christian woman's gracious smile, cordial hand-clasp, tender sympathy, intelligent word of appreciation, unspoken word of prayer, have been cups of cold water to more thirsty, fainting souls than ever she dreamed of. Humanity, high and low, rich and poor, honored and debased, is always in need.

Women whose lives are lived in close commun-

ion with the compassionate Savior of the world soon grow to desire more than the expression of themselves. They desire, and desire intensely, to impress themselves upon the world. Expansion, extension, these are the dominant ideas among men to-day. As an individual, man extends the activity of his hands through machines; of his voice through the telephone; of his feet through the motorcycle, the automobile, the railroad train, the airship; of his eyes through the microscope and the telescope. He touches the world. As a nation, lines of relationship and influence lock and interlock. We no longer "live unto ourselves."

Christian women have caught the contagion. You and I, sitting in our own homes, desire to impress ourselves upon this whole country, and with power, and for good. Our horizon has expanded; our knowledge has broadened; we, ourselves, have "biggened"—to use a word from Chaucer which we ought never to have allowed to lapse into disuse. Expression becomes impression.

How shall the Christian woman impress herself as a saving power upon our country?

Through her use of *time*. If life to-day were drawn only in colors of absolute black and absolute white, how easy it would be to decide some questions which now perplex us. But it is not; it shades all the way from black to white; and you and I must decide what and how. Emerson tried to help us when he said: "The good is the enemy of the better, and the better of the best." Paul puts it wisely when he prays that "We may learn to approve the things which are excellent."

Music, Art, Literature, Travel, Self-improvement, all lovely, all essential, all forces in the kingdom of God; yet so often "good" or a "better" when the "best" service, invites to the highest. And is there no "better" or "best" in the very lines of knowledge, reading, self-culture?

A woman once boasted to me of her faithful attendance upon the meetings of her literary club. "What have you been studying?" I asked. "Oh! we have been studying the Court and Times of Louis XIV of France." Then I asked if she had also attended the sessions of the Mission Study Class. No; she "had no time; couldn't do but one thing." I'm afraid it was not with a wholly

admirable Christian spirit that I struck out from the shoulder: "Do you mean to tell me that you, a woman with refined sensibilities and a decent conscience, could spend a whole winter stirring round in the mire and the wretched nastiness of the Court of Louis XIV, and you had no time to follow your Master's accomplishments in His workshop of to-day? That you cared more to see how low down it is possible for man to degrade himself, than you cared to see how far the Divine Christ can lift man up?" This was, after all, a decent kind of a woman, and we threshed the question out together. To-day she is the leader of a mission study class, and finds in that work and study the largest opportunities of self-culture.

I thought I knew a little something about the Balkan puzzle of races and countries. I have been reading Emily G. Balch's "Our Slavic Fellow Citizens." I have found the key to the enigma, the unrolling panorama of such a wealth of courage, race-consciousness, heroism, devotion, as makes me look into the face of every foreigner I meet on the street, or see by the side of the railroad digging, with a reverence for his ancestors, and a recognition of the fact that while he is as yet an "X" in the equation of possibilities, his known value when found may far exceed present estimates.

I have been reading John R. Common's "Races and Immigrants in America." It has opened a new window for me, and I now recognize trade unionism as one of God's forces for the evangelization of America. I have been reading Mary Antin's "The Promised Land," and Mr. Cohan's story of Abraham Livinsky with his slender stock of twenty-nine cents in the first days, and his leadership in one large line of trade to-day. But this is just "Mission Study."

Music may absorb energy; travel may consume time and strength; beauty may exhaust all our power of emotion. Oh! St. James, what did you mean, when you said, "Be ye doers of the Word, and not hearers only, deceiving your own selves!"

Did you want us to listen to the cry of childhood; to give time, energy, strength, love, to help every little child to a fair opportunity, to an intelligent ability, to a chosen friendship with the Christ?

Did you want us to find that "folks are folks" just as truly under the yellow skin, the black skin, the olive skin, the bronze skin; that the Italian mother's love, the Magyar mother's heart, are just like ours?

Did you mean that we should dig down underneath the fanaticism, and the opposition, and the agony of Mormon hearts and lives, and find that the real Christ may become as welcome and as beloved by those women and young people, as He is by us? Surely this is woman's time-share in the salvation of North America.

How shall Christian women impress themselves upon the life and need of this nation?

By the power of their money—extension. Never before have American Christian women been in possession of so much money; never before have they had so free use of it; never before have there been such opportunities for its extension in result.

Large enterprises are opening before men and women to-day—enterprises whose very bigness is fascinating, alluring, in some degree commensu-

rate with the purpose of God. All our battle-cries, all our bugle-calls, emphasize this note—the world for Christ now, to-day! Is it not time for us to graduate from the old two-cents-a-week, ten-cents-a-month idea and standard? Business men of to-day will not putter with a penny enterprise; it does not appeal to them. No more do our faithless, timid, apologetic appeals stir to large and worth-while undertakings. Neither should it be any longer needful to attach personal names to personal gifts. "It is the man or woman whose whole soul is given to good team work, and not the man or woman nervously watching for a chance to make a brilliant individual play, who is needed in the game of life under the new rules."

"And only the Master shall praise us, and only the Master shall blame,  
And no one shall work for money, and no one shall work for fame;  
But each for the joy of working, and each, in his separate star,  
Shall draw the Thing as he sees it for the God of Things as They are."

The statement of how much is spent annually on chewing gum, candy, feathers, etc., does not move me in the least. It is not how much I must not spend, but how much I may invest. High rates of interest, quick returns, safe investments; these are the commercial phrases of to-day. Where are they so verified as in the sphere of Christian investment? And to them we may add a fourth quality—eternally productive.

Money-extension comes through the team-work of our Boards, with clear-sighted, broad-visioned, aggressive, expert leadership, splendid enterprises, great accomplishments, nation-making, all waiting for money-extension by the Christian women of North America.

Just one other line of extension—prayer-extension. I hesitate to speak of it, because we have grown so ready to make promises, and so ready to forget them; so glib in our tale of the power of prayer, and so infrequent in our use of that power.

Here is an extension of power which may be made by all. Not in a blind, blanket way, which costs neither effort nor sacrifice; not in a haphazard way which requires no knowledge or thought; not in a perfunctory way which involves no humility of spirit, no consecration of life, no intimacy with God. I remember once seeing over a minister's desk: "Poverty in prayer is poverty in power." Our estimate of prayer is shown by the way we use it, not by the way we talk about it. Do we plead lack of time? No better closet to be found than a Pullman sleeper, when the day stretches out before us.

"Prayer is the soul's sincere desire;  
Unuttered or expressed,  
The movement of a hidden fire  
The upward glancing of an eye."

Do we fear a repetition of subjects? The world is wide and large—our country beloved and influential; our Boards; our varying racial problems; our rulers; our young people; our churches and their pastors; our Christian forces of all kinds and their leaders—there should be specific, intelligent, definite prayer.

Time-extension; money-extension; prayer-extension—these are the ways by which the Christian women may hasten the King's Kingdom in North America. May I remind you that in the economy of God's plan of life, all efficient service costs?



# Thirty-fourth Annual Report of the Secretary

The Annual Report of the Woman's Board, which can be had upon application, contains the Secretary's report in full, including such topics as field secretaries, box work, literature, Council of Women for Home Missions, etc.

THE Board mourns the loss by death of three of its members, Mrs. H. C. Campbell, Mrs. S. F. Hallock and Miss Mary J. Peck. Mrs. Campbell and Mrs. Hallock were in the prime of life, loyal, loving members, devoted to the cause of missions, and we had fondly believed both would be our fellow associates for many years to come. Miss Mary J. Peck had been on the Board since 1887. As a member of its Finance Committee she was most intimately associated with all the details of Board management, and her wise counsel and loving sympathy endeared her to all.

Miss Antoinette Brengle, first identified with Mexican plaza missions, and later with the Allison School at Santa Fe, has answered the summons to higher service. We desire to include in this honor roll Mrs. A. R. McFarland, in her early life a missionary among the Mexicans and Indians, and yet forever associated in thought with Alaska, as there she was the pioneer missionary. Because of the infirmities of age, Mrs. McFarland has not been in active service for several years, but to the very last she was keenly interested in all missionary enterprises. We thank God for the inspiring lives of these our friends and lovingly cherish their memories.

## FINANCES

For statistical information consult the annual report of the treasurer of the Woman's Board. The year opened with a depressing debt, accumulated during three years, and largely caused by deficits on many building operations. This made new work impossible. With thankful hearts we report that the debt is entirely paid, and record grateful appreciation of the action of the Board of Home Missions in cancelling the balance due on the Sitka buildings.

During the past four years the Woman's Board has been obliged to erect many buildings. Every field has shared in these sadly needed improvements, but the most extensive operations have been in Alaskan and Mormon territory.

## THE FIELD

The outstanding feature of the past year on the field was one of adjustment, the attempt to make those members of our large and widely scattered family who had new buildings feel at home in strange surroundings. But these trials are all happily surmounted, and many of our missionaries now have the material requisites for a stronger and more aggressive work than ever before.

## ALASKA

This adjustment to new surroundings was especially difficult at the Sheldon Jackson School, Sitka, but the institution is now established on a strong, satisfactory basis. The natives of Sitka now realize that this is not an institution for their sole benefit, but the one great training school for all Alaska, where strong and willing native boys and girls can have Christian training to prepare them for leadership among their own people.

At Haines there is no new building, but the old one has been remodeled so that the hospital now is in better condition than ever to continue its ministry of helpfulness.

## INDIANS

Tucson Training School, the largest and best equipped of our Indian stations, is crowded to its utmost capacity and the urgent appeals for additional buildings are pathetic in the extreme. In Oklahoma the Dwight Mission School has had a good year in spite of sadly cramped quarters. Mr. Robe writes:

"We believe all the earlier churches of the Indians among the Five Tribes were organized as a direct result of the Board's school work. The evangelist, Mr. Steele, says: 'In some places where I have been, the only Christians have been the students of your school, and they form a nucleus around which we can group families.'"

"Nineteen of our students have recently united with our church here. They will greatly assist in church work in the country in a few years."

## MEXICANS

Through the generosity of a friend, the girls' dormitory of the Allison School has been entirely renovated, additional room made available and the building made most attractive. An adjoining lot has been purchased, thus giving control over property necessary for the development of the school.

"Menaul" exerts an ever-widening influence. A County Superintendent of Schools in New Mexico writes:

"I have met Menaul boys in every part of the county and have noticed with pleasure the influence for good that radiates from them wherever they are found. In my judgment the Menaul School is doing more for the upbuilding of an intelligent and progressive spirit along beneficial lines than any other single force in our county."

Los Angeles Spanish School is eagerly anticipating the new building and enlarged opportunities which the California women are providing.

On the Mexican field the Plaza schools are holding strategic positions and accomplishing marvelous results.

## MORMONS

The past year has witnessed the consummation of a plan outlined several years ago, and presented in an article by the president of the Woman's Board, from which the following statements are quoted:

"Springville lies about fifty miles south of Salt Lake City and Mt. Pleasant is approximately fifty miles south of Springville and also very nearly in the center of the State, both now on the railroad, as they were not when the academies were established.

"Here were two institutions, then, that had come near to each other geographically, each having an average of about thirty-five boarding stu-

dents per year, covering so many grades that, with matrons, a force of eight workers was necessary at each institution. Economy and efficiency demanded that the two schools be merged into one that could serve well more students than reached by the two, that could be well equipped and of such standard that it could be successfully compared with other institutions of the State, or of neighboring States.

"The relative claims of Springville and Mt. Pleasant were considered and the latter was chosen for the larger, consolidated academy. This merging of two academies is but one step in the policy of strengthening academy work in Utah."

The following word from Wasatch demonstrates already the wisdom of the consolidation:

"Our school report for December showed a total attendance of 153 pupils in all departments. I find that 79 of these are from families the principals of which are either leaders in the Mormon Church, or are strongly Mormon in influence."

#### MOUNTAINEERS

Here the important fact of the year is the appointment of Mr. Edward P. Childs as Field Superintendent for the work of the Woman's Board in the mountain section of the South.

In West Virginia strike conditions have at times seriously interfered with the work. In Tennessee, at Mossop Memorial, the entire force of commissioned workers are graduates of our Normal and Collegiate Institute. Everywhere the call to preparation for leadership has been clear and strong; perhaps this is most strikingly illustrated at Ozone, where out of an organized Bible class of ten young men two of them have definitely decided to study for the ministry. "It will take years of work, but with strong brains, earnest hearts and brave souls they are entering upon the task to win. The one is hoping to carry the Gospel to China, while the other feels called to labor for the salvation of souls in this mountain region." The Asheville Schools maintain their usual high standard.

#### FOREIGNERS

The Woman's Board has had under consideration a policy for work among immigrant populations, which would be comprehensive, definite, sufficiently flexible to meet existing plans that are satisfactory, and yet make possible a work for foreigners supported and controlled by the Woman's Board. In framing this policy the Woman's Board gratefully acknowledges the help of the Joint Conference (composed of officers of the Board of Home Missions and of the Woman's Board of Home Missions) and especially of the Department of Immigration of the Board of Home Missions. By this plan all of the present work among immigrant populations, excepting that at Ellis Island, will be directly under the supervision of the local women's committees; money for its support will be received by the treasurer of the Woman's Board and returned in bulk for disbursement. Funds are to be in advance of usual contributions for the national work. The Woman's Board furthermore definitely agrees to inaugurate advance work for immigrant popula-

tions as soon as funds warrant such enlargement.

#### CUBANS AND PORTO RICANS

The signal event of the year in Cuba was the dedication of the beautiful new building at Guines, the "Kate Plumer Bryan Memorial Building," and the successful inauguration of the work in the new locality. In the other two stations, Sancti Spiritus and Nueva Paz, the record is encouraging.

At San Juan, Porto Rico, the day school has been closed and in its stead a community work organized under the Assembly's Board. The public schools in the larger centers of Porto Rico are increasing in number and efficiency every year and the effort now should be to develop a strong boarding school and provide more industrial and vocational training. The hospital at San Juan has had a prosperous year.

#### FREEDMEN

The Woman's Board receives from its constituency funds for the work among negroes, and transmits the same to the Freedmen's Board in Pittsburgh. No statistics of missions among negroes are reported, as they are all included in the Annual Report of the Board of Freedmen.

The last regular meeting of the Woman's Board was saddened by the resignation of the president, Mrs. F. S. Bennett. An attack of grippe had produced a depleted nervous condition, and at the previous Board meeting action had been taken begging the president to accept an extended leave of absence, with the good hope of thus completely restoring her health. But her sense of responsibility is so keen, and her ideal of duty so high, that in an affectionate letter she declined to accept this thoughtful consideration, and instead presented her resignation. No one present can forget the impression produced by the reading of this letter. At its close there was a deep silence. Then followed the acceptance of the resignation because such action seemed the only possible thing to do.

Mrs. Bennett's long official connection with the Woman's Board, covering over twenty years of continuous service, made her entirely familiar with its varied and extensive activities. Her acquaintance with the field work and the constituency, the support and confidence which all Board members lovingly accorded her, her brilliancy, her sane judgment, her thoughtful consideration of others and her keen sense of justice, make her resignation, from the human standpoint, seemingly irreparable.

With the faith and loyalty which is the heritage of the Woman's Board, it can still look forward with confidence into the future. Its watchword for the new year could well be the glorious words of St. Paul: "Forgetting the things which are behind, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

"Then onward through sunshine and storm and night!  
No tarrying here, my soul!  
Thou must, if thou read thy chart aright,  
Press steadily on to thy goal!"

In behalf of the Woman's Board of Home Missions,  
JULIA FRASER, Secretary



The report of the Young People's Department will appear in August HOME MISSION MONTHLY; it can now be secured in printed form from the Young People's Department.



# Thirty-fourth Annual Financial Report of the Woman's Board of Home Missions

AS the busy months of another fiscal year have been added to the past records of the Woman's Board of Home Missions they have carried with them untold stories of love for the "other sheep" in lonely, neglected places of our homeland, and of self-sacrifice in bringing to the Master offerings of "gold, frankincense and myrrh," in order that His Kingdom may be established in this earth. The loyalty of "the women who publish the tidings," to the great work committed to their care, which loyalty continues to manifest itself not only in "tithes and offerings," but in extra "love gifts," is the foundation upon which the work of the Woman's Board rests, and because of this foundation the service of another year has been successfully brought to a close. While it is with regret that we must report a failure to meet the entire expenditures for the fiscal year, we do not face the outcome with discouragement. The exceedingly large budget and the deficit of 1911-12 proved to be more than could be financed in one year, but, notwithstanding the situation, we are ready to "press forward toward the mark" with renewed endeavor.

The following statement presents the financial report of the treasurer for the year ended March 31, 1913:

## RECEIPTS

Women's Missionary Societies.....	\$277,338.89	
Y. L. Soc. & Bands....	29,435.88	
Y. P. Soc. & C. E.'s ..	19,646.18	
Sabbath schools.....	32,856.99	
Churches.....	2,676.45	
Individuals & Misc....	25,614.89	
	<u>\$387,569.28</u>	
Legacies.....	10,307.88	
Interest on permanent funds .....	6,788.87	
	<u>\$404,666.03</u>	
Tuition and receipts from the field.....	63,780.33	
Rents and sales.....	5,681.99	
	<u>\$474,128.35</u>	
Less Y. P. and S. S. transfers to the Board of Home Missions.....	13,824.15	
Total income for the current work of the Woman's Board for the year ended March 31, 1913.....		\$460,304.20

In addition to the foregoing receipts for current work, the following amounts were received in the treasury of the Woman's Board:

Emergency Fund.....	\$2,419.88
Literature Sales.....	8,440.12
Home Mission Monthly subscriptions.....	17,851.40
Receipts for Freedmen's work.....	85,236.09
Receipts from organizations for deficit of 1911-12.....	28,019.80

These amounts were entered on the records of the Woman's Board and retained, transferred or deposited according to the fund. Although these funds have no direct bearing upon the receipts for regular current work under the care of the Woman's Board, the same amount of bookkeeping is required to handle them as the amounts received for the budget of the Woman's Board.

## DISBURSEMENTS

### Mission school work:

Alaskans.....	\$30,185.50
Indians.....	57,462.31
Mexicans.....	55,006.69
Mormons.....	48,059.65
Mountaineers.....	140,288.10
Porto Ricans.....	44,524.66
Cubans.....	9,822.48
Immigrant Pop.....	23,013.77
Gen. Building Fund.....	13,165.40
Insurance on mission property.....	6,173.04

\$427,701.60

Field work and traveling: organizers of women's societies and speakers.....	6,710.11
Collections refunded.....	73.75

\$434,485.46

School department: salaries, officers and clerks; printing; postage, and office expenses	8,571.72
Interest on borrowed money.....	5,421.83
Exchange on checks.....	172.67
Legal expenses.....	569.10
Salaries, officers.....	5,900.00
Salaries, clerks.....	10,604.02
Printing and stationery.....	1,806.12
Postage.....	1,814.79
Office expenses.....	2,827.18
Young people's department.....	2,147.28
Publication of literature.....	9,631.10
Over Sea and Land.....	303.00
Expenses Home Mission Week.....	550.00

\$484,804.27

Total income for current work..... 460,304.20

Deficit for current year..... \$24,500.07

The following analysis of the total income for current work will show the designation of contributions as received by the treasurer:

## SPECIALIZED CONTRIBUTIONS 1912-13

General fund.....	\$85,631.97
Salaries.....	110,477.80
Scholarships.....	71,400.69
Current expenses.....	62,909.37
Summer offering (medical work).....	4,063.90
Tuition and receipts from field.....	63,780.33
Rents and sales.....	1,501.49
Work among immigrants.....	22,356.38
Building funds.....	52,006.42
Total.....	<u>\$474,128.35</u>
Less Y. P. & C. E. transfer.....	\$5,902.77
Less S. S. transfer.....	7,921.38
	<u>\$13,824.15</u>
Work among immigrants returned.....	12,874.13
Special remitted.....	2,028.17
Building funds deposited.....	52,006.42
	<u>\$80,732.87</u>

Available for current work under budget.. \$393,395.48

New buildings, receipts for "Work among Immigrants" returned in bulk, and special contributions transmitted direct to the field, are never included in the budget, consequently the sum of \$393,395.48 only was available to meet the amount of the budget, hence the deficit of \$24,500.07 must be reported.

## DEFICIT FOR 1911-12

The report of the treasurer for the year ended March 31, 1912, showed liabilities to the extent of \$56,805.94. During the fiscal year just ended, this amount was disposed of as follows:

From honorary memberships.....	\$8,500.00
From societies and misc. gifts.....	19,519.80
From transferred funds.....	14,320.14
From Board of Home Missions' account of balance on Sitka buildings.....	14,466.00

Total..... \$56,805.94

The Woman's Board acknowledges with thanks the gift of \$14,466 from the Board of Home Missions, representing the balance due on the Sheldon Jackson School Buildings, Sitka, Alaska. This gift was an encouragement in the effort to secure the full amount of the deficit above referred to.

The amount contributed by women's organizations for the 1911-1912 deficit amounted to \$20,095.64. This sum added to the total of \$277,338.89 from women's societies for this year gives a grand total of \$297,434.53, representing an actual increase over last year's contributions of \$15,808.29.

#### EMERGENCY FUND

The Emergency Fund continues to be a source of assistance to sick and disabled workers, a number being granted leave of absence during the past year for various periods of time. The total amount on hand to the credit of this fund, March 31, 1913, was \$5,708.73.

#### SALES OF LITERATURE

Sales of literature, amounting to \$8,440.12, were applied toward the cost of printing and distribution of books and leaflets for information concerning the work of the Board. This shows an increase of \$2,238.80 over last year, due, largely, to Home Mission Week; the increase in the cost of this department—said cost amounting to \$18,071.22—likewise being due to the week mentioned.

#### PERMANENT FUND

The Permanent Fund was increased by the amount of \$6,404.12—making a total of \$174,135.51. The sum of \$6,404.12 represents the following legacies and gifts:

Legacy, Mrs. Mary Gow, for Dorland Institute	\$404.12
Legacy, Phoebe P. Potter, for general work...	500.00
Legacy, Catherine Roseboom, for general work	3,000.00
"Ada Lester Jones" scholarship fund, for Dorland Institute.....	2,500.00
	\$6,404.12

The Permanent Fund represents gifts or legacies, the principal of which is to be kept invested, and only the interest thereon used for current work.

#### ANNUITY GIFTS

This year one annuity gift of \$1000 was received. This gift was not available for current work as the principal was at once invested in order to meet the interest to be paid to the donor during her lifetime. Annuity gifts are kept invested until all obligations in connection therewith have been met, when the principal is available for such use as may be determined by the Woman's Board.

#### FREEDMEN

The amount of \$85,236.09 transferred to the Freedmen's Board in Pittsburgh shows an increase of \$1,672.10 for the year.

#### FIELD WORK AND TRAVELING

The amount expended for field work and traveling this year shows a total of \$7,758.51. This sum was reduced by \$1,048.40 received from or-

ganizations for the expenses of speakers provided for meetings. As receipts for the purpose named are used to replenish the Field Work and Traveling Expense Fund, no credit for the same is given in contributions for regular current work. The salaries and expenses of field secretaries are paid from this fund.

#### MONTHLY RECEIPTS AND PAYMENTS FOR CURRENT WORK

	RECEIPTS	PAYMENTS
April.....	\$8,373.19	\$29,288.10
May.....	12,839.33	41,787.02
June.....	39,161.03	38,827.44
July.....	27,703.73	41,218.11
August.....	12,575.96	36,807.99
September.....	31,709.60	43,704.15
October.....	34,163.76	40,020.09
November.....	25,851.64	34,276.20
December.....	54,242.03	46,454.32
January.....	42,103.56	34,519.94
February.....	30,946.50	32,783.45
March.....	154,458.02	65,116.46
	\$474,128.35	\$484,804.27

A careful study of this statement will help to explain the item of "Interest" under "Disbursements."

#### BUILDINGS

The building projects before the Woman's Board for the year have been the completion of the Kate Plumer Bryan Memorial School, at Guines, Cuba, at a cost of \$20,510.33 and the Marina, Porto Rico, mission building at a cost of \$2,430.

The records show a total outlay of \$263,999.23 for the erection of new buildings during the past three years.

The call for funds for the erection of a girls' dormitory in connection with Wasatch Academy, Mt. Pleasant, Utah, to be known as "Finks Memorial Hall," in memory of Mrs. Delos E. Finks, for twenty-five years the beloved editor of the HOME MISSION MONTHLY, resulted in the sum of \$25,470.77—\$4,000 of the amount being the gift of the HOME MISSION MONTHLY for the purpose named. The total amount is now deposited in the Trust Company, awaiting the erection of the dormitory during the coming year.

The following items outside of the budget were also provided during the year:

Heating plant, Bell Institute, Walnut, N. C..	\$2,000.00
Repairs and equipment Wasatch Academy, Mt. Pleasant, Utah.....	2,900.90
Equipments Kate Plumer Bryan Memorial School, Guines, Cuba.....	1,042.33
Repairs and equipment, and purchase of lot, Allison School, Santa Fe, N. M.....	4,000.00
Total.....	\$9,943.23

#### HONORARY MEMBERS

It has been an encouragement to receive contributions for eighty-five Honorary Memberships during the year from the following synodical societies:

Pennsylvania.....	23
New York.....	19
New Jersey.....	12
Baltimore.....	7
Ohio.....	5
Minnesota.....	4
Nebraska.....	3
Illinois.....	3
Michigan.....	2
Kansas.....	2
Indiana.....	2
New England.....	1
Oklahoma.....	1
South Dakota.....	1



The sum received was applied toward the deficit for 1911-12. Hereafter, all sums for Honorary Memberships will be applied toward the General Fund, according to rule. The \$100 required to constitute such a membership should be over and above regular contributions and paid into the treasury of the Woman's Board at one time.

#### LIFE MEMBERS

The year has increased the enrollment of life members by 110 names. Pennsylvania leads with 21 and Illinois follows with 15. This means of honoring faithful workers continues to be popular with societies and is a great help to the General Fund.

#### POLICY FOR WORK AMONG IMMIGRANT POPULATIONS

The change in the policy for work among immigrants calls for all funds for this work other than national immigrant work, to be received, entered for credit, and then returned in bulk to appointed authorities for disbursement. Workers will no longer be commissioned by the Woman's Board, but their names will be listed in the School Directory if so desired. At the present time the work at Ellis Island, New York, is the only work included in the budget for 1913-14, for which national contributions may be received. As soon as funds will permit, additional national work for immigrants will be assumed.

#### PRESBYTERIAL TREASURERS

The treasury work of the year has been lightened to a large degree by the cordial co-operation of the splendid body of women holding offices of presbyterial treasurers. Their clear, business-like assistance in transmitting funds, and their loyalty to the Woman's Board and the treasurer of the Woman's Board, expressed in their sympathy and willingness to carry out new methods of work, have made associations in the work of the treasury most pleasant and profitable during the year.

#### CALL FOR THE NEW YEAR

"When He saw the multitudes, He was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

The call comes for new work among Mexicans in Texas who are coming into that State in increasing numbers, and for the opening up of new fields in Cuba. Loyalty to the established work must still be our plea, but these new fields "white unto the harvest" must also be taken for the Master. "Lovest thou Me?" "Yea, Lord, Thou knowest that we love Thee." "Feed My lambs."

DORA M. FISH,  
Treasurer

## Home Mission Monthly Outlook

By Theodora Finks, Editor

HAVE you ever heard a woman say: "Oh, don't ask me to take part in the missionary society! I don't know anything about missions. In fact, I think them rather a bore. Please, do excuse me"? And when that very same woman was persuaded to read up and try, were not even you, yourself, surprised at the genuine interest the reading had aroused in her? She wasn't interested, simply because she didn't know. One such woman said: "Why, I became so full of my subject that I must have talked for an hour when the society met, and I dare say I talked so fast that no one else knew what I said, but I tell you, missions have had a different meaning to me since then."

Missionary intelligence is no longer an asset to be ignored. Any Christian who keeps abreast with the ever-widening outlook and effort of the Church needs to read and study missions. The more we know the greater our interest and enthusiasm.

There are two forms of missionary enthusiasm: the temporary sort and the abiding. Temporary enthusiasm is frequently aroused by a thrilling address, by a campaign of meetings, or by a money appeal, but too often dies from lack of feeding. Abiding enthusiasm is that which, month by month, receives food and gains strength and lasting vigor. The missionary magazine is the best known food for the development of abiding missionary interest, and if used as a steady diet provides just the elements needed, whether for society or individual. On HOME MISSION

MONTHLY fare we are sure your society will thrive. It cannot thrive without knowledge any more than a child without food.

To revert to the subject of enthusiasm roused by great conventions or missionary movements. Such enthusiasm is valuable. It is a splendid starter, but between it and permanent results is a gap to be bridged. After Home Mission Week, what next? Why, subscriptions for the HOME MISSION MONTHLY, of course, that the aroused interest may be maintained. After a new membership campaign, what next? Again, subscriptions for the HOME MISSION MONTHLY, that the new members may be educated in the work they are entering. After the introduction of a greater spirit of prayer in your societies, what next? Most assuredly a campaign for increased subscriptions, in order that there may be intelligent prayer for the objects especially in need.

A successful undertaking always has friends. The fact that the HOME MISSION MONTHLY has steadily pushed ahead through the years; that its subscription list has grown so wonderfully, has been an inspiration in itself. But our list does not advance of its own volition. It means continued value on the part of the magazine; it means constant work on the part of secretaries of literature. A large share of the success which has attended the HOME MISSION MONTHLY is due to these secretaries. It would seem that there is no more important office than the one which carries with it the duty of disseminating missionary information. We have many efficient secretaries. They are

consecrated women, they are alert women, they are progressive women, who are not content with anything short of constant advance. They are happy in their opportunity of service, even though it entail large personal effort, and are never apologetic in presenting their cause. I cannot speak too strongly in behalf of careful choice of secretaries of literature. We want your brightest, best, most capable women for this office.

I have referred to the desirability of a non-apologetic attitude on the part of secretaries. From childhood I have always been pleased to look upon a missionary for whom one need not apologize, one who was alert and up-to-date in appearance. So with our missionary magazine; when it is bright, attractive, enlightening and abreast of the times, need a secretary assume an apologetic air when she introduces it to a friend and recommends it for her subscription? If you enjoy the magazine and recognize its worth, can you not give it such hearty endorsement that others will want it too?

Naturally the greatest argument in the hands of an uninterested woman is the great number of magazines of the day, so that one more seems to her the "last straw." But the secretary's answer may be equally weighty. This is a day of specialties, a day of well-informed women. They are women; this is a woman's magazine. They are church members; this is the representative magazine of woman's home mission effort in their Church. It gives what they can secure in no other way. Granted that they are not interested; that is because they are not informed. Therefore do not be discouraged when there is lack of interest, but remember that the magazine may be the very means of correcting that fault.

Our primary aim is the enlarged circulation of the HOME MISSION MONTHLY with the ensuing result of increased dissemination of missionary information. But there has been a secondary result as well—the turning into the Board's treasury of the fragments, the few cents left from each subscription after cost of publishing. Each frag-

ment is too small in itself to justify a reduction in the subscription price, but, gathered together, these little make it possible to do some form of helpful work each year. During the first twenty-six years of the magazine, \$31,000 found their way into the Board's treasury. Closed schools were reopened, one excellent building erected and equipped, a betterment fund for a hospital established, and several times help was rendered toward averting debt on the part of the Board. It is a matter of great satisfaction that it has been found possible this year for the HOME MISSION MONTHLY to turn the goodly sum of \$4,000 into the fund for the erection of the Finks Memorial Building, in honor of the one who for twenty-five years was editor of the magazine. In this every subscriber has had a small part, but especial honor is due those societies that through particularly good lists have merited a place among the holders of shares in this fund. We wish you might glance, with us, over our subscription list and see some of the splendid work that has been done. Our banner society is still in the Crescent Avenue Church, Plainfield, N. J., where the list numbers 185 subscriptions. The greatest advance made this year by any society is in Duluth First Church, Minn.

This next year we wish to make a *red letter year* for every Home Missionary Society. The aim will be to have as many subscribers to the HOME MISSION MONTHLY as members in the society or as households represented. Does this sound difficult? It should not be impossible. Let us push on with all our energy to greater things, a constantly better magazine, an ever-growing subscription list.

From different parts of the country comes the word: "We could not get along without the HOME MISSION MONTHLY; it is our inspiration."

We hope the time will soon come when this message will echo from every society in the land. Then, indeed, will be a red letter year not only for local societies, but for the whole cause of Home Missions.

## Annual Report of the Woman's Department of the Board of Missions for Freedmen

Susan L. Storer, Secretary

IN reviewing the last year of service in this mission field, we show how our Church has been reaching out the helping hand in carrying out the program of Jesus: "To preach the Gospel to the poor, to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." As we review what has been done, and get a vision of what *might have been done*, may the spirit of the Lord be upon us to enable us to dedicate ourselves more fully to His service.

The aim of our department the last year was to reach \$50,000 that our Board might be able to "lengthen the cords and strengthen the stakes"

in our school work; but again we have to record disappointment, for while there is a small gain over the total amount received last year, yet we fall far below our aim.

The following figures will show the amounts received through our Woman's Department and from whence they came:

Woman's Societies.....	\$65,662.00, an increase of \$3,368.42
Sabbath Schools.....	7,958.50, an increase of 817.24
Young People's Societies.....	9,520.95, a decrease of 1,087.47
Individuals.....	1,007.25, a decrease of 1,019.90
Misc. Sources.....	907.39, a decrease of 677.19
Legacies.....	150.00, a decrease of 527.46

Total..... \$85,236.09, an increase of \$1,727.10

Among woman's societies, 3591 contributed—133 more in number than last year. Through the



Woman's Department, 675 Sabbath schools contributed and 661 sent direct to the Board, making 1046 Sabbath schools contributing to Freedmen, an increase of 28. The young people's societies contributing are 1082, a decrease of 64. We regret this very much. The young people will soon be the church bearers, and should be regular, loyal supporters of all the mission boards.

We now have 136 schools with 16,427 students, again of five schools, and over 1000 students. This record will not be complete if we do not speak of the hundreds who had to be refused admittance because of no room. Where so little advance is made in offerings, the multitudes go hungry.

#### SCHOOL WORK

This year has been one of blessings for our field. No calamities have been permitted to visit our schools. Much spiritual interest has been manifest in schools and in churches, many students professing faith in Christ and uniting with our own or other denominations. It is no light responsibility to be leading over 16,000 students to seek first the Kingdom of God and His righteousness.

#### BUILDING FUND

This was used to its full limit this last year, and did not reach as far as we had planned. Wishes and plans cannot always be carried out, and we have to be satisfied with what the money can do, not with what we wish, and equipment and furnishing have to be held down to the greatest necessities.

McMillan Hall at Mary Allen Seminary, Crockett, Texas, was burned over a year ago, and had to be rebuilt last summer. Swift College, Rogersville, Tenn., has been begging for years for more room to relieve crowded conditions. Last summer two wings were planned for the main building, and one of these completed and furnished. This summer we will have to take some of our precious building fund to complete the other wing. This College has been fortunate in securing, through the generosity of Mrs. Swift and Rev. Dr. Franklin, several acres of good land adjoining the school, which will furnish work for the boys, and a good garden. A new building was erected for the Newton School, Chattanooga, Tennessee. Two modest school houses were erected, one at Chesterfield, S. C., the other in Virginia. Many other places are waiting their turn. At Coulter Memorial School, Cheraw, S. C., Rev. G. W. Long says that if the Board will give him the building and teachers he can have 500 students.

Our schools soon outgrow their accommodations. Our Building Fund is just as necessary as our salaries and scholarships, so that those begging for admission may be taken care of and taught the ways of righteousness.

#### INDUSTRIAL WORK

Many persons have a very vague idea of the work of our Board, and as "seeing is believing" we are having an exhibit at the General Assembly, of as much of our school industries as we can bring to such a place. We cannot bring much of the cooking, the laundry work, the house-keeping taught to the girls, nor the farming, the blacksmithing, the bricklaying and the printing taught to the boys, but what we do present will surely make you want to know more.

The Freedmen's cause has been presented faithfully by your secretaries, wherever opportunity afforded and also by teachers from the fields in synodical, presbyterial and local societies, with the hope of educating the people in the work and its needs, inciting new interest, and helping to a realization of the obligations resting on every organization of our Presbyterian Church to support this Board.

#### KNOWING

The April HOME MISSION MONTHLY, the "Home Mission Extra for April," the May *Over Sea and Land*, all give you glimpses of our field and of your work. We thank the Woman's Board and the editors of the magazines for this yearly privilege, which our Board much appreciates.

We also thank the treasurer of the Woman's Board for her kindness and patience in transmitting the Freedmen funds to our Board each month. We cannot pray for this work to grow less, but we do pray for blessings upon all those who care for it.

Our study book, "The American Negro," our leaflets, our stereopticon slides, and any information we can give, are all at the command of the women's societies, the young people and Sabbath schools; something for each. Whatever you want, ask for it; write to 513 Bessemer Bldg., Pittsburgh, Pa. Do not write to the Woman's Board for Freedmen information or literature—for they will only have the expense and labor of forwarding your requests to us.

#### BOX WORK

This has its place in our field, and helps to make comfortable many poor people, but do not let it take the place of money contributions.

#### EVANGELISTIC

Our missionary, Rev. J. J. Wilson, has through the year done great good to schools and churches. The Holy Spirit has been present with power in his meetings. The fruits of such a work are so apparent that there are far more calls than he can possibly fill, and a friend has offered the salary for another man, that more of the sixteen presbyteries may be visited.

Four of our teachers have been called to the Higher Service during the year. Two had been teaching for about twenty-four years.

We thank all synodicals for their faithful support. Several made advance, and for this we especially commend them. Had all done so we would have had our \$90,000. Advance must be by personal effort, each giving a small amount more than the year before, and by securing offerings from young people and Sabbath schools. All depends on local societies—for these are the prime movers in missions—presbyterials and synodicals cannot advance unless the local auxiliary does. See to it that you know what is asked of every organization.

In January the Freedmen's apportionments were sent with those of the Woman's Board to synodical officers, they to apportion the amount presbyterially, so that by this time all should know for the third time that we are aiming for \$90,000 for salaries, scholarships and building fund. We are trusting this to the good will of

every organization of our church. We have a right to ask this, a small share of your offerings, because our General Assembly recommends it. "Freely ye have received, freely give."

We are standing on the threshold of another year of service. Will you give and pray that the work may be prospered and more schools made possible?

## Study Topic for 1914

- JANUARY.**—The Treasury: Methods of giving. Results of the past. Demands of the future.
- FEBRUARY.**—The American Indian: Primitive conditions. Meeting his own problems. The Indian youth.
- MARCH.**—Immigration: Foreign communities. Imported religions. Effort to meet the situation.
- APRIL.**—Freedmen: Obligations of the church; hindrances in the church. Evidences of progress. Self-help.
- MAY.**—Cuba and Porto Rico: Political situation. Environment of the people. Uplifting influences.
- JUNE.**—Alaska: The country's development. Agencies for native uplift. Our part.
- JULY.**—Annual Meeting Review: Encouragement from the past. Stimulus for the future.
- AUGUST.**—Young People in Missions: Making missionaries; at home; on the field. Training leaders for organizations.
- SEPTEMBER.**—Outlook for the Year: Essentials to progress—Spirituality; Knowledge; Well-directed energy.
- OCTOBER.**—Mormonism: The situation to-day. Mormon missionary effort. Presbyterian missions.
- NOVEMBER.**—Mexicans in the United States: The new Southwest. An imperative call. Our work worth while.
- DECEMBER.**—Mountaineers of the South: Changed educational conditions. Industrial development. Encouraging features of our work.

### Suggestions Requested Concerning Mission Study Outlines

During the coming months we are again to have the privilege of presenting in our pages a course of study outlines from the pen of one of the most noted and successful study class leaders, Mrs. D. B. Wells. She will consider this year's book, "The New America." Many words of appreciation have shown the great acceptability of the outlines published in the past; for the future Mrs. Wells desires to make them even more helpful. To this end she asks that readers send to our office suggestions as to lines of help which they would like included in the next series. The letters will

be forwarded to Mrs. Wells, and will enable her to give, from her abundance of information, just the sort of help which is most desired. Will you not write at once?

## Program for August Meetings

### TOPIC: YOUNG PEOPLE IN MISSIONS

**Hymn**—"Children of the Heavenly King."

**Bible Reading**—II Kings 5: 1-14. The little maid who spoke. John 6: 1-14. The little lad who gave.

**Prayer**—That eyes may be opened to see the unlimited possibilities for service and power in lives of young people; that the responsibility resting upon us to teach and guide may be recognized; that wisdom, strength and love may be given to meet this obligation.

**Hymn**—"Jesus Calls Us."

**Business**—Reading of minutes, etc.

**Current Events**—Two-minute reports of up-to-date missionary news items.

**Chart Talk**—"What has been done; What may be done."

Show on blackboard or chart the work done by the young people of your synod or presbytery, but more especially of your local church.

**Paper**—"Ways of Winning." A presentation of methods that have been tried and proved. Cradle Rolls, Bands, Young People's Societies, Missionary Five Minutes in the Sunday School, Westminster Guild Chapters and Circles, Student Work, Study Classes, etc.

**Experience Meeting**—One minute reports. "How I became interested in missionary work." These personal experiences may prove helpful and suggestive.

**Offering.**

**Closing words by President.** Emphasize the fact that the greatest need in work among young people is consecrated leadership. Read Is. 6: 8.

"As we take hold and begin that the help of God's Spirit may come."—Andrew Murray.

**Hymn**—"Take my life, and let it be consecrated, Lord, to Thee."

**Closing prayer of consecration.**

MABEL GORDON PARKER

## Receipts of Woman's Board for April, 1913

Woman's Board			Woman's Board			Woman's Board		
	Immi-grant Pop.	Freed-men		Immi-grant Pop.	Freed-men		Immi-grant Pop.	Freed-men
<b>Alabama</b>			<b>Baltimore</b>			<b>Illinois</b>		
Florida.....	\$5.00		Washington C. ....	\$246.96	\$11.00	Bloomington...	\$225.00	
<b>Arkansas</b>			<b>California</b>			Cairo.....	4.00	
Jonesboro.....	7.50		San Joaquin...	110.75		Ewing.....	2.00	
<b>Arizona</b>			<b>Catawba</b>			Mattoon.....	10.00	
Phoenix.....	5.00		Cape Fear....		1.00	Peoria.....	25.00	
<b>Atlanta</b>			<b>E. Tennessee</b>			Springfield...	968.68	\$15.00\$204.80
Fairfield.....	26.00	\$35.25	Le Vere.....		1.00	<b>Indiana</b>		
Knox.....	1.00					Fort Wayne...	6.00	



	Woman's Board	Immi-grant Pop.	Freed-men		Woman's Board	Immi-grant Pop.	Freed-men		Woman's Board	Immi-grant Pop.	Freed-men
Logansport....	\$10.00			Brooklyn....	\$162.75	\$59.00		Lackawanna...	\$135.50		
Muncie.....	512.45		\$76.50	Champlain....	3.50			Philadelphia...	342.85	\$10.00	\$5.00
White Water..	264.37	\$75.00	88.27	Genesee.....	39.92		\$3.00	Westminster...	51.00		
<b>Kansas</b>				Geneva.....	30.14			<b>S. Dakota</b>			
Highland.....	8.10		.80	Hudson.....	5.00			Reserve.....	2.00		
Neosho.....	5.00			New York....	124.00			<b>Texas</b>			
Solomon.....	27.00			Niagara.....	17.00		20.00	Amarillo.....	2.00		
<b>Michigan</b>				Otsego.....				Austin.....	10.40		
Detroit.....	957.50	100.64		Steuben.....	9.35			Fort Worth....	5.80		
<b>Minnesota</b>				Syracuse....	90.00			Houston.....	1.50	1.50	1.50
Minneapolis..	1.65			Troy.....	50.00		28.00	<b>W. Virginia</b>			
St. Cloud....	4.00		1.00	Westchester..	118.00			Grafton.....		40.00	
<b>Missouri</b>				N. Dakota			1.85	Parkersburg...	50.00		
Kansas City..	1.75			Mouse River..	16.25			<b>Wisconsin</b>			
<b>New England</b>				<b>Ohio</b>				La Crosse....	8.00		2.00
Newburyport..	23.00		2.00	Huron.....	12.80			Miscellaneous..	551.95		
<b>New Jersey</b>				Lima.....	10.00			Tuition.....	169.12		
Morris &				Mahoning....	319.27		180.25	Rent & Sales...	3,234.00		
Orange.....	158.00			Wooster.....	488.38		95.72	Legacy.....	625.00		
N. Brunswick..	8.26			Zanesville....	49.23			Literature.....	1,004.86		
W. Jersey.....	5.00			<b>Oklahoma</b>				<b>Total</b>	<b>\$12,434.04</b>	<b>\$301.14</b>	<b>\$1,198.44</b>
<b>New York</b>				El Reno.....	5.00			<b>Grand Total</b>	<b>\$13,933.62</b>		
Albany.....	84.00		5.50	<b>Pennsylvania</b>							
Binghamton...	39.00			Chester.....	50.00		432.00				
				Huntingdon...	\$80.50						

DORA M. FISH, Treasurer.

## Receipts from Presbyterian Societies for Deficit of 1911-1912

<b>Alabama</b>		<b>Michigan</b>		Binghamton.....	\$19.75	Chester.....	\$42.14
Huntsville.....	\$2.00	Synodical.....	\$100.00	Brooklyn.....	468.25	Clarion.....	10.00
<b>Arizona</b>		Detroit.....	844.98	Buffalo.....	127.50	Erie.....	224.40
Phoenix.....	11.60	Flint.....	1.50	Cayuga.....	170.00	Huntingdon.....	25.50
<b>Arkansas</b>		Grand Rapids..	40.00	Champlain....	42.53	Kittanning....	23.15
Arkansas.....	2.00	Lake Superior..	7.00	Chemung.....	13.00	Lackawanna....	52.50
<b>Baltimore</b>		Kalamazoo....	16.25	Columbia.....	27.00	Lehigh.....	15.00
Baltimore.....	396.65	Monroe.....	6.00	Genesee.....	1.00	Northumberland.	20.00
New Castle....	231.00	Petoskey.....	46.25	Geneva.....	200.00	Philadelphia...	693.70
Washington City..	249.50	Saginaw.....	7.50	Hudson.....	20.00	Philadelphia, No.	2,627.75
<b>California</b>		<b>Minnesota</b>		Long Island..	4.00	Pittsburgh.....	184.50
Benicia.....	5.00	Duluth.....	20.00	Lyons.....	10.50	Redstone.....	14.00
Sacramento....	15.00	Mankato.....	19.00	New York.....	6,038.55	Washington....	136.50
San Jose.....	8.50	Minneapolis..	371.25	Niagara.....	136.50	Westminster....	100.00
<b>Colorado</b>		Red River.....	5.00	North River...	5.50	<b>South Dakota</b>	
Boulder.....	23.50	St. Cloud.....	21.85	Otsego.....	91.00	Synodical.....	62.90
Denver.....	6.50	St. Paul.....	80.45	Rochester....	144.25	<b>Tennessee</b>	
Pueblo.....	15.50	Winona.....	16.00	Steuben.....	13.00	Columbia.....	9.00
<b>Illinois</b>		<b>Mississippi</b>		St. Lawrence..	26.00	Holston.....	25.00
Alton.....	9.00	Oxford.....	29.25	Syracuse.....	265.00	McMinnville...	15.50
Bloomington....	27.50	<b>Missouri</b>		Troy.....	84.00	Obion-Memphis..	5.00
Chicago.....	332.50	Carthage.....	57.42	Westchester..	126.50	Nashville.....	41.50
Ewing.....	111.15	Kansas City..	90.35	<b>North Dakota</b>		Union.....	8.00
Mattoon.....	12.75	Kirksville....	4.50	Bismarck.....	13.08	<b>Texas</b>	
Peoria.....	109.00	McGee.....	8.10	Fargo.....	12.50	Abilene.....	4.25
Rock River.....	15.00	Ozark.....	7.50	Minot.....	12.00	Amarillo.....	14.00
Rushville.....	124.00	St. Joseph....	5.25	Mouse River...	9.00	Dallas.....	16.75
Springfield....	42.00	St. Louis....	120.40	Oakes.....	43.25	Ft. Worth.....	29.25
<b>Indiana</b>		Sedalia.....	17.00	Pembina.....	57.50	Houston.....	8.80
Crawfordsville..	105.15	<b>Montana</b>		<b>Ohio</b>		Waco.....	24.00
Ft. Wayne.....	89.70	Great Falls..	11.00	Chillicothe... Cincinnati.... Cleveland..... Columbus..... Dayton..... Huron..... Lima..... Maumee..... Marion..... Mahoning.... Portsmouth... Steubenville... Wooster..... Zanesville....	51.09 53.55 200.00 104.80 156.50 24.40 15.00 8.90 38.55 64.25 166.00 7.00 43.00 7.00	<b>Utah</b>	
Logansport....	10.55	Helena.....	14.00	<b>Nebraska</b>		So. Utah.....	17.85
New Albany....	56.05	Box Butte....	8.00	Hastings.....	26.50	<b>Washington</b>	
Whitewater....	5.00	Kearney.....	38.00	Nebraska City..	157.00	Seattle.....	13.50
<b>Iowa</b>		Nebraska City..	157.00	Niobrara.....	20.96	Spokane.....	31.00
Corning.....	133.20	Omaha.....	61.00	<b>New Jersey</b>		<b>West Virginia</b>	
Council Bluffs..	39.70	Elizabeth....	42.50	Jersey City....	381.50	Grafton.....	58.00
Des Moines....	69.00	Monmouth....	264.75	Morris & Orange.	285.50	Parkersburg...	3.00
Iowa.....	73.50	Newark.....	160.00	New York		Wheeling.....	7.50
Ft. Dodge.....	2.00	Newton.....	33.75	Pecos Valley...	50.64	<b>Wisconsin</b>	
Iowa City.....	117.25	New Brunswick.	26.50	Rio Grande....	11.50	Milwaukee.....	16.85
Sioux City....	28.00	West Jersey..	176.75	Santa Fe.....	17.75	Winnebago.....	11.00
Waterloo.....	34.00	<b>New Mexico</b>		<b>Pennsylvania</b>		Miscellaneous...	6,888.01
<b>Kansas</b>		Newark.....	160.00	Beaver.....	123.65	<b>Total</b>	<b>\$56,805.94</b>
Synodical.....	100.00	Newton.....	33.75	Blairsville....	188.50		
Emporia.....	3.00	New Brunswick.	26.50	Carlisle.....	269.75		
Larned.....	64.85	West Jersey..	176.75				
Topeka.....	20.50	<b>New York</b>					
Wichita.....	7.00	Synodical.....	101.00				
<b>Kentucky</b>		Albany.....	20.00				
Ebenezer.....	28.50						
Louisville....	20.50						
Princeton.....	50.40						
Transylvania...	29.00						

DORA M. FISH,  
Treasurer.

# HOME MISSION MONTHLY

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## Editorial Notes



HILDREN first!" As some one has said, "Take care of the children and the nation will take care of itself." But the question is, how shall we take care of the children? Our

articles of the month will help to give the answer. They are written by specialists in the various departments of work among the young people of our Church, and furnish not only inspiration for more carefully planned missionary education, but helpful methods for leaders. We cannot accomplish all our desires in this generation. But how much nearer our goal may we not come if, as expressed by one writer, we count upon "our reach plus the child reach." For this result we must have trained and consecrated leaders and leaders with a vision, and the Church, the parents, the Sabbath schools must co-operate.

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ONE man may create a business enterprise, but if it be long continued or greatly enlarged, as the years go by, it is essential that other hands and brains than his be trained to carry on the work. For development of the business it is also necessary that there be imparted to others a vision of the possibilities and a realization of the responsibility. Even to a superficial observer it must be evident that to sustain and further the great missionary work of the Presbyterian Church we must constantly create a new constituency. Thus the importance of training the coming generation to carry on our Father's business.

¶

How are we training the children to give? Children of to-day have playthings undreamt of in their own fathers' time. The luxury of their "grown-up" parties is almost beyond the realms of fancy of a few years ago. They have money to spend freely, but in what proportion are they taught to use it for self-gratification and for God's

work? Mrs. Helen Barrett Montgomery, in the *Continent*, puts the matter in a compelling way:

"We still teach our children to sing, 'Hear the pennies dropping,' though in everything else but religion the child of to-day has as his unit of value, not the penny, but the nickel. He has a nickel for the moving-picture show, a nickel or dime for the ice cream soda fountain, and a penny for his mission box. With the terrible logic of childhood, he concludes as to the relative value of these commodities. The child who has only chance pennies to spend on himself is being educated to give when he drops a penny for missions; but the child who has quarters and dimes and nickels for self and pennies for God is getting ready to join, later, the great army of the uninterested. We love what we give for, what we sacrifice for, what we toil for with sweat of mind and body."

¶

WE cannot pay too much attention to the rallying of the oncoming forces, the college girls and men full of ideals and aspirations that sometimes die out before they are put into practice. In this magazine, Miss Katharine Crowell, Mrs. Dwight Potter and Mrs. E. S. Riggs consider this phase of our topic of the month. We cannot afford to let the time slip by without gathering into organizations the growing boys and girls who are in receptive mood for lasting impressions. Miss Hornish, exhilarated with the success of her Boys' Congress of Missions, shares her methods with our readers, while Mr. Stowell's article should convince everyone of the need of "Missions in the Sunday School." No children are too young for the implanting of seeds of missionary interest. Note the article by Blanche McNeal and the use of *Over Land and Sea*, as urged by Miss Bird-sall. One pastor has said that he gives his greatest attention to the small children of his parish, feeling that "It is more economical in time, strength and money carefully to train the child in formative years, than to



straighten out the life when warped by habit."

THE home is probably the greatest training school. "I do not know where I became a missionary," said one young woman. "I was brought up in the atmosphere of a missionary home. As a girl I breathed this atmosphere as naturally as the air. I have always believed in missions." Another worker on the firing line told a friend that he "had to go." He had to obey the "spirit of missions implanted in him by a missionary mother."

¶

In supplication for missions there should be no vacation time. During the summer months, especially in the city churches, there is a general cessation of the strenuous activities of the winter season. To many there comes change of scene as well. But wherever the earnest missionary woman is, she can still pray for missions, and there are special interests in the summer time which we should not forget. There are the many conferences for young people, there are the summer schools of missions, there are the mission pupils who have scattered to their homes and are often subjected to severe temptations, and then there are always our missionaries, some of whom tarry by the stuff, while others seek long-needed rest.

¶

ALL honor to Wasatch Academy, Mt. Pleasant, Utah! In the State debating contest, conducted under the direction of the University of Utah, the judges rendered a unanimous decision in favor of the representatives from our academy. Thus, Wasatch holds the State championship for debate. The Panama Canal tolls question was the subject considered, and the Salt Lake City *Herald* affirms that the presentation was "one of the ablest of the entire series of State contests, due to the fact that each side of the question was represented by the best material of its district." Wasatch Academy was previously the winner in the contest of the Southern High School Debating District in the preliminaries of the State High School Debating League and was thus entitled to a place in the final contest. The victory has been a first-class advertisement for the high standard of Wasatch.

Another honor secured by this school is reported by Mr. Johns, the principal. "One of the Senior girls has been chosen for the Thompson Memorial Scholarship in the Uni-

versity of California—a six hundred dollar scholarship. The selection is made by the University after the pupil has made regular application and has given evidence of ability and worthiness." These messages from Wasatch, in the heart of Mormondom, make us rejoice that the work at this point is soon to be strengthened by the erection of the new dormitory—the Finks Memorial Building.

¶

THE Mexicans are not permitting Wasatch to win all the laurels, however, for the report comes from Menaul School at Albuquerque that in the Demorest Interscholastic Contest between the United States Indian School, the Methodist School for Mexican girls (Harwood Home), the Congregational School for Mexican boys and girls, (the Rio Grande Industrial School) and the Menaul School, the gold medal was won by Menaul. Mr. Ross writes that a leading lawyer, who was the chairman of the committee of judges, and many others, expressed their surprise at the excellency of the work. Our boys have won five silver and two gold medals in the temperance contests this year.

¶

A THIRTY thousand dollar high school has been erected at Lapwai, Idaho, and the Nez Perces are exceedingly proud of the new building. It stands opposite our mission where Miss Kate McBeth and Miss Crawford are carrying on such a notable work among the Nez Perce Indians. Among the speakers at the dedication services was Miss McBeth, who gave an exceedingly interesting historical sketch of the Lapwai Valley. The event is of more than local interest.

¶

THOSE who know of Miss McBeth's work realize how mutual is the devotion between missionary and Indians. Yet it is always good to hear unsolicited comment. A young Nez Perce, on his way home to Idaho from Carlisle, spent a few weeks with Indians on the Kickapoo Reservation in Kansas, and attended the Presbyterian service there, making himself known to our missionary, Mrs. White. "Then you know our Miss McBeth!" Mrs. White exclaimed. His face lighted up as he replied: "Ever since I can remember I have known her. The people love her." Mrs. White writes: "When I go, I want some such memory of me." Her great desire is that the Kickapoos will heed her teaching.

# Why Did She Do It?

By Katharine R. Crowell

"THE whole trouble is," Miss Holliday concluded rather breathlessly, "that our schools have failed to train the imagination, and this accounts for the fact that so few of their graduates are truly educated."

Rachel Holliday and her friend and college chum, Marion Drew, had somehow been drawn into a discussion of "the child"—and no one would have thought from their detached attitude toward the question that either of them had ever held any relationship whatever to the subject discussed. It was as though "the child" were a newly discovered order of animal, which could be experimented upon only from the outside.

Marion, listening to her friend's peroration, said in hushed tones of admiration and awe: "Such wisdom! and you are dealing it out in chunks! Give me a little time to assimilate it, please."

"It is the truth though," said Rachel, energetically, "and if I could only have the chance to train some children I'd glory in proving it. Why, imagination *really* is character! If the training is in the right direction the noblest and highest qualities will thereby be developed—if in the wrong direction, the character will be correspondingly weak and poor.

"Where *did* you learn it all, Rachel?" said Marion roughly.

"Well," said Rachel, laughing a little, "I admit I have never been much given to psychology or pedagogics, and it is perhaps not to be wondered at that you are rather overcome by this long disquisition. The fact is, I have just read something written by one who is an authority in these things, and consequently you find me 'all roused up' on the subject, as Samantha would say. 'How it rains!' she said suddenly, looking out of the window of her sky parlor down to the street. 'See that gray-coat struggling with his mail pouch and umbrella. He has reached the house, however.' She waited for a response; none coming, she said with mock anxiety:

"Not struck dumb, are you dear? If I had dreamed that my eloquence—"

"Not dumb, you absurd girl," said Marion, "but what you said has somehow struck home. Tell me, how would you go about

that imagination training if you had the chance?"

"In the first place," Rachel said with conviction, "I should tell those children stories of great men and women in such a way that they could just see and feel their lives and the life around them, and then I would have them *act out* these characters according to their own conception of them. I would in this way draw out courage in the shrinking girls, and show the glory of truth to the shifty boys—and the obligation of unselfishness and helpfulness to both girls and boys.

"And I should," she went on as she kindled to her subject, but broke off to take the morning mail from the maid, and in their delight over letters from mutual friends both girls forgot all about "the child" and the training of his imagination.

Marion presently took leave, and Rachel opened a letter unnoticed before. It was a pleasant epistle and Rachel's face reflected its spirit as she read, until she came to the last page which contained a forcible statement of the great need for mission band leaders, and an urgent plea that she, home now from college, would come to the rescue of the uncared for children in the church of which she was a member. Deep in thought over this, she only gradually became conscious of stealthy movements and suppressed laughing and giggling, and coming fully out of her brown study saw the big arm chair in which she was sitting surrounded by a circle of children, who, as she looked up, uttered in shrill chorus, "Please, cousin Rachel, tell us a story! It just rains and rains, and we have nothing to do."

"But kiddies!" said Rachel in wonder, "where *did* you all come from?"

"Why, from the play room," said Jack; "there are five of us, you know, Cousin Rachel, and the others are from next door—both next doors," he added in further explanation.

"What kind of a story shall it be?" asked Rachel. She was alert now, and full of life and merriment. She loved children, and she dearly loved to tell a story.

"Somethin' excitin'," said Jack, who when he was excited was apt to forget his "g's."

"About shipwrecks!" "And Indians!"



"And robbers!" "And prairie fires!" "And desert islands!" "And wolves!" "And icebergs!" "And shootin's." All seemed to speak at once.

Rachel threw up her hands.

"Enough! enough!" she said, "give me a minute to think, kiddies."

While she thought, little Diana climbed to her lap. "Please, Cousin Rachel, don't let anyone get killed or hurt," she whispered.

Tom perched himself on one arm of her chair, Jack took the other, and the rest of the "kiddies" sat in an eagerly expectant semi-circle on the floor. They knew what was before them for they all loved Rachel dearly and she had told them stories before.

So the story began. Rachel was a born story teller, and just as a true musician brings out from his loved instrument tones sweet or full, loud or soft, so Rachel played upon the hearts of her "kiddies," and blue eyes and black, brown eyes and gray, deepened with wonder, sparkled with laughter, shone through tears and finally smiled in deep content as the hero emerged at the end, scatheless and unhurt, from all the stipulated and some unasked adventures in which he had performed kind and true and noble deeds innumerable.

Long ere this the

rain had ceased and the sun had come out and after hugs and kisses, also almost innumerable, the happy children trooped away to the yard to "act out" (and so deepen) every impression that had been made. And then Rachel sat down at her desk to write her answer to the above-mentioned letter, and in it—she *declined* to become the leader of the mission band!

*Why did she do it?*

I cannot think why—especially as the only "thriller" she knew of, that would meet the wild demands of her auditors, was the story of a missionary hero, and a home missionary at that!

[The author is conscious of a possible unfairness to Rachel Holliday. Possibly she had good reasons for casting aside the very

"chance" she had wished might be hers, but the only reasons that come to mind are not reasons at all, but mere excuses and very poor ones at that; and fearing lest she may be uncharitable to Rachel, she would very much like to have other girls who have declined to become leaders of mission bands, even when warmly urged thereto, write her their reasons for so doing. If these prove to be good, she engages to give Rachel *the benefit of the doubt!* N. B. Address 156 Fifth Avenue.]



Mary La Fétra Russell

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## Missions in the Sunday School

By Jay S. Stowell

"DO missions belong in the Sunday school?" One may as well ask, "Do trees belong in the forest or waters in the sea?" Of course missions belong in the Sunday school. Every one today will acknowledge this. "But why? Is it because missions need the Sunday school, or be-

cause the Sunday school needs missions?" It is easy to see what the Sunday school has done for missions. It has furnished the volunteers, the contributors, the intercessors. Missions could not get along without the Sunday school. Can the Sunday school get along without missions?

To this last question we frankly answer, "No." The Sunday school would be as handicapped without missions as a chemistry teacher without a laboratory or a farmer without a farm. What the laboratory is to the teacher and the farm to the farmer, both of these missions are to the Sunday school. It is here that the pupil learns to live Christianity by living Christianity.

The Sunday school being a school is naturally concerned with education, but too many Sunday school workers have summed up education in the one word, "instruction." In addition to instruction, there must be training in living, and expression in real life. Missions give the Sunday school teacher his opportunity. It is true that a pupil can be trained in politeness, honesty, temperance, and virtue, without missions, but these are relatively negative and passive. The pupil needs some big task to develop the strong fibre of his moral and religious being. Where is he to find this if not in missions? There are other tasks, but none where the pupil can express his life more unreservedly.

The task of the Sunday school teacher then becomes that of relating the life of the pupil to the great world-wide work of the Church, not alone for the sake of the work, but equally as much for the sake of the pupil.

How is this task to be done?

Evidently, there must be both instruction and service. Unless care is taken, however, both of these will be artificial and extraneous rather than vital. Instruction must usually precede, accompany and follow expression, and neither is of much avail without the other. Both, too, must be thoroughly adapted to the pupil.

How intimately the teacher must know the interests and environment of the pupil in order to do his task well! Especially should he know what the pupils are doing in the day school. When could there be a better time to use the stories of Marcus Whitman and Jason Lee as told in "Winning the Oregon Country," than when the history class in the public school is taking up the early period of our national history? When the geography class is studying China, "The Black Bearded Barbarian," and "Under Marching Orders" should be often in the teacher's hands. Equally appropriate times arise for the presentation of missionary material concerning Alaska, Cuba, Porto Rico, the American Indians, and other phases of our home and foreign mission problems. Not only should this be correlated with the pub-

lic school work, but natural individual interests and tendencies should be carefully studied. The aim is never to make the pupils walking encyclopedias of missions, but rather to *create an attitude of mind toward missions*. A very wide choice of material is therefore possible. Once get the Sunday school pupil to understand that missions have been a real factor in the making of nations and it will not be necessary to argue with the adult about the value of missionary education.

Of course, if the graded lessons are used, the teacher's problem is partly solved because missionary instruction then forms a vital part of the curriculum. Even in such a case, however, the teacher needs to be familiar with missionary illustrative material, and the superintendent is under equal obligation to supply news items and stories for the general exercises. Anything which relates this missionary instruction to the ordinary facts of life will tend to place the sympathies of the pupil on a proper basis, and the expression in service will be a genuine expression of the pupil's interests and sympathies.

This expression will take on several forms. It may be the giving of money to some work of which the pupil has definite information, the money being in this case the medium for transmitting personal service. It may be actual contact with some institution where the pupil can touch life at first hand, or it may involve an attitude toward the immigrant families in the community and a real service for them. In some way or other there must be a genuine expenditure of vital energy. If real willing and voluntary sacrifice is involved so much the better.

In the Sunday school grades it is not too early to hold up the idea of missionary work as a life service. The giving of pledges or promises probably should be avoided, but there is no objection to having a child, after reading the story of Whitman or Livingstone, or becoming acquainted with concrete missionary problems, feel and say with enthusiasm that he wishes to be a missionary. The missionary calling as a life work ought at least to have its equal chance with other ideals in the child's life. Experience shows that large numbers of our most consecrated missionaries received their first missionary impulse as children.

But if all these things are to be accomplished in the Sunday school, Sunday school workers must have the missionary spirit.



Without this, missionary methods will fail and the most carefully laid plans will bring few results.

If Sunday school workers realized how much the success of their efforts in training boys and girls for efficient Christian manhood and womanhood and in developing the highest type of Christian character, depended upon the appeal of the missionary enterprise, they would read more missionary

books and magazines, they would spend more time in prayer for missions, and they would understand more thoroughly the work of their own Church Boards so that their pupils might see in them a living incarnation of the missionary spirit in action.

Practical helps entitled "The Sunday School Product," "Learning by Doing," and "The Missionary Committee in the Sunday School," by Mr. Stowell, and other leaflets pertaining to Sunday school work may be secured from the Presbyterian Department of Missionary Education, Rooms 907-908, 156 Fifth Ave., New York City.

## "Forbid Them Not"

By Blanche Young McNeal

**I**F there is one attitude in existence to-day which corresponds to that of the disciples when Jesus rebuked them with: "Suffer the little children, and forbid them not to come unto me," is it not the attitude of the church toward the missionary education of the children? And by missionary education is not meant the occasional reference made to missions by the Bible school and other organizations, but a systematic instruction along definite, well thought out lines.

Many churches are fulfilling this divine command; but to the many who are, there are more who are not doing so. They have their societies, to be sure, well attended and generously supported, but are giving scant thought to the church's newest vision—the missionary culture of the little ones.

And why? The beginning is always a time for easy adjustment. Why wait until character is formed, taste and habit established, before instructing and training for service of church and state?

Perhaps these church mothers are saying that many of the leaders and workers of this great force were not specially trained for their work; that when the Lord calls, He gives strength and wisdom, and that the children of to-day are as fully in His hands as were their progenitors; that they, too, are capable of the same growth, faith and development. Perhaps many of our leaders did not receive the definite training for which we are pleading; but a simple childhood near to the soul of things and the blessed habit of family prayer helped much to make faithful many lives now spent in service.

Child-life to-day is also more complex—more material than forty or fifty years ago; and even in present-day homes, where the

family altar is still sacred, there is less time than formerly for ingrowing of vital truth.

Then, too, the demand for efficiency is rising at every tide. Missionaries and apostles of the Word, the world over, need not only Christian lives, but they need specially trained Christian lives. Therefore, is not missionary culture a part of the natural heritage of every child?

Bishop McDowell once said that there is no greater obstacle to Christian missions to-day than Christian parents. Certainly it behooves us to aim not for missionary entertainment, but for a zeal that will lead

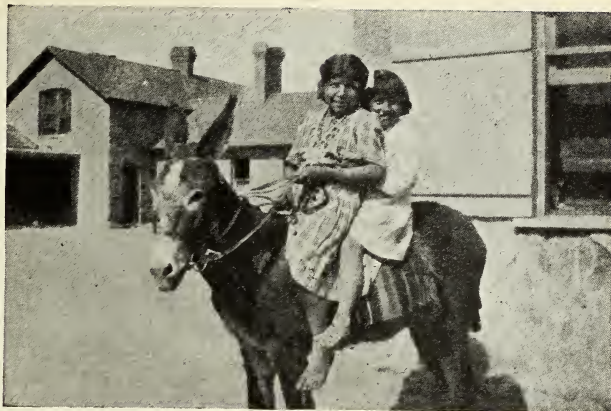


A MEMBER OF THE SITKA CHURCH WITH HER FAMILY OF LITTLE NATIVE ALASKANS

both parents and child to help in whatsoever way God directs.

I know that there are some who will contend that the child mind cannot comprehend the true significance of missions. To them I would say, visit the nearest primary department where missions are given their rightful emphasis, and if you are not won over, either the teacher has missed the vision or your heart is not right. If the teacher has the vision—the world vision—even in the fragment of time which five minutes a Sunday allows—her scholars will share it too. Having this vision does not necessarily mean that in time they will become missionaries; but it does mean that these little ones have been introduced to a blessed ministry which in after years will enable them to bear their share of the world's burden.

Many of the Lord's great ones received their life impulse when mere children. Biography tells us that Livingstone caught his life impulse when a scholar in the class of one Samuel Hugg—the impulse which led him in later time to visualize the thousand



NAVAJO INDIAN GIRLS WHO ARE JUST AS BRIGHT AS THEY LOOK

They would hardly be known as the same shy little maidens who first came to Kirkwood School, Liberty, New Mexico. They can read and write and repeat many Bible verses, besides having learned to sew and help about the housework

villages where the name of Christ had never been heard, by answering "Here, Lord, am I, send me."

So to the women, missionary guardians of the coming generations, sound the call; see to it that not only here and there some truth-burdened one discharges her obligation toward missionary education, but suffer all the children to come into their rightful inheritance—for to such belongeth the Kingdom of Heaven.

## Developing Leaders on the Mission Field

By J. C. Ross, Superintendent of Menaul Training School for Boys, Albuquerque, N. M.

**P**ERHAPS illustrations will show most readily a few of the various lines of leadership for which our mission schools give training. This subject is one of breadth, for it is not limited to religious leaders only, but includes leaders in any line for the general betterment of social, religious or economic conditions, and for the development of a Christian citizenship which will result in a better mode of living for the people.

### THE BUSINESS WORLD

First let me tell of a young man who, after a few years in Menaul School, was employed as a clerk in a general store by one of the Albuquerque merchants. Within a few years Francisco was head clerk, and Mr. Kunpertich said to me, "I do not see how I could run my store without him." A little later he was sent out ten miles as manager

of a branch store, and is there to-day making a success of the business.

### THE POLITICAL WORLD

One instance is that of a young man who came into school as a little boy. Soon he was converted and united with the Presbyterian Church. Later he was elected and ordained an elder in his home church. After a few years of successful work as a teacher in the public schools, he yielded to his friends' persuasion and became a candidate for the office of county treasurer and collector of taxes. He was elected by a large majority over his Roman Catholic opponent and this in a county where more than five-sixths of the voters are Romanists. He still held his relationship to the Church and was superintendent of the Sunday school. Our State laws require the publishing of all delinquent taxpayers' names after a certain



date. The political party boss and his brother-in-law came to the young treasurer and said: "Now, as it is about time to publish the names of the delinquents, and since we have not paid our taxes, we just dropped in to say we would make it right pretty soon; so, of course, you will not include our names in the list." They were told by the young treasurer that he was under oath to fulfill the conditions of the law, and that he did not know of any way by which he could favor them more than any one else. They then threatened opposition to his re-election and in every way tried to gain their point, but the final result was that one had to pay for four years' back taxes, and the other for three. He thinks he will not get his office again, but I believe the people of the county will appreciate such work and support him. If we could have a few more such men in our political affairs, conditions would be better.

#### THE RELIGIOUS WORLD

I think now of three young Mexicans graduating from the mission school and entering college. In trying to meet expenses they obtained work during vacation in a foundry. From the superintendent they obtained permission to hold a noonday meeting, once each week, for the men of the foundry. It was voluntary as to attendance, but we are told almost all were there. The ministers of the Protestant churches assisted, but they were led into it by these young Mexicans, originally from a Roman Catholic people, converted in a Presbyterian mission school, and trained there and in one of our Presbyterian colleges. During their stay in college, two of them held the honored position of Y. M. C. A. president, and the other was secretary for one year. They

were not one-sided, however, for they were important men in athletic teams and debating clubs, and all were members of the college glee club. Two of them are now preaching the Gospel in home mission churches, having graduated last May from McCormick Seminary; the third is preaching, but has one more year of seminary work before him.

#### THE HOME

A young man from a very strong Romanist home became greatly interested in the Bible. He talked with his people on the subject, but they told him he was to have nothing to do with the Protestant religion. For two years he hesitated, but finally wrote his father that he was going to unite with the Presbyterian Church. He was told that such a step would deprive him of home ties forever, but nevertheless he wrote a letter, bidding them good-bye, for he felt he must obey God rather than man. In the course of a few years, natural parental affection overcame religious opposition, and he was called home. Some time later he married a young woman who had been trained in our Allison School, at Santa Fe. One evening the old father happened to hear them at prayer, and afterward said: "Now, my children, when you read from that Book, and pray to your God, I want you to call me that I may be with you." Until his death, he was always present at family prayers.

These few illustrations give some idea of the work of the mission schools of New Mexico, without which none of these young men, nor hundreds of others who are more or less useful, could have had the training to fit them for the excellent work which they are doing.



YOUNG PEOPLE OF CHICAGO'S FOREIGN QUARTER

Chorus in Olivet Institute where many nationalities come under the influence of Christian leadership

# The Making of a Missionary Girl

By Dorothea Lewis Potter

“DID you come to make us all missionaries?”

Again and again they ask the question—the college girls, to whose minds as yet there has come no glimmer of any relationship between college days, with their fun and work, and the Presbyterian Church to which they belong at home. To a girl's mind the only possible reason for the visit of a church board secretary is the desire for new teachers for schools whose very names she doesn't know, off somewhere in the wilds of the “frontier,” or, even worse, for fresh recruits for “foreign lands.” And so she asks the question, frankly, with either a tinge of suspicion or a bit of quizzical amusement deep in her eyes. But the college girl is preeminently loyal, and when she hears of the largeness and the vitality of the work which her church is doing, and learns that even in her undergraduate days the members of the Woman's Board of this church are thinking of her and planning for her, she responds with a pleased surprise that is often rather pathetic to see.

That there is a relationship between the Student Christian Association and her own church is usually a new thought to the college girl. When her church speaks to her with genuine understanding of her beloved association life, and in a spirit of evident cordiality and co-operation with that association, the spirit of church allegiance which might have been weakened by the four years of college life, with its social and undenominational expression, is established and strengthened. The girl who has had evidence of the church's interest in her during her college days is the girl who will be most apt to go back to her church at the end of the college course, as a trained and enthusiastic Sunday school worker, missionary society officer, or leader in presbyterial work.

All along the line of church work we need these vigorous, well equipped college women. In synodical society, presbyterial society, and local work, they are needed. Everywhere we hear the demand for efficient *leaders* for young people's and women's mission study classes, for teacher training classes in the Sunday schools and for the social service of the church. And every year

hundreds and thousands of young women are graduating from our colleges and universities, with high ideals, large vision, and at least some of them with wide executive experience. By the time a girl finishes her senior year in college she has usually learned the meaning of responsibility. In athletics she has been trained to work with other people; in dramatics, debating, and the Christian Association, she has had an opportunity to develop executive ability and originality, and through her whole course she has learned self-expression. Why not give her the work to do for which she is ready and qualified? She will not force herself into it, but when it is presented to her as the opportunity for service, some of the perplexing problems of “where to get leaders” will be solved.

It is certainly not the first purpose of the work of the Joint Committee to “make all the girls missionaries.” Nevertheless, more and more are the Boards realizing the need of some of these very girls as new schools are being opened, new work inaugurated, and old work developed and enlarged. It is, therefore, a source of great gladness to those of the Woman's Board of Home Missions who have been interested in student work during the past year and a half, to learn that more college women have applied to the Woman's Board for appointment to the home mission field during this past year than in any previous year. The call of home mission service, which has been heard so little in the colleges heretofore, is receiving enthusiastic attention; and many who see college life as it is are sure that a new era has already begun to dawn in the relation of the American student to the work of world evangelization at home. In this new era, the Joint Committee on Student Work is having an important part in bringing to the undergraduates of our own church the true perspective and valuation of service in the world empire of Christ.

[One of the delightful evidences of the coming together of home and foreign mission forces of our church is the establishment, by the Women's Boards of Home and Foreign Missions, of a Joint Committee on Student Work, with Mrs. Potter as secretary.—ED.]



# In the Taos Valley

Extracts from address by  
Miss M. Edna Tait at the Annual  
Meeting of the Woman's Board

## *The Approach to an Isolated Mission*

AS I stepped from the Santa Fe train at a small station in Northern New Mexico, a brawny-looking Texas cowboy—although he proved to be a New Mexican stage driver—stepped up to me and said, "Are you the lady I'm looking for?" Then he stopped. I suppose my face must have worn a questioning look, for he hastened to explain that Miss Scott, the new teacher at Taos, had told him to be sure and find me and see that I had no trouble in reaching Taos. It was not long before we were packed in the stage, and our bronchos were galloping over the prairie to Taos. After sixteen miles of travel, we reached the famous River House; there we had dinner, changed both horses and driver, and continued our journey. After traveling over twenty-five miles of prairie and mountain road, I was agreeably surprised to find before me a beautiful valley, about sixty miles long and thirty miles wide. At the end of our thirty-two mile ride we reached the historical old town of Taos, with its two thousand inhabitants—Indians, Spanish-Americans, and English-speaking Americans.

## *The Mexicans of the Valley*

We find our people very cordial, the families affectionate, the children fond of their parents. I have never seen an old person treated with unkindness. We no longer have to announce to the people that we have come to visit or call, for they ask us to visit them. When invited to eat with them, we have more than tortillas, frijolles, chili and coffee; we have before us a table set with American dishes, and all the family sit down and enjoy the meal with us.

Our Spanish sisters wear the black shawl. They think it would be very unsympathetic and disrespectful to wear a hat to a home



TYPICAL ADOBE HOMES

where their friends are mourning, or to wear one themselves for one year after a death in their own family. Many of them turn the pictures to the wall and cover the face of the clock when death enters the home, and I have known them to stay away from services, or go a long way around to avoid music at such times.

Very few of our people are wealthy. The old-time estates are cut up into small patches, where our Spanish-American brothers and sisters make a scanty living raising a bit of wheat, corn, oats, alfalfa, or some few vegetables or fruit. At this time many of the men are away from home, herding sheep or cattle, or working on irrigation reservoirs or ditches, or employed by beet factory owners.

## *The Penitentes*

We have many Penitente orders in our valley, relics of the old secret religious orders that overran Europe with such disorder and so many fanatical practices in the twelfth century. The outward sign of membership is a cross tattooed on the forehead, chin or back. When one of their number dies, they have a wake at the home, and at such times spend the whole night either singing and whipping their bodies with the cactus thongs, or eating. Three days before Easter the members of the lodge go through all the painful ceremonies of the last three days of Jesus' life, as nearly as they can with what light the leaders have handed down to them. I attended the service when they tried to reproduce the crucifixion, death and burial of Jesus. It almost made me ill to hear, during the entire service, the swish of those fearful self-inflicted cactus whips whirled over

the naked shoulders of the Brothers of Darkness—the name given to the new members who are not allowed to come out of the Morada (meeting house) without the black cloth over their faces. It made my heart ache to see and hear them go through the service, and at the various places take the crown and the nails, and then the image of Jesus, to the Virgin Mary, and present them to her with prayer and singing.

It may look dark, but "every cloud has its silver lining." The images and superstitious habits are fast disappearing in many homes. The people are awakening to the fact that there is something higher and better than their ancestors had.

#### *Spanish-American Boys and Girls*

In Taos is located our Pyle Memorial Mission. This day school was opened in 1881 and has continued almost uninterruptedly ever since. From my first chapel service last fall I loved those Spanish-American boys and girls. In our enrollment of eighty-seven we had pupils from six to twenty-three or twenty-four years of age, and taught all grades, also music and commercial branches. Our older boys and girls took a

great amount of interest in their commercial work, grasping ideas quickly and doing well. At Christmas time we drilled the pupils for a short musical program, and found among our number some rare voices.

As is the custom in all our schools, the Bible is given a prominent place on our daily program. My babies were always glad when Bible period came, for they liked to repeat "The Lord is my Shepherd," and "Blessed is the man that walketh," and many other beautiful verses that Dr. Duncan has planned for us in his book, "Bible in the Mission Schools."

The mission school has done much and is doing much for our people in Taos and Taos Valley. This year we have four boys out working to earn money, so that they can enter Menaul Boarding School in the fall. One of our girls is ready and desires to go to Allison School. At the Taos Teachers' Institute, in 1912, we found that fifty-one out of the fifty-five teachers in attendance had received a part or all of their training in Protestant mission schools. Our little church, organized at Taos in 1874, has sent out many hundreds of staunch Christians who are filling places of trust and honor all over New Mexico.

## Over Sea and Land—An Antidote for Selfishness

Report by Miss Katharine Birdsall, Editor, at the Annual Meeting of the Woman's Home Board

THE child of to-day is of tremendous importance; we find on all sides that much is being done for him in an educational and social way—too much, some of the older fashioned among us declare. But, while his mind is stored with knowledge and his hands are trained in craft, and his physical development is carefully watched, and his social life is planned for his own personal pleasure, his heart and soul are apt to suffer from underdevelopment, because all this attention produces in the child mind a very large idea of his own importance. Everything to him, unless we are very careful, is a large capital I. Unless we pay more attention to interesting him in others less fortunate than himself, in stirring in his heart pity and love for other children, white and black, yellow and brown, we



LITTLE NAVAJOS WASHED UP TO ENTER THE MISSION AT GANADO, ARIZONA



shall produce a selfish man. A selfish man or woman is not good for missions—nor for anything else!

It is the aim of *Over Sea and Land*, the only magazine for the boys and girls of the Presbyterian Church, to develop and to foster in the hearts of children this love and charity to all mankind; and, furthermore, to so develop in them an interest in the great missionary work of the world, and an intimacy with our Presbyterian work and workers in particular, that the impression gained in youth will endure throughout life. This child impression is a wonderful thing. Think a moment, and you will recollect some impression made upon your mind when a child, an impression which has been unconsciously retained all these years. It is this child impression which one carries through life that, if rightly encouraged, makes for good missionaries of the future—for generous supporters of missions.

We shall have no meetings of the mission boards in 1950 if we neglect now to give the children proper missionary food—for there will then be no interest in missions. If we are to continue the splendid works we have established, we must keep the children interested day by day, year by year, till it is second nature to work and to give.

There is no better way to interest the children and to keep them interested, than to put into every home where there is a boy or girl under thirteen, the little monthly visitor, *Over Sea and Land*, which makes them desire their own share in the work of the Master.

If the parent does not put this inspiration into the hands of the children by direct subscription to *Over Sea and Land*, the Sunday school should. *Over Sea and Land* is a bright and breezy presentation of the needs and deeds of Home and Foreign Missions, the necessary magazine for every Presbyterian boy and girl under thirteen.

That it is becoming more and more necessary each year is attested by the growth of the subscription list. In addition to retaining the nearly 3000 new subscribers of last year (in fact replacing a great number of them, as they were merely "post Jubilee" subscribers), the list has forged ahead again, and we have to our credit nearly six thousand new subscribers in two and a half years.

This showing is not good enough, although it is gratifying. We need the help of every woman of every society in the country to interest the children, and to perpetuate missions.



STEAMING TOWARD HAINES WHARF, ALASKA

The Hospital at Haines is one of the special objects for Westminster Guild gifts.

## Methods in Young People's Work from the Young People's Department

M. Josephine Petrie, Secretary

THE rarity of new ideas or plans is rather surprising as one seeks for ammunition for such a topic in the correspondence file of this department, with addresses of over three hundred young people's secretaries and of leaders in from five to eight thousand young people's societies. Without doubt, many new plans are tested, but very few reach headquarters.

### A CHAIN OF CLIPPINGS

Christian Endeavor delegates to a spring presbyterial meeting found it such an inspiration

that they asked to entertain the fall meeting.

Two missionaries recently told your secretary their inspiration to go came through the reports their mothers brought from the presbyterial meetings.

"I led thirteen delegates to the platform while the audience sang 'Onward Christian Soldiers.' I gave my report, then introduced each of the delegates, who gave their reports, and messages were read from the societies from which no delegate was present. Then followed a conference with questions which were asked by the women. So



1913 GRADUATES OF THE TRAINING CLASS, PRESBYTERIAN HOSPITAL, SAN JUAN, PORTO RICO

This work is supported largely by the young people of our church

many had never before known that a Christian Endeavor delegate *could* attend a presbyterial."

The midsummer meeting of a woman's society is a picnic and the invitations are to "The Children's Afternoon."

"Our young people's society was invited to give 'Cindy's Chance' for the woman's society. Once a year they ask us for some help of this kind."

More of the synodical secretaries are adopting the apportionment plan, and presbyterial secretaries are, in turn, emphasizing definite apportioning in their local societies. One secretary says she added \$200 to the amount asked, feeling sure her prayers will bring these additional gifts. More presbyterial treasurers send monthly or quarterly reports to the young people's secretary. More presbyterial officers are sending a representative to the young people's summer conferences.

The local Westminster Guild programs, which we have seen, show originality, talent and consecrated enthusiasm. The study topic for this fall, and the three stations for gifts, will give opportunity for great variety in invitations, posters, programs, etc. Send samples to headquarters.

Here is an idea which may be elaborated when using some of the "pageants" which will be in vogue this fall and winter with the study of immigration. There are several printed programs with suggestions for costuming. As the representative from each country comes forward, let the characteristic salutation of the people be given. For instance: The United States, "Hello! how are you?" Italy (Naples), "Grow in Grace." Germany, "How goes it?" Holland, "How do you travel?" Sweden, "Are you in good vigor?" France, "How do you carry yourself?" Persia, "May your shadow never grow less." China, "How are you digesting?" Egypt, "How do you perspire?" Russia, "Be well." Turkey, "God grant you His blessings."

These are abbreviated from a daily paper; you may add others.

"Our Junior Christian Endeavor was divided into two 'sides' for a trip to San Juan Hospital. The superintendent bought two small sail boats and hung them on a line reaching across the room. One boat was red, the other blue; the different sides got into the boats (in our minds!) and started for San Juan. Each Junior counted ten miles, so each Sunday we traveled as many miles as there were boys and girls present. When the blue boat, which traveled fastest, arrived at San Juan,

it was to wait for the other boat and hold a missionary meeting, and the belated boat was to serve the refreshments. . . Well, we are in San Juan. The boys have tiny beds and the girls mattresses, pillows, slips, sheets, etc., to represent the things needed in the children's ward in the hospital. We are to hold a meeting at the church, invite everyone, and make it seem as much like our hospital room as possible. The children will tell about the work as if we were all there."



WHAT HAPPENED IN AN INDIAN C. E. SOCIETY  
The first Indian wedding at Pitt River Mission, Cal., was indeed a notable event



One more suggestion—that of the graduating exercises in Oil City, Pa., where the members of the children's Band graduated to the Girl's Circle. The diplomas were signed by the pastor, session and leader of the band. There were the usual opening exercises, annual reports, also election of officers. Then followed a special program: Piano Trio, Exercise—"Baby Days in Many Lands" (girls of ten to twelve); Song—"Victory"; Exercise—"Where the Money Goes" (from the "Finding Out Club"); Exercise by twelve of the smallest, entitled, "The Seed and the Sower," found in "Missionary Exercises, No. 3." On the table was a wooden box filled with moss, in the center of which was another box. As each little child came to the table, she repeated an appropriate verse of Scripture and dropped a penny in the box, as though planting the seed; then all gave a verse of Scripture. Then the mite boxes were collected and opened. Sixteen girls stood in front of the audience, and the pastor spoke a few earnest words and presented the diplomas. The leader of the Circle was then introduced to her new members, and after a few words

of welcome, invited them to meet at her home the following Saturday afternoon to organize the new Circle. Then the pastor closed the exercise with prayer, and we had refreshments and a social time.

#### WHAT ABOUT HOME MISSION STUDY?

*For Young People's Societies.* "Immigrant Forces," Rev. Wm. P. Shriver.

*Westminster Guild Chapters.* "The New American," Rev. and Mrs. L. C. Barnes.

*For Intermediates and Circles.* "Comrades from Other Lands," Mrs. L. A. Dimock.

*For Boys and Girls from Nine to Twelve.* "Old Country Hero Stories," Helen Simpson; price 25 cents. A little play for Juniors—"Just Plain Peter," Janet Prentice; price 25 cents.

Other things are promised for September 15th, in readiness for the Home Mission campaign.

Is your Young People's Department of value to you? These paragraphs indicate the variety of helps to be found at your Presbyterian Home Mission headquarters.



## Mission Study for Children

By Florence H. Wiber

**B**E sure and attend the meeting to-night," were words heard many times on the streets of the town of L—— during a certain day last May. Mission study on the subject of Mormonism had aroused the women of that place to action. "Our teacher and young people must know the facts regarding the menace of this great evil, before the meeting of the National Educational Convention in Salt Lake City," they argued. The enthusiasm and zeal of a few became contagious. A mass meeting was planned, with a speaker from the Woman's Board. All denominations joined in the movement, with the result that the speaker was greeted by an audience which filled the church to the doors, and included a goodly sprinkling of Mormon elders and converts. At the close of the service, hundreds signed a petition to the President of the United States urging immediate action regarding an Anti-Polygamy Amendment to the Constitution. This sort of thing was not to be found in one place alone. In R——, the Women's Club was annexed to the study class. In M—— City, the Eastern Star adjourned, after business was transacted, to attend a session of the study class, while for the same purpose women in many places gave up musical, literary and card clubs.

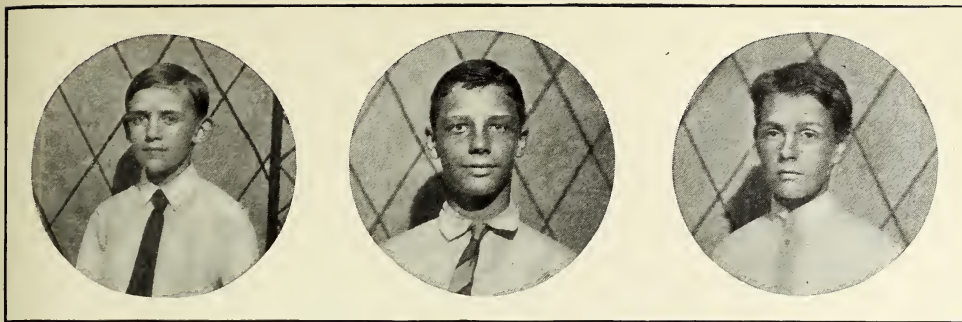
Truly the spirit of the times has changed. Women are waking up, getting out of ruts, and realizing that one of the best ways to become informed and intelligent regarding all the great questions of the day, is through mission study. How many really knew the political situation, the business control, the social menace of Mormonism, to say nothing of the missionary demands and opportunities, before this study came to them? And now, not a few previously uninterested are

longing for and finding some Christian service that counts. Leaders for study classes, bands, and young people's organizations are springing up. In the words of the old negro preacher, the result has been "to make the unfit fit, and the fit more fitter" for the Master's service.

This year's topic for study, "Immigration," will not only appeal to the women but to the children in the bands as well. From the little book, "Comrades from Other Lands," wonderfully attractive studies can be planned. Arrangements may be made to visit ports of entry when available, also foreign communities in our own cities and towns, mission schools and settlement houses, giving some Saturday for such a trip. There may be an imaginary journey through a coal mine, with a breaker boy. Some bright, intelligent lad would make a fine guide through a lumber camp, following up the work of a "Sky Pilot." Or, again, one of the older girls would find great opportunity in impersonating "An Immigrant Girl," from the time of her arrival, tracing her life through factory and cannery, showing how her ambition led her to strive for higher things, until the touch of Christianity made her life to blossom and bear precious fruit.

The personal contact, even through impersonations, will leave lasting impressions, while to see with their own eyes the conditions, needs and opportunities for service among these people, will give a stimulus not to be lightly estimated. What a chance to "plant and water" seed which, under the Father's care, will bring forth an untold harvest!

Fellow workers, you can make this winter's work tell for the Master. What are you going to do with your opportunity?



LEONARD MATHES  
CLERK OF THE HOUSE

WOODSON HUISKAMP  
SPEAKER OF THE HOUSE

DONALD STRICKLER  
A CHARTER MEMBER

## A Boys' Congress of Missions

WHAT? WHY? HOW? WHETHER?

By Martha Hornish

**A** BOYS' Congress! What is it? Why that instead of a band for girls and boys? How is it conducted? Can you tell whether any real good is accomplished, or does it result simply in entertainment? These are the questions invariably propounded by the uninformed.

As the aim of the writer is to be as practical and helpful as possible, the above questions, no doubt, will serve as very good pegs upon which to hang the various bits of information to be given.

What is a Boys' Congress? To one who loves and understands boys and possesses a strong sense of humor and a good set of nerves, it is just about the most delightful problem possible. On the other hand, to one who finds the buzzing of twenty-five of these young dynamos utterly distracting, and their forgetfulness on one point and their persistence on another irritating, it is a decidedly nerve-racking proposition.

A missionary society for boys from ten to fifteen years of age, in which the boys, to quite an extent, are responsible for both order and program; one in which the aim of the leader is not so much to rule as to teach them to rule themselves; not so much to impart information as to teach them to dig it for themselves; not to raise money but to inculcate the principles of true giving and of high Christian living; a society to bridge the gap of years in which a boy is not a *little* boy willing to speak pieces in Sunday school, nor a youth who may take part in the Christian Endeavor Society, but just a *boy*; this ambitious society is the Boys' Congress of Missions. Be it noted that this article is prepared with an overwhelming realization of the possibilities of such a society, and also of the fact that in the writer's experience, at least, they have been barely touched upon.

But why? Surely girls of the given age need training along the same lines, and why not a band for girls and boys? The Congress of which I write was the outgrowth of a band and the result of a necessity. It was found that boys and girls worked together very well up to the ages of ten and twelve. Then the boys dropped out, or else exerted their energies in decidedly *un-missionary*

ways. The mode of study, the kind of entertainment, the sort of work that appealed to girls did not suit the boys at all. Hence the necessity for a change.

At the psychological moment, Miss Koehler's book, "A Boys' Congress of Missions," was read. It proved at first rather disappointing, for there was so much in it which, owing to differing circumstances, could not be carried out. Then came the thought of *adaptation*, that leveler of plans and hope of the leader. So, adopting the name and some of the suggestions, our Congress was started and, although it has grown into something quite different, it is to some extent an offshoot of the Chicago society.

The plan was submitted to the boys for acceptance or rejection. A constitution, by-laws and membership blank were adopted, portions, in some instances, worded as the boys gave them. They can hardly be mistaken for those of a Woman's Club, but, nevertheless, work well.

There are also a few unwritten laws. No boy is allowed to join until he has attended one meeting as a visitor, understands the duties of a member and the penalties of failure, and also has obtained his mother's permission. This little fence looks insignificant, but is of decided value. Another law is, reports from districts must be spoken, not read, and woe to the member who refers to notes, although they are allowed.

Having signed his membership blank, the boy knows that if his conduct is condemned by superintendent or jury, he cannot attend the next social; if he fails to speak for his district at three consecutive meetings, he is liable to impeachment; if he is absent for three successive meetings, without good excuse, he is out of Congress. As a result, the average attendance is nearly, if not quite, the whole membership; only once has a member been barred from the social, and the various districts are so faithfully represented that we have never had occasion for an impeachment. One member has been absent only three times in the past five years, and unprepared only once, and had the best of excuses for these failures. A number of members have a perfect record of attendance and preparation for the time of membership.



There are three main features in our work: the regular meeting, the social meeting, and the annual banquet. We have two divisions, the Juniors and Seniors, and have in prospect an Intermediate.

How is the Congress conducted? We meet once a month in the church parlors on a Sabbath afternoon. Notice is given out in Sunday school; but if it has been overlooked, *the boys ask that it be given out.* We have a number from other Sunday schools; they receive no notice, but are on hand as promptly as the others. The Speaker presides.

The Bible lesson, led by the superintendent, is clinched by a motto, usually from some missionary, such as: "Pray hard and keep your powder dry," "I will go down but you must hold the ropes." These mottoes are copied in note books. After devotional exercises, roll call, and officers' reports, the curtain is drawn, and the divisions have separate sessions for reports from their districts.

Although all of the members are in some Sunday school, many of them are from homes in which no missionary literature is to be found, so a systematic method of supplying material is important. The Seniors study from books supplied at the beginning of the year. The Juniors study from clippings. The superintendent has a number of large envelopes, marked China, Mountaineers, Medical Missions, etc., which are kept well filled with clippings, leaflets and magazines. Something from each is taken to every meeting and given out as needed. A boy is given a leaflet and told to bring what he chooses out of it, to make it serve for one or as many meetings as he wishes. He has no other reminder of his duty. Sometimes he gives all of it in one speech, again it does duty for several meetings. One might think he would make a bare statement answer for his item, but the length of the Congressmen's speeches might be a problem, were they not so very good.

The books of the Seniors are upon different subjects, and each member reviews a portion of his book at the meeting. I am quite sure these books will never be forgotten. Just here is our greatest need. First, books for boys of thirteen and upward; books full of action, fact and inspiration, and written in a good, strong style, nothing kindergarten and nothing pedantic; and, secondly, reviewers that give a correct idea of the age to which the book is suited. There are some missionary books for boys "that even very studious boys will not read; and by reviews, the writer has been woefully misled at times and squandered precious coin."

Every Sabbath meeting is followed by a social meeting. When the weather permits, there is a picnic or nutting party on the Saturday following; at other times it is a sleigh ride, or a box supper at the church, or an evening at the home of the social director or superintendent. For the past two winters we have had a social director, who has made these occasions very delightful. This brings us to the last question: Whether the boys attend just for the sport. No doubt they join with that in view, and, no doubt, it remains quite a factor, as was intended; but, ultimately, it is not the greatest factor.

Nothing quite illustrates what the Congress means to the boys, as does the crowning event of

the year, the Annual Banquet, looked forward to throughout the year, and an occasion of great pride on the part of the members. Our banquet is held in February. Each boy pays a quarter, and is entitled to invite his parents. Formal little invitations are sent. The members are on duty on reception, cloakroom, entertainment and program committees, and as waiters. Last February, plates were laid for seventy-five. The tables were dainty and decorated with red candles, smilax and valentines. The boys helped choose the menu.

After all were served came the grand climax, the toasts; for the Seniors were on the program on the same footing as the president of the school board, and the principal of the high school, and the head of a big manufacturing concern, and a "legal light." Fathers and sons took part alternately, and the banquet had something of a family interest for all.

This was our program: "Our Guests," "Our Hosts," "Congressional Roll Call and Yell," "Neighbors of Ours," "Changing Lives, not Changing Skins," "Feeding the Cannibals," "Switching Our Energies," "A Man's Work," "Kill or Cure," "The Medicine of Work." Can you pick out the subjects the boys took? One father, after attending the first banquet, remarked at home, "Of course, Miss H—— writes their speeches for them, but how does she get them to stand up and deliver them?" But the superintendent does not write the speeches. She usually furnishes an outline and an anecdote, leads the boy to talk over his subject until he has clear ideas in mind, then his months of practice make expression easy. In the above program, two of the best responses were more than ten minutes long, and were prepared entirely by the young speakers.

What could lead a boy to overcome his natural self-consciousness to make a desperate and victorious fight against nervousness, and to voluntarily stand up before seventy-five people and speak on a serious subject, taking, in no uncertain terms, the highest Christian stand? Nothing but a realization of what is the truth, that he is beginning some of the work that may well engage a man's best thought; and if the Congress can help develop this realization and the strength of character which it brings, it certainly pays. Work? Yes. Planning? Yes. Weariness? Yes. Self-sacrifice? Oh, no! There is such fun in part of it and such joy in the other part.

One day, in connection with the Bible lesson on service, the superintendent gave the motto: "Counting on us," and read S. R. Gordon's leaflet of that title. As she finished, there was absolute silence for a moment. Each boy seemed to be thinking of what would happen if the church "forgot," and the message was not told "to others." Finally, with an air of settling his responsibility, one broke out: "Well, He can count on us, anyhow." There was a breath of relief and others nodded, "That's so," "That's right." "Now be very careful," said the leader, "don't say it unless you feel quite sure. It might mean poverty, or hard work, or other sacrifice. Could He count on you then?" "Yes'm," and every hand went up in earnest pledge that its owner could be counted on.

Yes, it pays. Try it.



# Helps for Leaders



## A YOUNG MEN'S MISSION CLUB

**O**UR Young Men's Mission Club at Washington, Pa., has grown from the Boys' Club of years ago. The boys were little fellows when the club was formed, and for years I found difficulty in holding them after they attained the dignity of long trousers. My ambition was to take in the smaller boys, but I found the larger ones dropped out. Finally, a friend suggested that I try to keep those I had and leave the younger ones to some one else. This plan was successful, and there are now sixteen on the roll: two seniors in college, three juniors, and a number of freshmen. This year we formed two mission study classes, one taking up "Mormonism," the other "China's New Day," and the plan has worked out well. Methods have developed with the growth of the boys.

Once during the year we have a social meeting in my home, and of late, young ladies have added greatly to the enjoyment of this evening. As with all other Christian work, it is the personal touch that counts. It is my privilege to invite two or three of my boys at a time to dinner. Without any desire to proselyte, the work has grown to be interdenominational. The boys bring their friends. For three years we had a young Chinaman, who was attending school here. He was our faithful treasurer. We have a president, secretary and treasurer, and I act as leader, always conducting the devotional exercises, but often followed in prayer by the boys. The cordial hand-clasp and winning smile of these big fellows are worth all the time and work. To make such work a success, one must evolve various plans and prepare carefully for each meeting. After preparation, I leave all with my Heavenly Father, to use in His wisdom what I have prepared. So far as I know, we are the only Young Men's Mission Club in the presbytery, and we are proud of our club.

LEONORA W. RIGGS

## A MISSIONARY READING CONTEST

"Let your reading be the wire that keeps you in touch with the vanguard of the Army of Christ." The North Side Branch (Pittsburgh) of the Allegheny Christian Endeavor Union instituted a reading contest which brought such good results that the method is to be continued. One Junior Christian Endeavor of twenty-one members read fifty-six books. In some societies there were members who read four and five books each. A circular, giving a suggestive list of Home and Foreign Mission books, was issued by the missionary committee, with Miss Anna Rosborough as chairman. The idea could be adapted for use in Sunday schools, bands and circles. We reprint the conditions of the contest which preceded the list of books.

### THE PLAN

Two reading contests, one for Senior and Intermediate, and one for Junior Societies.

#### Senior and Intermediate

*Class A.* Societies with a membership of 25 or under, of

whose members 90 per cent. shall each read two missionary books.

*Class B.* Societies with a membership of 26 or over, of whose members 75 per cent. shall each read two missionary books.

### Junior

*Class A.* Societies with a membership of 25 or under, of whose members 90 per cent. shall each read one missionary book.

*Class B.* Societies with a membership of 26 or over, of whose members 75 per cent. shall each read one missionary book.

### TIME

The contest opens Jan. 15, 1913, and closes April 15, 1913. A final report blank will be mailed your society. Will you assist us in having this report returned promptly? We want a report from your society showing the number of books read, even though but one book is read.

### THE REWARDS

*First.*—An increase in your personal interest in missions.

*Second.*—A new life for your society through missionary activity.

*Third.*—There will be awarded to each society fulfilling the above conditions one missionary book (to be chosen by the society from the list given on this circular).

### SUGGESTIONS TO SOCIETIES

Let the missionary chairman and committee first read the books, then by personal work get others to read.

Make each member of your missionary committee responsible for the readings of certain members.

Begin at once, and put your best efforts on those who are hard to reach.

Hang a large chart in a prominent place in your meeting room, on which are written the names of your members. For each missionary book read place a gold star after the name of the reader.

Occasionally have some one tell part of a very interesting story from a book they have read.

Have a book meeting.

### HOW TO GET THE BOOKS

Use your Christian Endeavor library.

Examine your Sunday school and public libraries for missionary books.

Your interested members and their friends might each contribute a book which would be a nucleus for a library.

## A BAND DIVIDED INTO CIRCLES

Instead of having many varying ages together, one Pittsburgh band has found that it works much better to divide the band into circles, each having a leader and assistant; also its own officers. Yet they are all one band, with one general treasurer. The treasurer of each circle simply takes up the offering at each meeting, and turns the money over to the general treasurer, as it does not seem well to have four separate funds.

The band is composed of:

Circle A—Boys and girls up to ten years of age.

Circle B—Boys over ten.

Circle C—Girls from ten to fifteen (or High School).

Circle D—Girls over fifteen.

It is hoped that Circle D will next year become a Westminster Guild Circle.

## ONE WAY TO STIMULATE

With the hope of arousing greater interest in missions among the young people of New Castle Presbytery, it was decided to have an Honor Roll for the year ending in March. The conditions were three:

1. A contribution to both Home and Foreign Missions.
2. Quarterly payments.



3. Ten per cent. increase in contributions over those of the previous year.

The names of all young peoples' societies and bands that fulfilled all three conditions were to be put on the Honor Roll in gold letters, while those who fulfilled two conditions were to be in red letters. Printed circulars, explaining the plan, and giving the names and addresses of treasurers, dates for quarterly payments, and names and fields of our missionaries, were sent to all societies.

It was deemed best to have the Honor Roll made in some form that could be taken home to the societies. "Christian" flags, about 10 x 16 inches, were purchased, and the names, made of letters of gold or red paper, were pasted on the white field. At the meeting the flags, which were quite attractive, were displayed in the green arches erected by the ladies, and added to the decorations.

The presentation was made as impressive as possible. The conditions of the Honor Roll were explained, and representatives called to the front of the church to receive the flags. While standing there, prayer was offered for the societies re-

ceiving them, and a hymn was sung, followed by another prayer for our missionaries and all young people's work.

While sixteen societies and bands secured a place on the Honor Roll, only two received gold letters, most of the others failing in making quarterly payments *on time*. If one can judge from the letters that have come from these societies, we may hope for still better things next year. If even a few learn to send quarterly payments, we will feel that the work required has paid.

ISABELLE J. CRAWFORD

## FOR BOYS

Leaders are fortunate in the acquisition of a valuable new book for the missionary library. The story of Sheldon Jackson for boys, entitled "The Alaskan Pathfinder," by John T. Faris, is full of interest and action, and will be enjoyed by youthful lovers of adventure, not only, but we may quite safely say by their elders as well. Fleming H. Revell, publisher, New York City, \$1 net. For new mission study books, see page 240.

# Twentieth Annual Report of the Young People's Department

By M. Josephine Petrie, Secretary

Condensed from the full report which can be obtained upon application

**I**F the "spice of life" is "variety," one finds it in abundant measure in work among young people. President Wilson says: "Every country is renewed out of the ranks of the unknown, not out of the ranks of those already famous and powerful and in control;" and, surely, our churches are not renewed by men and women fully equipped and eager for service, but by the boys and girls, the young men and young women, some of whom are beginning to realize a personal responsibility for the work of the Kingdom, while many still lack the vision of opportunity for service beyond their own local church. The aim of our Young People's Department is to inspire for this larger service through pointing out definite channels of usefulness, and to bring before young people's organizations and Sunday schools a personal responsibility for the furtherance of the Kingdom.

Where are the officers and members of the young people's societies of fifteen years ago? We have reason to believe they have graduated into the senior offices and the more mature work of the church, and that a younger generation fills the offices in which they found training. Every year a large number of societies disband or reorganize under some other title. Mission bands become circles; junior societies and Sunday school classes become bands; intermediate and junior societies graduate into the senior organizations which, in turn, disband or become "associations," "guilds," etc. According to an authoritative statement, the personnel of our young people's societies has changed completely three times in these fifteen years. One needs to be on the alert to keep pace with the young life of the church.

This process of evolution should be borne in mind as the record for the year is examined.

It is with pleasure not unmingled with wonder, that we compare the financial records of the past fifteen years. In the first report of your present secretary (for the year 1898-1899), the statement shows \$36,391 from Sunday schools and \$26,868 from Christian Endeavor societies. In 1912-1913 the records stand:

Sunday schools.....	\$39,871.22
Young people's societies.....	27,468.82

The increase in the figures of the intervening years is significant in the face of changing conditions among the young people. The secret of even "holding our own" is the attention to details, and the loyal co-operation of the young people's secretaries, a silent testimony to the value of this department of our Board.

## THE YOUNG PEOPLE'S SECRETARIES

While the dominant note of this report is one of progress, there have been all the usual problems during the past year, and some unusual ones. Not the least of these is that of the changes in the secretarial force, for in this respect it has been the most trying year in our history. There are about 350 secretaries for young people's work in the presbyteries and synods. Last fall sixteen of the thirty-five synodical secretaries were changed, and during the year nearly eighty new presbyterial secretaries have been appointed. In three synods every secretary for young people's work is new to her office, and readjustments have been necessary in the new synods. Many of these secretaries were not reported to headquarters; in fact, several were unaware of the "honors thrust

upon them" until discovered through a chain of correspondence when the time had arrived for sending out the annual report blanks. This condition has necessitated more frequent letters of general instruction, and instead of the usual quarterly letter we have sent eight of these general letters (2625 copies) during the year.

The importance of this office cannot be overestimated, and though oftentimes discouraged because of apparent indifference, many of these young people's secretaries have "in due season" reaped the harvest of their own seed-sowing. We can again report the promotion of a number of our force to the senior offices in the presbyterial and synodical societies. Two have offered themselves for service on the home field, and three are in training schools for local church and community work. Who can question the returns for the investment of time in service for the young people?

#### THE YOUNG PEOPLE

We have a roll of 10,030 churches on our General Assembly Minutes, and many of these churches have two or more organizations of young people. In reports received from 120 of the young people's secretaries, we count 2,200 young people's societies and 850 junior, with a membership of 60,500. But while large synods still report twenty-five per cent. of their churches without young people's organizations of any kind; while more than half of the remaining percentage make no report of study or giving for missions among the young people; and while several thousand Presbyterian Sunday schools make no response to the Home Mission call, there is a definite need for this department and all its co-workers.

#### THE SUNDAY SCHOOL

In the Sunday schools will be found the members of the other organizations of young people, and these are giving through the church treasury, the treasury of the Sunday school and that of their own society, but the "power of the littles" is shown in the totals noted elsewhere. These amounts represent contributions from about 2500 of the 9566 Sunday schools listed in the General Assembly Minutes—too small a proportion if the figures indicate a neglect to present national Home Missions to the Sunday schools.

Missionary committees are now a necessary part of the machinery of the Sunday school, and these committees are increasing rapidly. Co-operating with the Presbyterian Department of Missionary Education, we are endeavoring to reach the Sunday schools through these committees with Home Mission supplies, or suggestions for study and giving. As in former years, programs have been provided for the special Sunday school occasions. Constant vigilance is required over the treasuries of the Sunday schools as over those of the young people's organizations, for here, also, the gifts are often voted away with more zeal than knowledge.

#### THE MISSION BAND

Mission bands are cared for by the associate secretary of the Woman's Board, although the young people's secretary is usually the responsible correspondent in presbyterial societies. Gifts from bands are included in the amounts reported from young ladies' societies, and the Westminster Guild, the total being \$29,435.

#### THE WESTMINSTER GUILD

There are enrolled 514 Westminster Guild chapters and 138 circles. Eighteen synodical Westminster Guild secretaries have been appointed, and a number have been elected in presbyterials for this specific service. The Home Mission course of study was assigned for the first quarter of 1913, when the girls followed "Mormonism, the Islam of America" as their text-book, using a special program prepared expressly for the girls by our Westminster Guild Committee. The members of this committee of our Woman's Board have given unsparingly of their time and talents for the advancement of this arm of our constituency, and the outlook for the future is most promising. The circles have used for their study "Some Immigrant Neighbors," also "The Winning of the Oregon Country." We are indebted to Miss Ruth Louise Parker for the beautiful programs for Bible study—St. Paul as an example. The Westminster Guild is auxiliary only to the Woman's Board, and the gifts from the chapters and circles, with few exceptions, have been applied toward the maintenance of the hospital for natives at Haines, Alaska. Contributions from chapters and circles during the year were:

For Haines Hospital.....	\$5,484.10
For other "objects".....	440.00

#### THE STUDY

In looking back, it is interesting to note that in 1902 this department took the initiative in promoting intensive Home Mission study. We made fair progress, but other denominations are far ahead of us in the number of classes, because of secretaries who are giving full time to this specific line of effort. Last May our Board united with the Board of Foreign Missions in requesting the sanction of the General Assembly for establishing a Presbyterian Department of Missionary Education, with headquarters in New York, which should include the mission study of all the missionary boards. Text-books for the study of Home Missions, Foreign Missions, Freedmen and the Sunday school work of the Board of Publication are recommended, helps for leaders prepared, methods unified as rapidly as possible, and missionary education pushed most vigorously by the experts appointed by the several boards. Our study class records were transferred to the new department last fall, and correspondence along this particular line is referred there. . . . The transfer of this share of our correspondence has in no way lessened the work of the Young People's Department.

#### THE PRINTED PAGE

Only the simplest publications have been issued during the year, but these are ever popular. To meet the demand, it has been necessary to increase each year our supplies of Field Letters. The following table shows the number of copies of the four-page printed letters furnished during the year, and also indicates the equitable distribution of the different fields among our contributors:

Alaska, 5400 copies	Mormon, 5400 copies
Cuba, 4600 copies	Mountain, 5400 copies
Indian, 5200 copies	Porto Rico, 5400 copies
New Mexican, 5600 copies	

We have also prepared and furnished 9500 printed junior letters, and 4600 for intermediate societies. In addition to these printed sheets, we



have provided 6400 separate letters from missionaries. When one realizes the fact that most of our letters are sent to local addresses, some of the detail work of the department may be appreciated.

A page of "Notes" is furnished each month for the *Assembly Herald* and HOME MISSION MONTHLY, the object being to distribute among leaders the most recent methods culled from our correspondence, also programs for meetings or missionary socials, original suggestions, announcements of our publications, etc. Illustrations on Home Mission subjects are furnished the Westminster lesson helps through Mr. Trull. Programs have been provided for Home Mission Christian Endeavor meetings, the following topics receiving special attention: "The Home Missions of My Denomination—A Bird's-Eye View," "Missionary Progress in North America," "Missionary Achievements" and "Missionary Endurance."

In co-operation with a representative of the Woman's Foreign Boards your secretary has prepared a series of twelve programs, under one cover, on the Home and Foreign Christian Endeavor Missionary topics for 1913. These pamphlets are sold at five cents each, and sales have been encouraging. All the missionary letters are provided without cost to societies, but are charged to the administrative expenses of this department with other publications. "Home Mission Hints for 1913" is another useful leaflet.

A set of four Junior programs on Alaska was also a popular production of the year. The flattering notices in the *Christian Endeavor World* brought us requests from young people of most of the other denominations. As the regular "object" for the contributions of the Junior Christian Endeavorers all over the country is the support of the children's department of our Presbyterian Hospital, San Juan, Porto Rico, a special call was made in these Junior programs (at the solicitation of their leaders) for an "object" in Alaska for which the special gifts of the children could be applied. A water wheel at Sitka, Alaska, was suggested. This "extra" has amounted to \$92.91 of the \$350 asked, while the amount designated by Juniors for the hospital work was \$1,909.24.

#### THE GIFTS

Contributions from the young people are in small denominations. We have no large individual gifts, no legacies. But the systematic accumulations make a dependable treasury which is subject to various appeals, and is often emptied before the denominational calls have been presented.

As intimated in the preceding paragraph, our contributions are subject to changes of location, which affect the totals of this department. For instance, the gifts from a Sunday school class are entered on our treasurer's books in the Sunday

school column. If the class adopts the name of Mission Band, and sends money as such, it goes into the band column. Similar transfers must occur as other variations are made in our lists, and, although the gifts may not be lost to the work, the change of location would contribute toward a decrease in our records.

#### THE "SPECIALS"

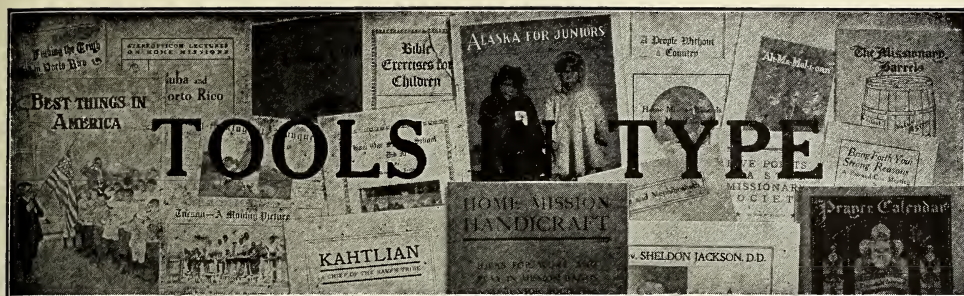
The "special object" is a much abused and misunderstood term as it relates to this department. We have used the expression in assigning salaries, scholarships, etc.—any work which is exclusive of the General Fund. Only twice in the history of the department have appeals for large "specials" been asked from the young people. The first was in 1896-1897, when Christian Endeavor societies responded with \$12,617 as a "thank-offering fund for the payment of the debt of the Board of Home Missions." The second call was made in 1901 for special gifts toward the first of our Presbyterian Hospital buildings in Porto Rico. As a result, one building is named for the Christian Endeavor societies.

Several new plans have operated this year toward the apportioning of more stations to groups of societies or Sunday schools. In this way six "general objects" have been assigned, while the full salaries of thirteen pastors under the Home Board, and thirteen teachers of the Woman's Board have been presented to the young people and Sunday schools, in addition to the 210 scholarships and 125 scholarship shares which they have assumed. These missionaries are not imaginary persons, but have become very real through their letters. Many societies and Sunday schools express a preference for some special field, or request a variety of "objects" from which to choose. Sometimes an exchange of five or six letters is necessary, and as many "objects" suggested before a decision is reached.

The brief story of another year in the Young People's Department is closed. Your secretary has endeavored to reach the young people through every possible avenue of approach, but there have been many limitations, and the work of the year cannot be measured by the dollars we report. The future of Presbyterian work is not assured because of strong men and women who may be the leaders of to-day; if we are to reach our ideal, we must do our full share in developing "eminently capable successors" in the next generation. Such leadership is found in the Sunday schools, Senior, Intermediate and Junior Endeavor societies, and all the other organizations of young people in the church. It is a God-given privilege to share in the finding and training of these successors in the home churches, and to know that through them we are helping to "hasten the time when the whole earth shall be filled with the knowledge of the Lord." To this end we work and pray.

#### A Prayer

Most gracious God, I would remember all little children. May they be early led into the ways of truth and peace! May their eyes be upon the right road, and may they daily grow in the knowledge of Christ! And give me, too, the heart of a little child!—From "The Daily Altar," by Dr. Jowett.



By S. Catherine Rue

**D**O you question why we study about "Young People in Missions" this month? Perhaps the answer may be found in the fact that our own children are at home from school, and we can apply some of our fine theories about interesting them in missions by having them take some part in the August missionary program of our woman's society.

There are also problems galore worth studying, as to the hows and whys of sustaining the children who will take up their studies September first, for another year in our mission schools. These are in very truth our children, for we have assumed their care and some of them look to us for all that they ever expect to have in this world.

Our literature will show you their needs.

\* \* \* \* \*

Word pictures of the homes and lives from which our pupils come to the mission schools can be gathered from "Indian Child Life," "Children of the Far North," "Child Life of the Southern Mountaineers," and "Growing Up in America," each sold at ten cents per copy.

\* \* \* \* \*

Do you want stories to tell children—good and true narratives that will hold their attention just as well when they are waiting for a game of tag as when they are asked to be quiet on Sabbath afternoon? Read one of the following until you can narrate it without referring to the copy, then try it on the liveliest bunch of little people you can find. Here are a dozen from which to choose:

"Hero on Horseback".....	10c. ea., \$7.00 per 100
"Kahtlian".....	3c. " 2.50 "
"Soueth Shan".....	2c. " 1.50 "
"Bah-he and the Shaman".....	5c. " 4.50 "
"On the Trail".....	1c. " .75 "
"Painted Pony Canthers Softly".....	5c. " 3.00 "
"Benito".....	1c. " .75 "
"Cindy's Chance".....	2c. " 1.75 "
"Kate and Mephobosheth".....	3c. " 2.50 "
"Finding the Truth in Porto Rico".....	2c. " 1.00 "
"True Story of Marcus Whitman".....	10c. " 8.50 "
"First Missionary to Alaska".....	3c. " 2.50 "

\* \* \* \* \*

Another fine new book has been added to the list of interesting text-books for juniors. "Comrades from Other Lands," by Leila Allen Dimock, formerly editor of our own *Over Sea and Land*, is just off the press and can be had for 25c., in paper binding. It aims to show what our youthful immigrants dwelling outside the large American cities are doing for us, and also what we are doing for them. Not one of our juniors should miss the chance to read and to study about these

boys and girls who have come from many lands to make their homes among us. The author has prepared a supplement to the text-book, containing ample suggestions for leaders to make the study of the subject attractive to the younger people. This can be had for five cents.

\* \* \* \* \*

Look in the next issue of the HOME MISSION MONTHLY for the full list of printed aids that will be prepared for the observance of Home Mission Week, November 16-23. Immigration, the special object to be studied at that time, is also the subject of the text-book for women's societies that can be had at once from our Literature Department. Its postpaid price is 35c. in paper and 57c. in cloth binding. A parable study for supplemental reading, entitled "America, God's Melting Pot," can also be had for 25c. Order both and begin now to plan for a study class that shall terminate its sessions with Home Mission Week.

\* \* \* \* \*

The vacation season offers excellent opportunities for winning new friends to the cause of home missions and new members for the Woman's Missionary Society.

\* \* \* \* \*

Any loyal lover of our homeland, who finds herself included in a social group on the piazza or lawn, can so direct the conversation as to lead it toward the subject that should fire the heart of every citizen and patriot. After commenting in a friendly manner upon the matter of helping to right some of our national wrongs, she will feel at liberty to offer literature that will suggest the need of remedial action, and some of the following may be useful for the purpose:

"Mormonism To-day".....	2c. ea., \$1.50 per 100
"Mormon Rule Over the State".....	1c. " .75 "
"People Without a Country".....	3c. " 2.50 "
"Bah-he and the Shaman".....	5c. " 4.50 "
"Bring Forth Your Strong Reasons".....	3c. " 3.00 "
"National Obligations".....	3c. " 2.50 "
"Answer Thou Me".....	3c. " 2.50 "
"Our Greatest National Inheritance".....	3c. " 2.50 "
"Outlet for Patriotism".....	2c. " 1.50 "

Send for our new catalogue to select others.

\* \* \* \* \*

Did you read "The Story of the Campaign" Home Mission Week, Nov. 17-24, 1912? If you did not, we will gladly send a copy without charge. It will give you inspiration for the development of Home Mission Week in November, 1913.



# Honorary Members of the Woman's Board of Home Missions

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Mrs. John S. Gilman, Baltimore, Md.  
Miss Annie E. Riegart, Wicomico.  
Miss Laura Brenizer, Salisbury, Md.  
Miss Bertha Harlan, Wilmington, Del.  
Miss M. Alice Davis, Salisbury, Md.  
Mrs. Belle S. Luckett, Dunn Loring, Va.  
Mrs. Florence B. Kelly, Baltimore.  
Mrs. Robert M. Wylie, Baltimore.

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Mrs. Albert Gary Beebe, Oak Park.

## Indiana

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Mrs. J. B. Kendall, La Porte.  
Mrs. F. F. McCrea, Indianapolis.

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Dr. MaBelle Tru, Topeka.

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Mrs. I. W. Carey, Minneapolis.

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Mrs. James B. Butter, Florence.

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Mrs. Helen M. Paulding, Daretown.  
Miss Anna G. Young, Garfield.  
Miss Charlotte E. Pudney, Passaic.  
Miss Stella E. Taft, Brooklyn, N. Y.  
Miss Florence E. Eaton, Brooklyn, N. Y.  
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Mrs. Arthur Phillips, Beverly.  
Mrs. Joel F. Freeman, East Orange.  
Mrs. C. L. Roberts, Basking Ridge.  
Mrs. Robert E. Speer, Englewood.

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Miss Frances Elizabeth, Harris.  
Miss Florence Gillies, New York City.  
Miss S. Catherine Rue, Brooklyn.  
Miss Kate E. Putnam, Buffalo.  
Mrs. G. C. Yeisley, Hudson.  
Mrs. W. A. Bartlett, New York City.  
Mrs. William Wilder Hopkins, Geneva.  
Mrs. Hugh O'Neill, New York City.  
Mrs. Charles F. Darlington, New York City.  
Caroline Craig Darlington, New York City.  
Mrs. William H. Hubbard, Auburn.  
Mrs. W. P. Merrill, New York City.  
Miss Helen M. Wells, Brooklyn.  
Mrs. A. C. McMillan, Yonkers.  
Mrs. John Lyon Caughey, New York City.  
Mrs. Henry Lindeman, New York City.  
Mrs. John Sinclair, New York City.  
Mrs. Jesse Peterson, Medina.  
Mrs. Allan Douglas Carlile, Brooklyn.  
Mrs. George P. Slade, New York City.

## New England

Mrs. Robert Shoemaker, Cambridge, Mass.

## Ohio

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Mrs. J. H. Young, Piqua.

Mrs. Walter H. Houston, Columbus.  
Mrs. C. H. Randall, Cleveland.  
Mrs. Lizzie Campbell, Ironton.  
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## Oklahoma

Mrs. W. A. Knott, Oklahoma City.

## Pennsylvania

Mrs. Walter J. Hogue, Washington.  
Mrs. Joshua W. Sharpe, Chambersburg.  
Mrs. George Norcross, Carlisle.  
Mrs. D. F. Diefenderfer, Erie.  
Mrs. Anna M. Robinson, Philadelphia.  
Mrs. Charles Hodge, Germantown.  
Mrs. Williams E. Slemmons, Washington.  
Mrs. William Edgar Geil, Doylestown.  
Mrs. Elizabeth M. McCune, Philadelphia.  
Mrs. S. A. Reeder, Philadelphia.  
Miss Julia Fraser, New York City.  
Mrs. Abigail Hawes Hill, Johnston.  
Mrs. William W. Fiske, Philadelphia.  
Mrs. T. Charlton Henry, Germantown.  
Mrs. Henry T. Shillingford, Philadelphia.  
Mrs. William L. McLean, Philadelphia.  
Mrs. W. B. Jennings, Germantown.  
Mrs. John Burroughs, Philadelphia.  
Mrs. John Downs, Bradford.  
Mrs. Morning Johnston Scott, Philadelphia.  
Mrs. Fanny M. Jessup Swain, Philadelphia.  
Mrs. H. P. Camden, Philadelphia.  
Mrs. Julia A. Bogardus, Philadelphia.  
Mrs. John H. Small, York.

## South Dakota

Name not announced.

\*Deceased.

(N. B.—The names of Honorary Members are placed under the Synodical Societies to which the organizations making the contributions belong.)

## Program for September Meetings

### TOPIC: LOOKING FORWARD

**Hymn**—"Love Divine All Love Excelling."

**Scripture**—Romans 12.

**Prayer**—For a blessing upon the meeting; for guidance in making plans; for greater devotion to work.

**Reading of Minutes** of the last meeting.

### Collection

**Hymn**—"Christ for the World We Sing."

**Theme for Meeting**—"Look forward, not back."

### Expectation of Officers

- Loyalty of workers.
  - Enlarged number of workers.
  - Increase of work.
- (Have president give a short talk on above)

### Requirements for a successful missionary society

See Leaflet: "Five Points of a Star Missionary Society" and "Hints and Helps for Home Missionary Societies."

(Have short talk on points in above.)

**Hymn**—"O Thou Great Teacher from the Skies, Who Lived and Died for Men."

### Suggestions for new work or improvements on old

- Mission Study Classes.
- The Westminster Guild.
- Mission Bands.
- Cradle Roll Tens.
- Home Division.

If not already formed in your church, have an explanation given of each topic above with idea of formation. If already in use, have talk on how to improve work.

See Leaflets: "Hints on Mission Study Class Methods"; "The Mission Study Class"; "Two Ways in Mission Study"; "The Westminster Guild"; "Concerning Cradle Roll Tens"; "Concerning the Home Division"; Bands.

### Monthly Campaign

- HOME MISSION MONTHLY.
- Over Sea and Land.

(A short talk on each and requests for new subscriptions.)

### Gifts

- For missionaries.
  - For mission schools
- (Plan what system will be used for dues and for what purposes contributions will be made.)

**Home Mission Week**

If observance of the week has not been planned, let some one explain its purpose and formulate plans at this meeting:

**Discuss Plans** for October meeting: make it a Rally Meeting.

a. Call together old members.

b. Interest new members.

c. Have social hour follow business.

**Closing Prayer** that God's blessing will rest

upon the plans made, upon the new work, upon workers at home and far away; that greater work will be done and many more souls won for Christ.

**Hymn**—"Thou Whose Almighty Word Chaos and Darkness Heard."

**Benediction**

(Leaflets and information on all topics above may be obtained from Home Mission Literature Department, 156 Fifth Avenue, New York.)

EDITH M. REID

## Second Bulletin of Home Mission Monthly Shares of the Finks Memorial Building

In addition to those societies listed in the April magazine, the following have met the specified conditions which entitle them to one or more shares. Many of our secretaries have done the best sort of work, and we are proud of them. May we not count on every secretary to enter heart and soul into the campaign for the next twelve months? Our aim is to have a *red letter year*, by placing the HOME MISSION MONTHLY in the home of every member of every missionary society.

	Shares
<b>Alabama</b>	
Brownsboro, Maysville Soc.....	One
<b>California</b>	
Fowler.....	One
San Francisco, Calvary Church.....	Two
San Francisco, First Church.....	One
<b>Colorado</b>	
Timnath.....	Two
<b>Connecticut</b>	
Stamford.....	Three
<b>Illinois</b>	
Bridgeport, First Church.....	Two
Cairo, West Prairie Church.....	One
Camp Point.....	One
Lawrenceville, Pisgah Church.....	Two
Mt. Vernon.....	One
Peoria, First Church.....	One
Prairie City.....	One
<b>Iowa</b>	
Bedford.....	One
Tipton.....	Two
Washington.....	One
Maxwell.....	Two
<b>Indiana</b>	
Terre Haute.....	One
<b>Kansas</b>	
Wamego.....	One
<b>Maryland</b>	
Faith.....	One
<b>Michigan</b>	
*Detroit, Immanuel.....	Four
Detroit, Trumbull Ave. Church.....	Two
Jackson.....	One
Kalamazoo, First Church.....	One
Ludington.....	One
Redford.....	One
<b>Minnesota</b>	
*Duluth, First Church.....	Six
Minneapolis, Stewart Memorial.....	One
<b>Missouri</b>	
Carthage, Main Street Church.....	One
Webb City.....	One
<b>Nebraska</b>	
Lincoln, Second Church.....	Four
Omaha, Dundee.....	Two
Omaha, North Presbyterian Church.....	One
<b>New Jersey</b>	
Perth Amboy.....	One
Rutherford First Church.....	Two
<b>New York</b>	
Albany, First Church.....	Two
Bellona.....	One

Clarence.....	Two
Geneva, North.....	Three
Nyack, First Church.....	One
Rochester, Memorial Church.....	One
Seneca Falls.....	One
Trumansburg.....	One
<b>North Dakota</b>	
Lisbon.....	Two
<b>Ohio</b>	
Bellaire, First Church.....	One
Greenfield, First.....	Two
Newark, Second Church.....	One
Oxford.....	Two
South Salem.....	One
Springfield, First Church.....	Two
<b>Pennsylvania</b>	
Allentown.....	One
Bangor.....	One
California.....	One
Chambersburg, Central Church.....	One
Chambersburg, Falling Spring Church.....	Two
Claysville.....	One
Conemaugh.....	One
Corsica, Pisgah Church.....	One
Darby.....	One
Easton, College Hill Church.....	Three
Easton, Haines Aux.....	One
Easton, Olivet.....	One
Easton, South S.....	One
Frankford, Hermon Presbyterian Church.....	One
Hazleton.....	Four
Johnstown, First Church, Y. W. Mission Circle.....	Two
Karns City, Concord Church.....	One
Mahonington, Opportunity Circle.....	One
Murrysville.....	One
New Castle, Central Church.....	One
New Alexandria.....	One
*Ninevah.....	Two
Parkesburg.....	One
Parkers Landing, Allegheny Church.....	One
Penfield.....	One
Petrolia.....	One
Philadelphia, Oak Lane.....	One
Philadelphia, Wakefield Church.....	One
Philadelphia, Walnut Street.....	Two
Pitcairn.....	One
Punxsutawney.....	One
Slippery Rock.....	One
Trafford.....	One
Unity.....	One
Volant, Rich Hill Church.....	One
Renfrew, Middlesex Church.....	One
Washington, Second Church, Non Nobis Aux.....	Four
West Middlesex.....	One
White Haven.....	One
<b>Tennessee</b>	
Memphis.....	Three
<b>Texas</b>	
Italy.....	One
Plano.....	Two
<b>West Virginia</b>	
Newell.....	One
<b>Wyoming</b>	
Saratoga.....	One
Sunrise.....	Two

\*These societies were named in the first list of shares published in April, but have since gained additional shares and are now listed with their total number.





# HOME MISSION MONTHLY

VOL. XXVII

SEPTEMBER, 1913

No. 11

## Editorial Notes



It is frequently said that "we get about what we are looking for." For what are we looking in our missionary societies? Do we want strong, effective organizations? The autumn is the great

time for the rallying of forces. It is the time when societies need all the enthusiasm and stimulus at their command in order that they may begin the season with an impetus that will carry them far toward the desired goal of local and national organization. Much depends on leadership. Leaders who are looking for large results are the ones who inspire their followers to large effort. An organization in the hands of a person without inspiration, strong purpose or power of leadership cannot thrive. This number of the magazine carries messages of inspiration and encouragement to leaders as the new season's work is undertaken. Whether member or officer, look for large things in your society and help to make them so; give yourself without stint, learn of others, and mark the year as one of advance.



WHILE officers have great responsibility in properly directing the organization under their leadership, yet it must be remembered that "overseers or superintendents do not build buildings or dig ditches themselves; they show workmen how to dig and build." It is the personal service of every woman, however inconspicuous, which will count for her and for the great result. To ring with enthusiasm for a cause one needs to work for it. People on the outside may take missions lightly, but those who are *doing* things are confident that it is worth while and rejoice in their share of the undertaking. Those who know the need for action along live home mission lines—Mormonism, Immigration and all the others—find it difficult to be patient with the uninformed, uninterested, skeptical critic of mission effort.

TIMES have changed and are still changing; the missionary society is evolving, in very many cases has evolved from the "pink tea stage" of passive and ladylike effort. As Mrs. Helen B. Montgomery has said in *The Continent*: "Correct little circles that meet in correct little meetings once a month are bound to remain correct and little. What we need in our missionary work is a conviction of its urgency. We may well take a leaf from the history of the women's rights societies. For years they were in the 'pink tea' stage of holding small monthly meetings, where the same old platitudes were dealt out to a group of the same rapidly aging women, of whom the only demand made was that they should believe in the cause and pay a dollar a year membership fee. During this period woman suffrage was not news, and was not interesting. But to-day women are so stirred that they are willing to make a house-to-house canvass, to sell suffrage papers on the street corners, to speak from their automobiles in cross country tours, to march in procession through the public streets. The big world, whether it agrees with them or not, is impressed with a sense of the reality of the cause that can command such loyalty; and recruits are won by the thousand. Now if suffrage is a cause to stir the loyalty of women so that they are willing to endure all sorts of discomforts and adverse criticism, what shall we say of our incomparably greater cause of world-wide missions?"



LET us set our aim high this year in every line of our missionary effort. Many people will give large sums of money if a cause is presented as a large cause, needing large help, whereas a modest, half-hearted appeal will not even stir their interest.



SECRETARIES of literature have a high aim placed before them. We want each secretary in the land to make this a *red letter year* for her organization, for the magazine and for the cause of home missions. To do this,



we ask that there be a subscription to the HOME MISSION MONTHLY in the home of every member of your local society. A goodly number of auxiliaries already have this record. It would be a wonderful achievement if every member of every society in the land were secured as a subscriber for these pages. It would quicken the pulse of the entire organization. The results of widened information, strengthened efficiency, more intelligent prayers for the work, larger gifts to the treasury, would mark this as a red letter year not only for the local society but for the entire work of the Woman's Board of Home Missions. Helpful circulars for secretaries of literature will be sent to them during September. Will your society begin the subscription campaign at once and do its part to bring about the desired outcome? The successful societies will be listed in the HOME MISSION MONTHLY.

¶

THE choice of a new Commissioner of Indian Affairs at Washington has long been awaited with interest and no little anxiety. The appointment of Hon. Cato Sells of Texas places in that position a man who has at least one marked qualification for the office, in that as a political leader in Texas he has fought the liquor gang. The liquor question is one of pre-eminent importance in relation to our Indian population, so that a commissioner having this reputation and also one for doing all things "on the square" and without trickery is welcomed by the friends of the Indian.

¶

VISIBLE results are always particularly encouraging to supporters of our schools. From the Sheldon Jackson School, Sitka, Alaska, comes this message:

"Five of our boys and eight or nine of our girls will unite with the Church to-morrow. There are some others who would like to do so, but we do not feel that they are ready. These who unite at this time are our best pupils and the brightest also. For the two years that we have known them, they have made their lives square with what they profess."

¶

FROM Ozone, Tennessee, Miss Edna Lewis writes: "We feel that the hope of all this mountain section lies in the young people, and hence are glad to have fifteen decide for Christ. When I came to the field, almost two years ago, there were only two Christians in my class of young men; now

there are eleven, and they are live, energetic young fellows, accomplishing great good here and in other sections to which they go."

Another phase of the work at Ozone: "Some of our boys and girls are becoming interested in the Potato and Tomato Club's work in our county and we trust there will be resultant benefit to the community, for last year we found that, if properly cultivated, 384 bushels of potatoes can be raised per acre on this plateau."

¶

It is a great mark of progress toward interdenominational unity that as one force all Protestant denominations should be marching in the same direction at the same time. Immigration is the home mission topic which is to engage the attention of all denominations during the meetings of Home Mission Week, November 16-23. This will be but the beginning, however, for study classes on the subject will continue throughout the year. It has been said that until recently we went on singing "Like a Mighty Army, Moves the Church of God," but "when we came to resolve it to the final analysis the trouble was that we did not sing together."

¶

AMONG the vigorous speeches delivered before the Southern Sociological Conference at Atlanta in April last was one of particular interest by Rev. Charles S. MacFarland, D. D., from which we give the following extract concerning unity of Protestant forces as related to the new immigrant population of America:

"For many, many years we had fervently prayed that God would open the doors of the heathen world and let us in to take care of the heathen as our inheritance. God always gives us more than we ask; and so He not only did that, but He opened our doors and poured the heathen in upon us. When the immigrant came he became, as often as not, an American patriot before there was time for him to become an American citizen. He assimilated everything except our religious impulse. He learned the language of our daily speech because we have only one language to be mastered. But our religion presented to him too many tongues. And why should we wonder that he could not distinguish between them?"

"He met centrifugal forces which repelled and not a centripetal force which might have an irresistible attraction. He found a

united democracy and he became a part of it the day he landed. He saw the unity of ideal in our public schools, and he made it his own. And if we had met him with a united brotherhood of the Church, he would have felt the mass impact of religion as he felt everything else and he would have yielded to it."

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A RECENT record day at Ellis Island was that in which 3,870 immigrants arrived. The

next day there were nearly as many newcomers so that the total for forty-eight hours was 7,642. The capacity of the buildings was taxed to its utmost and one ocean vessel was obliged to keep steerage passengers on board an extra night. From Holland, one steamer brought 2,431 passengers, many of whom were Dutch farmers, with their families, bound for the West to take up land. This was the high water mark from Holland for the year.

## Inspiration for Service

By Rev. Charles L. Thompson, D. D.

WE are getting together as mission workers. That should be inspiring. We feel a common pulse-beat of enthusiasm for humanity. It is a large vision that meets our eyes—these various branches of the Church coming together unitedly to strive for the coming of the Kingdom of God.

The Federal Council of the Churches of Christ in America stands for the high water mark of this common endeavor. The Home Missions Council and the Council of Women for Home Missions are further landmarks and very inspiring ones along this highway of a new day.

The feeling for the touch of a comrade's hand in the day of battle reacts mightily on the soldier's courage. But there is some danger lest in these large views and enterprises we lose sight somewhat of individual responsibility. A chain we are told is no stronger than its links—its weakest link. An army can rise no higher in conquest than the patriotism of the individual soldier.

So from our theories, beautiful and necessary, let us get back to the sense of personal responsibility which we must have to put these theories into action.

How many women's societies are there that make up the great women's missionary organizations? What an army, inspired by what conceptions of the movements of Divine providence, in these days when providence is moving so fast! But the success of their work depends upon the individual in each company; on the intelligence, consecration and sense of oneness with others of each sharer in the missionary responsibility of the times. That individual will now and again climb to the heights of a great vision. Life were dreary without vision. It may

come in a sermon where the minister has deployed the missionary opportunities and the obligations of the Church to raise itself and meet them. It may come in a great convention where the lights have been turned on from many angles until the cause of missions glows as in the white light of the fulfillment of Divine promises. It may come in a well planned meeting in the home church where the news from the fields has been gathered and the touch of life has been added to the display of information.

But the vision splendid must be carried home. It must enter into the daily life to uplift and glorify. How commonplace are most of our days! In what routine, even those who occupy the first place must for the most part go on with their daily tasks. Crises in life are rare; duties are on the level with every common day.

The preacher must prepare his sermons and visit his congregation. The elders and deacons must go to the store, or bank, or to the field; the house-wife must go the round of daily duties that often seem irksome and are monotonous; the young women in school, or store, or office, find that even the elasticity of youth cannot wholly deliver life from a sense of sameness.

What if that is all? Is there no way of delivering common days from drudgery, of shooting rays of cheerful thought and hope into recurrent tasks? If there is such a thing as linking the visions with daily toil, until the toil finds an unexpected gladness and the duty a stately dignity that makes it seem worth doing, then the man or woman who had begun to feel that life was a treadmill will suddenly see it expanding into sublime connections that give it a perennial interest.



What is it the poet says about sweeping a room with such thought connections that the act becomes sublime?

These are days of such noble missionary vision that there is no excuse for any life being wholly tame and level. There are heights of thought all about us if we will but climb them on stairways of devout and earnest purpose. Mt. McKinley spreads out no such panorama as is given to the humblest saint who is willing to be led to the large possibilities of Christian life and service.

We talk in large missionary terms in these days. Thoughts are continental, even world-wide in breadth. They are deep as the sea and high as heaven in their meaning and outlook. If every missionary worker in his reading and prayer would get in touch with what God is doing in our land and all lands, what He is preparing to do through His Church to-day and to-morrow, would not missionary meetings thrill with light and feeling? What contributions to their interest would come from humble and obscure places! How the Church would realize that, as flame ascends, so the best life of societies or conventions would come from those who are prepared for them by what God has revealed to individual life and what God has done through individual service.

Let us not overdo our gregarious instincts nor imagine that no fire can be kindled except in a great assembly. Let us try to bring the fire from our homes, where in thought and prayer "the heart has burned."

This then is my message. Insist on yourself; on what God can do and will do for you in your ordinary life and duties if you will open your mind and heart for the inspirations that are pulsing all around you. The air is full of the signals of Divine activity through human affairs—of the coming of the Kingdom of God. Lift your wireless into God's elevations. Then you will feel the throb of great events, the push of great opportunities. You may realize that you will not add merely one to a meeting but that you can add yourself with all that God has thought and said and done through your life.

Do you say, "I have no time to read, not much even for prayer?" Do you live in the city? Then in the pause of a summer evening go round the corner into some ghetto of strange populations where joyless children are trying to find the semblance of joy on crowded sidewalks, and tired women are bowing under burdens they cannot lift. Do you not see it even there—the "vision splendid" of what God gives you a chance to do?

Do you live in the country? There are neighbors not miles away to whom life is indeed a treadmill, with no power such as is possible to you to make a treadmill glorious, and behold your privilege to round out your life to richness by the ministry of the cup of cold water. From such excursions go back to your missionary meeting and place one coal of glowing thought upon the altar that by such contributions will send up a pentecostal flame.

## Encouragement from Pictures

*Group 1.*  
"Please save my place for next year, Miss ——. I want to come back." That means the last school year for the girls in this picture, who, with the exception of the third one from the left, comprise our grad-



"PLEASE SAVE MY PLACE"

uating class for next year at Allison School, Santa Fe. Never before has it been possible to retain so many girls through the advanced grades. Allison School is proud of its loyal representatives, who are scat-



FROM "OVER THE LINE"

tered throughout New Mexico, working in various capacities to uplift their people. The young people of our Spanish-American population are advancing to the front, and need all the help and encouragement that can be given them.

*Group 2.* The three little girls from Old Mexico, shown in this picture, took the long journey from "over the line" to attend the school they had heard of through a friend who had been a pupil the year before. Educated to quite a degree in Spanish schools, they find the English language a great obstacle to their progress. The loyal girl who recommended our school told me she wanted to bring two or three more friends with her

next year. There is no lack of appreciation from that source.

*Group 3.* What an interesting group of children! In the middle is my little namesake, of whom I may well be proud. They



CHILDREN OF A PROTESTANT MEXICAN

are the youngest children of a Mexican Protestant, recognized as a most consistent Christian. His older children have attended our mission school, and give promise of following in their parents' footsteps.

OLINDA MEEKER

## "New Americans for A New America"

By Eva C. Waid

UNDER this inspiring slogan, the men and women of the Home Missions Council and the Council of Women for Home Missions have issued their call to the Protestant churches for a great service this coming year. Their attractive bulletins, announcements, plans, programs and literature have been in preparation for many months and this great educational campaign will find its culmination in Home Mission Week, November 16-23, 1913. Even reading the titles of all the helpful suggestive material prepared to make effective this strong appeal gives one a feeling of the enormous responsibility attached to this united, patriotic, Christian effort on behalf of our great immigrant population.

Four or five special study books deal with the problems of immigration in terms suited to all ages. Definite supplementary reading material is offered in most attractive

form. Places for public gatherings are outlined and culminating emphasis laid upon a restoration of Thanksgiving Day service as a national religious expression in prayer and praise. In all of this there has been the heartiest co-operation of men and women engaged in planning for the Home Mission Boards of Christian America. Especially here and now do we urge the hearty response of all Presbyterian women and the immediate co-operation in such plans as may be suited to individual churches and societies or to interdenominational enterprises. There is sufficient variety to meet any situation. There is an attractive program for an interdenominational woman's meeting called "A Better America, Woman's Part"; "Crisp Toasts" are provided for a missionary luncheon; "Near Neighbors from Far Lands" gives the local missionary society a suggestive program; while a special "Praise





"NEW AMERICANS" IN THE SYRIAN QUARTER OF NEW YORK

and Privilege" service is suited for thank-offering meetings. Parlor conferences are provided for in a leaflet of suggestions, while "Tea Cups and Missions" gives the girls a chance for an informal gathering. In addition to the excellent dramatic suggestions printed by almost all woman's boards, there is a little entertainment of games of the nations entitled, "Just Plain Peter." Illustrated lectures, "Home Mission Verse and Hymns of Home Missions," will furnish fur-

ther variety. The Woman's Board of Home Missions will be glad to co-operate with you in any way possible and knows that as in the past it relied on Presbyterian women to be in the forefront in every effort to "raise the standard of excellence," "to vitalize societies," "to double membership," so today it can count on you to "awaken Americans," "liberate immigrant forces" and help make "New Americans for New America."

## A New National Hymn

"O beautiful for spacious skies,  
For amber waves of grain,  
For purple mountain majesties  
Above the fruited plain!  
America! America!  
God shed His grace on thee.  
And crown thy good with brotherhood  
From sea to shining sea!

"O beautiful for pilgrim feet,  
Whose stern, impassioned stress  
A thoroughfare for freedom beat  
Across the wilderness!  
America! America!  
God mend thine ev'ry flaw,  
Confirm thy soul in self-control,  
Thy liberty in law.

"O beautiful for glorious tale  
Of liberating strife,  
When valiantly, for man's avail,  
Men lavished precious life!  
America! America!  
May God thy gold refine,  
Till all success be nobleness  
And every gain divine."

# Christian Efficiency

By Lulu A. Hasbrouck

A TRAIN was much delayed at a railway station; as usual, the gentlemen got out to see what was the trouble. One of them said to the engineer, "What are we waiting for, isn't there any water?" "Water enough," said the engineer, "but it isn't *boiling*."

We have plenty of machinery in our churches, organizations and members; what we need is more efficiency—that white heat of interest that makes for progress all along the line.

My desire is to suggest a few of the means to this end—efficiency—that we may have a clearer vision of our possibilities, and become more efficient workers.

The foundation of all Christian efficiency is

## *Fervency in Prayer*

"The effectual, fervent prayer of a righteous man availeth much." It was the importunate widow who came to the judge whose plea was granted. It was the persistent friend who came at midnight whose need was supplied, and it was the continued knocking of Peter which caused inmates of the house to open the door. So we are bidden to strive in our prayers. Hosea says, "He prevailed by prayers and tears." It is not the valor of the lips, but the striving of the heart.

But are we not taught to intercede for others, and pray for causes more than our own small needs? Take the great prayers of Moses, Solomon, Nehemiah, Paul and others. Were they not for God's glory rather than for themselves? We are told that even Job, when he began to pray for his friends, had his own captivity turned. God loves all mankind—rise to His attitude, pour out your hearts for others, and the blessing will descend upon you as well as them.

Dr. Arthur T. Pierson, in his wonderful biography of "George Muller of Bristol," tells of this fact. For sixty-two years Mr. Muller prayed daily for the conversion of two friends. Shortly before his death, he said to Dr. Pierson: "I do not believe the Lord would have laid the burden of those two souls on my heart, if He does not expect to convert them; and, moreover, the fact that God has kept me faithful in intercourse these many years is an assurance that my

prayer will be answered." Sure enough! Within a year after Mr. Muller's death both friends confessed Christ, and united with the Church.

## *Enthusiasm in Service*

What is enthusiasm? The real meaning is the inspiration of the Divine Spirit.

Paul speaks of two things to inspire enthusiasm: first, a good object, "zealously affected in a good thing"; second, regularity, "zealously affected always." What better object to enlist our sympathies, inspire our prayers, and employ our talents than missions! Astronomers tell us that sometimes a star of the fifth or sixth magnitude, lit by some celestial fire, will flare out suddenly, surpassing Jupiter or Venus in brightness. So some obscure soul, filled with God's enthusiasm, will become truly radiant in service, and be a light forever after.

There was Ittai of Gath. You remember when David was fleeing from Absalom that Ittai, with a band of followers, pledged his loyalty to David. When David urged them to return to their homes, for he knew not whither he was going, Ittai, in his enthusiasm, replied, "As the Lord liveth, in what place my Lord, the King, shall be, there shall Thy servant be." What is so ennobling as an enthusiasm for a great cause, or self-sacrificing love for a worthy object?

Another suggestion:

## *The Constraining Love of God*

We need to ask ourselves this question. What is our motive in our work, what are we aiming at? Fame? No. Popularity? No. The joy of success? No, not even that. Paul says, "The love of God constraineth us." Not our love to God, that is too finite, but God's great love to us should be the constraining, impelling power of our lives. This leads me to my next suggestion:

## *Unselfishness in Labor*

"I will gladly spend, and be spent for you."

That service, which crucifying self, not seeking recognition or reward, oblivious of praise or blame, if only God be honored, pouring out itself to the utmost for the welfare of others, that service, I say, is the truly unselfish, Christ-like.



A boy was going to college. His mother gave him some excellent parting advice, as mothers are wont to do, and her last words were, "Remember, my son, you are always *third*." When he reached college he wrote upon a placard, "I'm third," and hung it in his room. It called forth many queries and criticisms, but to all he turned a deaf ear, until he had been in college about two months. Then he said to his chum, "I have the courage now to tell you what my mother meant when she said to me, 'I'm third.' First, God; second, others; third, myself."

As some one has expressed it, "Not what has happened to me to-day, but what has happened to others through me—that should be my thought."

My last suggestion:

*"A Spirit-filled heart."*

"Be filled with the Spirit." The best thing that faith can bring down from heaven is the indwelling Spirit of God. Yet, how many times the possession is only a partial one. We say we are His, yet we live for ourselves. We say we are His, yet give God only the fragments of our hearts' best love, time and talents. God commands us to "be filled with the Spirit," and "God's biddings are His enablings," and what He has commanded He is able to achieve in every individual heart.

So then, if we are fervent in prayer, enthusiastic in service, constrained by the love of God, unselfish in labor, and filled with God's Holy Spirit, we shall surely be "workmen that need not be ashamed" at the coming of our Lord.

## In the Afterglow of the World in Chicago

By Elizabeth I. Cameron

FOR five weeks, in May and June, a great missionary exposition and pageant were given in Chicago, with hundreds of missionaries and 20,000 stewards to help in diffusing intelligent information concerning the progress of Christian missions throughout the world.

The crowds came and went. There were those who were deeply interested and who took advantage of this great opportunity to increase their knowledge of missionary work. There were those who came out of idle curiosity, because everybody else was coming. There were those who had long ago forgotten that the Master ever said, "Go ye into all the world." There were those who had no idea of what a missionary exposition meant.

Listen to a woman in the Indian section asking Amos One-road, a Sioux Indian, this question: "How long have you been in the United States?" Also watch the expression on her face as Amos answers in very good English, "Lady, I was here long before you came, I am a native American."

Stand in the leper section and watch a group of three visitors, presumably a man and his wife and daughter. Judging from their appearance, they are well informed concerning latest styles, but listen to the daughter as she passes: "Oh! they have only pictures of *lepers* in here. They haven't any real *lepers* at all."

Watch the son of a Zulu chief as he stands in the Anti-Mormon section. He became a Christian in Africa, was sent to America for a Christian education, and expects to return to work among his own people. After eight years in America, he is amazed, bewildered, disappointed, to learn that polygamy is practiced here in the name of religion. Can you hear him saying, "When my father was converted in Africa, he put away all his wives except his legal wife. Can it be true that there is polygamy in America?"

Many other instances, in addition to these, might be given. Perhaps you would be amused and amazed. But pause a moment, dear reader. Are you as intelligent as you might be concerning the business of the King? "The World in Chicago" afforded a wonderful opportunity for gaining missionary information of an educational character, but the gateways to the Temple of Missionary Knowledge are many and wide open. Have you tried to enter?

The twentieth century calls for efficient workers, and "efficiency is not something we can go out and buy. It does not come in packages with directions for use. It is more like a plant; it is something that grows."

Only your best service will do. The Christian woman in her blindness and inef-

iciency is a much more pitiable sight than can be found among heathen women bowing down to wood and stone.

Begin now to form the habit of efficiency

that you may not miss your matchless chance to help bring the whole world into the redemptive power of the Lord Jesus Christ.



THERE ARE 16,000 ITALIANS IN UTICA, N. Y., WHERE THIS PICTURE WAS TAKEN BY MR. SHRIVER, AUTHOR OF "IMMIGRANT FORCES"

## The Ideal Auxiliary President

By Marietta A. Gardner

Prepared for the Workers' Conference, Dover, N. J.

WERE any of you ever asked to describe an ideal mother, or Sunday school teacher, or sister, or any other feminine paragon? If so, perhaps you felt as I did when this topic was given me. I thought, "That is exactly what I am not." Perhaps there came a glimpse of comfort in Lancelot's words, "Except it be some far off touch of greatness, to know full well I am not great," for we all recognize the possibilities of growth for a humble spirit.

If I should say that an ideal auxiliary president should be a woman of great natural ability with thorough education, perfect tact, and great initiative, with a fine understanding of human—especially woman—nature, and plenty of leisure to carry out original and instructive plans, I fancy that everyone of us who are presidents would say, "Yes, a woman can use all of those qualifications in this work, and it proves perfectly that I never can fill this place and ought to resign."

And so, because this description might discourage us, and make us still more unfit for our work, I am not going to say any of those things, but turn instead to our Guide Book for some rather general qualifications.

We do not need reminding as to whom Christ chose as His apostles—fishermen, a tax gatherer, just common every day people; and although a Paul was among those who turned the world upside down, he himself tells us that "not many wise, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise, and the weak—and base—and things that are despised—that no flesh should glory in His presence." I do not believe this means that we are to scorn gifts and graces, but that we are to believe that our Master can use those who have no great gifts or graces, if they have His spirit.

Frances Ridley Havergal has a chapter in "Kept for the Master's Use" that has been



a great help to me. I will give you a sentence or two: "Which is the greatest, gifts or grace? Gifts are given 'to every man according to his several ability'"; that is, we have just as much as God knows we are able to use for Him. "But unto *everyone of us* is given grace according to the measure of the gift of Christ. Claiming and using that royal measure of grace you may and can and will do more for God than the mightiest intellect in the world without it."

And so I will ignore these special gifts, and put first, The woman who is *willing to try*. We will take for granted that some indication that other people think she is fit has been given, by their asking her.

To how many does this call for service come, and find them saying: "Ask somebody else," "I can't," "I never did such a thing," "I don't know how," and sometimes we say in vain, "There is no one else," "Of course everyone has to have a first time for such work," and "You can't know how unless you learn."

Like Topsy, presidents are not born, they just grow. Many of us here are trying to fill this place, and we can all testify that we have learned most of all by *trying*.

We may see many others in our societies whom we think could do better, but if they are without this first qualification, how can they be used?

Next, after this willingness to serve, must come a desire to learn—to learn more about the work, our missions, our workers, the best methods, what other societies are doing; to learn the ability of our own women that we may set them to work; their limitations that we may not expect too much from them; to learn the constituency of our churches that we may know who are not interested, and why. In fact, there must be a desire that will make us use our time to gain all sorts of information that will make our societies a growing force.

Perhaps some of us are willing to rest in the plans of the past, and carry on our societies as our mothers did, but we must not be satisfied with the old ruts; there must be,

after the willing mind, a learning spirit. That is the purpose of our Workers' Conference to-day, and we, presidents in the quiet country places, want to learn from those who have had greater opportunities for knowledge and service.

There are many other ways in which we can be learners. We must have the magazines—and read them. We must try to come in contact with other workers, as in our presbyterial and synodical meetings, and in group meetings, which I think might oftener be held.

We can magnify our office above that of any club woman or social worker—and we know how much time they give to their plans—for we have the interests of a Kingdom on our hearts.

I have time to speak of only one more need, and that is faithfulness, and I speak of it in the same spirit of desire that I may possess it. This is such a busy world, and very few of us can be specialists. We have to be wives and mothers and Sunday school teachers, and workers in the church in various ways, and so we may sometimes grow slack and forgetful about our work as presidents. Let us remember that we are setting a standard for others, and that their interest and enthusiasm may depend on ours. I don't want to think of faithfulness as a quality of just holding on, but as being filled with faith—faith in our work, loyalty and enthusiasm for our Master, and the eager desire to follow His bidding in spite of discouragements—in spite of half-hearted helpers. Let us see the vision that led Him, "Who for the joy that was set before Him, endured the cross," and let us "follow in His train."

I wonder if I can sum up in these three texts:

"If there be first a *willing* mind, it is accepted according to what a man hath, and not according to what he hath not."

"Take My yoke upon you and *learn* of Me."

"Well done, good and *faithful* servant, enter thou into the joy of thy Lord."

God seldom calls men suddenly into great undertakings. He does call us all constantly to the doing of small things well. And some of us are holding back from those small things while we wish and wait for the large things—and so we do neither much nor little well. Dr. Samuel Johnson is credited with saying, "He who waits to do a great deal of good at once, will never do anything." But he who is willing to do a very little good all the time will do a surprisingly great amount of good in the world; and he is needed and loved as no so-called "great" man ever will be. Why not fill this best and greatest place to-day, and every day?

—Lutheran Woman's Work

# Our Financial Aims

By Dora Mabel Fish

**I**N these days when missionary information concerning the progress of the Gospel throughout the world and the needs of the darkened corners, still untouched by the Light of Life, is being so efficiently presented to the Church by departments of education and leaders of ability in mission study, and when knowledge is rapidly supplanting ignorance in the minds of Christian men and women as to the opportunity of the Church for fulfilling the Master's command, "Go—and preach," it would seem that the next step to be thoughtfully and prayerfully considered might well be efficiency in giving. As our eyes have been opened to the needs of a sin-sick world, to the needs of our own loved homeland, have we not often prayed from hearts full of faith and a desire to do the work He has left us to do, that "the Lord of the harvest" would "send forth laborers into His harvest"? It is right that we should do so: it is a glorious, a solemn thought that He has so given over His work into the hands of His people as to make the number of the laborers and the measure of the harvest depend upon their prayer; and when we really learn to love our neighbors as ourselves, and realize that the needy ones about us are entrusted to our care, we will accept them with love and compassion and an earnest desire to lift them up. The call for "laborers" has not fallen upon deaf ears, but many efficient young men and women have stood forth with the response upon their lips, "Here am I, send me!"

With the greater knowledge of the need of the world, with the readiness of "laborers" to go, it would seem that the next call to be

presented loud and clear to His people should be, "Give, oh give as the Lord has prospered you!" We surely have not come up to our privilege of giving if we are still satisfying ourselves with ten cent "dues." Oh, that we might not only pray and serve as the Master has commanded, but also measure up to His standard for our gifts.

As missionary women connected with the many organizations all over this great country of ours, and therefore a part of our Woman's Board of Home Missions, how may you this fall, with all your helpful mission study and the inspiration secured from Home Mission Week, help to increase the funds of the treasury in a way that will be most efficient?

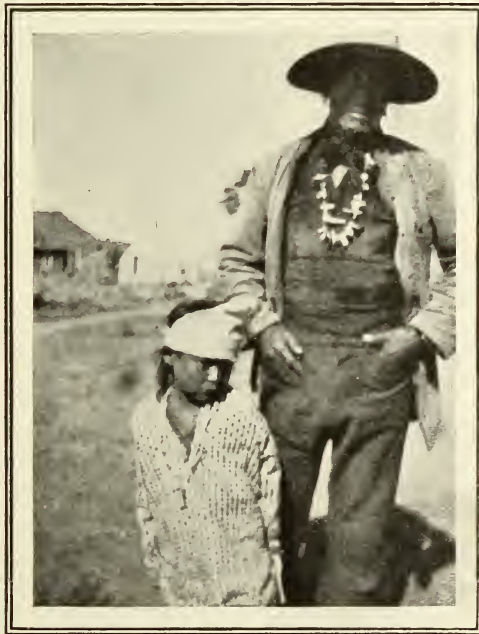
**1. See that all your salary and scholarship pledges are fully redeemed.**

If only part salaries and part scholarships have heretofore been assumed and you have contented yourselves with the fact that the balance would be paid from the General Fund, will you not make a special effort to secure the full amounts necessary before this rapidly passing year closes? Of course you plan for some increase in your gifts over last year, and this would be a good place for such increase. It is not that new work has been inaugurated that the increase is asked, but because of the need of larger amounts for the maintenance of the

long established work occasioned by the increased cost of living all over our country.

**2. After all pledges have been redeemed, will you not endeavor to reach the standard of fifty cents from each member of your society for the general fund?**

Possibly this will seem to some societies



TSESE, A TINY NAVAJO INDIAN BOY

As he came to our mission at Ganado, Arizona, with his father, who was anxious to place the child in this school



more than they can possibly achieve, but it is not for those societies that are prayerfully giving all they can that the appeal is intended. It is for those organizations which are not measuring up to their possibilities. The "General Fund" is not altogether a thrilling missionary object, but if societies would only think of such specified funds as being eagerly received by the treasurer of the Woman's Board from the hands of the presbyterial treasurers and deposited in a little safe, and if when a salary or a scholarship falls short of the full amount necessary, they could hear her say, "Make it up from the General Fund safe!", it might make the "General" seem as real as a regular salary or scholarship pledge. It is discouraging when a missionary asks for additional equipment for her school or home, or a superintendent wants more horses for the farm, to find the "little safe" empty!

A thorough canvass for fifty cents per member for the General Fund, after all pledges have been met, would enable the Woman's Board not only to meet its full budget for this year, but also to cancel the deficit on the budget for the previous year.

**3. If you are already giving as the Lord has prospered you, try to present the needs of our home mission fields to those women in your church who may not be members of your society but who are able to give, and**

would give largely if only they were interested.

This is a field practically yet unreached by our organizations. Will you not help us by your individual efforts to secure more friends of the work?

**4. Assist your young people's societies, your mission bands, your Westminster Guilds, and your Sunday schools in devising ways and means for securing their gifts for missionary work, and see that their gifts are contributed through the mission boards.**

Many times a word of advice or encouragement from the women's missionary societies will help the young people to be loyal to their own church.

If you desire information in regard to honorary memberships in the Woman's Board, or suggestions for the disposal of gifts which are "extras," such as sums formerly given for boxes for ministers, a card to the treasurer of the Woman's Board will soon bring a list of very special needs which are constantly on her desk.

And now shall we ask freely in His name, claiming the promise of fulfillment? It is His great, glorious work. Shall we not endeavor to so "abide in Him" that our lives may not be feeble, thus making our prayers feeble and our service inefficient? — "Ask what ye will."

## Ready for Action

By Mary A. Gildersleeve

**I**T is said that when General Grant made his famous tour around the world, the Emperor of Germany, with just pride, took him to review the great German army. At the close of the review General Grant exclaimed, "That which impresses me most is not the number of men composing the army, not the wonderful physique of the men, not the fine equipment, but the *swinging tread of victory* with which they march."

The vast business carried on under church auspices to-day demands a large army of workers, with characters worthy of Christ's nobleman, equipped with the best of spiritual accoutrements, but, above all, possessed with that assurance of ultimate victory under the Great Commander which will take the world for Christ.

The noble women in our churches have recognized that they have a large share in the world conquest. With little difficulty the enlistment of 166,460 women in the mis-

sionary organizations could be doubled, and even doubled again by engaging those outside the pale of the Church if all in it are enrolled, provided each individual member comprehended, deep down in her inmost soul, the Divine call to service.

Having secured the noble army of earnest women, let us notice that the *leaders* will need to be women of high endeavor, of noble purpose—women who are ready and eager to aim to reach the highest achievement in service in order that they may win for Christ. Every woman has certain qualifications that are of inestimable value. If, but for one moment, each woman could realize the latent power within her to revolutionize the world, the task would be a comparatively simple one, for she would soon determine to cultivate her power that she might fulfil her God-given mission. One who admires the genius of a friend who has attained a measure of success is apt to de-

plore her own lack, because she has failed to learn that "genius is the trouble of doing a thing." Is there not a pride in humility that tends to indifference?

The *equipment* possessed by each should be the best. The whole armor of God—the garment of truth, the breastplate of righteousness, the shield of faith, the helmet of salvation, the sword of the Spirit, feet shod with preparation of the Gospel of Peace.

Time must be given to definite *preparation* for this world effort. In the business world of to-day a man is sought after not simply because he is good, but because he is good for something—because he is an expert in his particular line. The specialist is in demand in all lines of business. Why the increasing number of correspondence schools? Because men are anxious not only for work but to study to do the best work they are capable of doing. The man recognizing his ability to become an accountant is not satisfied to continue to be a clerk, adding long columns of figures day after day. The man in the shops capable of grasping the problem of railroading aims to become "the man higher up" if such opportunity comes to him, and he prepares himself to assume such responsibility. "One of the most remarkable changes which is taking place is the tendency to call upon the efficient and expert to do the things which in the recent past have been considered in the province of the inefficient solely." The necessity of higher standards in order to secure the maximum of life was recognized by thinking men when on March 18th, 1912, the Efficiency Society was organized in New York City, "for the purpose of promoting efficiency in the various activities in which man is engaged." The organization started with a membership of 1000 and is "growing continually, united by the common purpose of securing and disseminating such information as will result in individual and general efficiency."

When the world believes that success depends on efficiency, the Church, with the larger proposition on its hands, needs to recognize the importance of *trained workers*.

The missionary society should not be behind the women's clubs in raising a *standard of efficiency* to secure the best results. To do this, leaders should study conscientiously the varied characteristics of the members composing the organizations and assign them to that part of the work for which they are especially fitted. Those with a decided

leaning toward mathematics would naturally make good treasurers, while the woman with a literary bent would make an ideal leader for a mission study class. The fine executive who can set ten at work would, all things being equal, make an ideal president.

Again, do not overload capable workers, but train others. Make the members feel that it is an honor and not a burden to become an officer. In the women's clubs the heads of various departments are honored in being chosen to be the head. To the contrary in the missionary organization, the ones chosen often consider it an added burden instead of an honor, and frequently the overburdened ones are the ones who must accept the honor (?) to preserve the interests.

The equipment essential to make the best leaders consists of the spirituality which recognizes the source of power, the broad vision which reaches far beyond self, the preparedness secured by earnest endeavor, the method which "makes good" in execution. Reduced to mathematics we find: spirituality plus vision minus self multiplied by equipment divided by method equals Gospel efficiency. The efficiency movement is a movement of education and the trend of to-day is toward culture. There is no better place to secure and enhance culture than in attacking world problems.

Nobility in action is the expression of true culture. Success demands not the dreamer of wild dreams but the man who having caught the vision becomes a moving power, a force.

"That low man seeks a little thing to do,

Sees it and does it:

This high man, with a great thing to pursue,  
Dies ere he knows it.

That low man goes on adding one to one,  
His hundred's soon hit:

This high man aiming at a million,  
Misses an unit."

While, therefore, aiming toward a high standard in service, let not the "high man" fail in his inaction, but let the "low man" win because he "sees it and does it."

As we survey the work which is to be done in the lowest and darkest corners of the great city or far afield, let us remember that the force to enlighten and uplift is found in the person of Jesus Christ; and because of the assurance of ultimate success under His leadership we may, like the German army, approach the task with victorious tread.

Now—ready for action—march forward to the world conquest with the "swinging tread of victory."





## THE NEW AMERICA

**W**HILE many, probably the majority, of our societies will not begin the study of this text-book before October, still these same societies and all others would like to block out a program in advance, consider how they will present the book, and arrange with the public library to have in readiness the reference books which will be needed in the study. To meet this need, and for use in summer schools, I have arranged a set of programs for the six chapters, printed by the courtesy of the Women's Council of Home Missions. I have thought possibly the best service I could give our large constituency was to meet these two needs. You may not wish to follow these outlines in exact detail, but they will suggest a line of topics, concerning which you may read and study, and which you may assign to others for preparation.

### CHAPTER I—BEGINNINGS

1. *The World's Need of a New America:*
  - a. Why in God's plan? b. Basic ideals.
  - c. Processes: Revolution vs. Evolution.
2. *What Constitutes an Immigration Problem?*
  - a. The first immigrant and his purpose.
  - b. Triangular constituent elements.
3. *The Start in the New World:*
  - a. Underlying desires. b. Handicaps.
  - c. Cavalier vs. Roundhead.
4. *The Coming of the Puritan Pilgrims:*
  - a. What is Puritanism?
  - b. Its influence on the world.
  - c. Promise for the future.
  - d. New England story.
5. *The Difficulties of Growth:*
  - a. The pre-eminent question. Why pre-eminent?
  - b. The debt of the world to
 

William Brewster	William Penn
Roger Williams	Lord Baltimore
Thomas Hooker	George Fox
  - c. Note their varying nationalities.
6. *The Forces and Ideals Leading to the Declaration of Independence:*
  - a. Was God's purpose advanced?
  - b. What are the significant lessons for us of the present?

### CHAPTER II—DEVELOPMENT

1. a. *The First Era, a Struggle for a Foothold for Home and a living.*  
Primary essentials of body, mind and soul.
- b. *The Second Era, an Expansion*  
Of { Needs  
Ideals  
Accomplishments

2. *The Various Attracting Forces.*  
"Immigrant," a new word with an old meaning.
3. *The Causes of Immigration: "Old Homes."*  
Economic; individual; paternal.
4. *Character and Nationality of the Newcomer:*
  - a. Was he a "plus" or a "minus?"
  - b. Did the "Melting Pot" assimilate and unify completely, or was there a residuum?
5. *Forced Immigration and Its Results*  
On { The nation  
The negro  
The world

### CHAPTER III—ADDITIONAL EUROPEAN ELEMENTS

1. *The Racial Sources of the Present Influx:*
  - a. Causes.
  - b. Characteristics.
  - c. Difference in motion.
2. *The Two Great Handicaps:*  
Illiteracy; ignorance of language.
3. *An Asset: not a Menace.*  
Contribution in music, art, literature, patriotism, love of beauty, ambition, wealth, brawn and brains.
4. *Racial Prejudice and Assimilation:*  
Causes { Heredity  
Government  
Religion
5. *Distribution and Accomplishment.*
6. *Our National Need of the Immigrant.*
7. *The Emigrant:*  
How is he changed?  
His mission.

### CHAPTER IV—TENDENCIES

1. *Governmental Oversight:*
  - a. As to admission.
  - b. As to investigation.
2. *Personal Conditions of Present Immigration:*  
Age; alcoholism; insanity; pauperism; sanitation.
3. *The Immigrant's Economic Value in Agriculture.*
4. *Home and Family Life.*
5. *Law-abiding, or Law-breaking?*  
Liberty vs. license.
6. *Molding Influences:*

a. Self-resident	{ Heredity Environment Personality Education Association Occupation Society Religion
b. Ex-resident	

## CHAPTER V—ASIATIC INFLUENCES

1. *The Coming of the Orient:*  
Its basic control in life, literature, ideals and faith.
2. *The Returning Tide.*
3. *The Jew of To-day.*
4. *Other Western Asiatics:*  
Syrians; Armenians; Turks.
5. *The Eastern Asiatic:* Chinese; Japanese; Korean; Hindu; Mohammedan.  
Is our attitude of exclusion righteous and wise?
6. *The Differences between Asiatic and European Immigrants*  
In { Race  
Power of assimilation  
Permanency  
Response to molding influences
7. *The Influence of the Asiatic upon the American*  
In { Industrial  
Political  
Moral  
Religious } Life
8. *The Influence of the American upon the Asiatic.*  
Agencies { Our living  
Our teaching
9. *Influence of the Occidental Asiatic upon Asia.*  
Does it constitute a challenge to America?

## CHAPTER VI—GUIDING AND INSPIRING AGENCIES

1. *The Agencies at Work:* State; Society; Church.
2. *The Work of the State*  
For { Selection  
Distribution  
Naturalization  
Education  
Protection
3. *Society Agencies:*  
Kinds and character of help.
4. *Church Agencies and Results:*  
Interdenominational; denominational; local; individual.
5. *The "Second Mile."*
6. *The Power-Elements in the Laboratory of God:*  
Purpose; time; evasion; leaven; self-sacrifice.  
The following books are especially commended for supplementary reading:  
All of Dr. Steiner's books.  
"Elemental Forces in Home Missions," L. C. Barnes.  
"The New Immigration," Peter Roberts.  
"Old Homes of New Americans," F. E. Clark.  
"Our Slavic Fellow Citizens," Emily G. Balch.  
"The Promised Land," Mary Antin.  
"Races and Immigrants in America," John R. Commons.  
"The Spirit of America," Henry Van Dyke.  
This is a great and appealing subject for all lovers of country, and lovers of the Kingdom of God.  
Note.—Copies of the above text-book outline can be obtained from the Council of Women for Home Missions, 150 Fifth Avenue, New York City. Price, three cents each.

## "Helping the Young Women to Fall into Line"

By Katherine V. Silverthorn

SOME of us who are veterans in missionary service are expecting any day to have the younger women quote to us this adapted verse from Lewis Carroll's "Alice in Wonderland":

"You are old, *Mother Wilbelmina*, the young woman said,

And your hair has become very white."

Of course we shall deny the implied allegation and show the young women some tricks—athletic and mental; convince them that we are "perfectly sure" we have some brain; that some of us are even "awfully clever"; and that we can yet safely counsel the young women not to "give themselves airs." Nevertheless, it is true that the ranks of the veterans are thinning. So the question that confronts us is how to get new and young recruits to "fall into line" and to prepare themselves for the "goode warfare."

This great missionary warfare must have trained leadership, and not only this, but, to be most effective, it must have enthusiastic, intelligent privates. We need the vigorous, ardent young college women, with their trained minds, clear viewpoint and sure step. We need the fresh, unspoiled idealism of the young woman—ideals for humanity, fervid and chivalric. We are too sophisticated; we have had too many disquieting encounters with "human nature," and with the ever present problem—"the uninterested woman."

However, it would seem a difficult and nearly impossible undertaking to draft these young women into the present women's organization and to expect any immediate or complete falling into ranks. We could not keep step together; we could not expect them to follow our methods—for some of them are antiquated, inefficient, fallen into ruts. Neither would it be wise to ask the older women to put aside long-accustomed habit and leadership, nor to trust it to untried hands; to revolutionize long-tried plans and established methods, immediately, to suit a younger generation.

What should be planned and worked out is the preliminary training of these young women in their own missionary organizations, such as our Westminster Guild, where they can acquire the viewpoint and relationship which come from work under our Women's Boards; where they can work out their own methods—not adopt and adapt ours; prepare themselves to take effective and leading part in a larger service; form purposes that relate them to this future work, and use all opportunities which may offer them actual service during their days of probation. The value of their activities in any larger task will depend finally upon what their Guild life has helped them to become.

Further, "to help the young women to fall into line" we need more intimate and hearty co-operation between the women's and young women's so-



cieties. We should learn to understand and appreciate one another—our problems, as well as our efforts toward their solution. With such co-operation between two separate but sympathetic and related organizations—the older women remembering that they, like Marie de Medici, should have a place in their hearts that is only twenty, and the younger women keeping in mind that age and experience can teach many worthwhile lessons and give much valuable advice—a gradual assimilation should result as the younger women mature, taking the places of those who have served their day, infusing new life, new vigor and new methods into the women's organizations. Nor should these young women forget the need that met their youth, but should recruit the girls to take their places in the Westminster Guild.

Can this be done? The first step in this co-operation has been taken in Colorado, through an interdenominational medium. Three years ago the decision was left to the young women attending the Summer School of Missions at Boulder, whether they wished to continue their young women's conferences in connection with the women's conference, or whether they preferred, in the future, to join forces with the Y. W. C. A. or the Missionary Education Movement at their summer gatherings. The women's committee wished to be sure that there was a real demand, a place and a need for the young women's department in connection with the Summer School of Missions not met by these other gatherings, and, that they were not needlessly multiplying conferences for young people.

The girls' answer to this query was emphatic and unequivocal. They said: First, That their place and work were logically by the side of and in connection with the women's; Second, That they desired to continue their conference as an integral part of the Women's Summer School of Missions; Third, That they desired to strengthen such relationship and make it permanent by erecting a building for themselves near the women's building.

A committee was thereupon chosen and in 1912 definite plans were ready to submit for a girls' camp. These plans were enthusiastically adopted at a conference luncheon at which over one hundred representative young women were present. These plans included the *character* and *cost* of the building; the *method* of raising the *money* and the *ownership* of the building which was to be vested in a committee of one member from each denomination represented, elected annually during the School of Missions. The *uses* and *value* of the building were set forth by this committee as follows: 1. It will give permanence to this department of the School of Missions. 2. It will largely increase the attendance of young women. 3. It will provide comfortable and convenient entertainment and a delightful meeting place for the Young Women's Conference. 4. It will give opportunity for acquaintance with the national leaders of young women's work and with the other societies in the State, both for your own and kindred denominations. 5. It will be the center of life and interest for the young women's missionary societies of the State and promote fellowship and mutual helpfulness. 6. It will add to the equipment of the School of Missions and increase its

ability to entertain missionary conventions and other religious gatherings.

At the same interdenominational conference luncheon the following suggested policy was adopted (in part adapted from one in force among the women).

#### Suggested Policy for the Young Women's Missionary Organizations of Colorado

**MOTTO**—A young women's society in every church; every girl or young woman a member.

**AIM**—To develop a symmetrical Christian young womanhood.

To bind together for world-wide Christian service the young women of each denomination.

#### 1—PRAYER

We will endeavor to impress upon the young women of our churches the need and practice of definite and persistent prayer in public and in private.

We will exalt the devotional service in regular meetings.

#### 2—FINANCE

(a) Pledge. We will make a definite pledge at the beginning of each fiscal year, and will endeavor to pay it in equal quarterly payments; making this pledge equal to the amount given last year, and an advance in proportion to the needs of the work, if possible; we will include in our annual budget the expenses of a delegate to the Summer School of Missions at Boulder.

(b) Stewardship. Believing that systematic giving is reasonable and satisfactory to every Christian, we will commend it and endeavor to persuade each of our members to give a definite proportion of her income to meet our missionary pledges. The plan of tithing is recommended.

#### 3—EXTENSION OF WORK

(a) We will endeavor to attain our motto by individual effort through the hearty loyalty and co-operation of every member. Annual membership campaigns are recommended.

(b) We urge that a union rally or workers' council be held annually in towns or communities where there are two or more circles, chapters, guilds or young women's missionary societies.

#### 4—INFORMATION

(a) We urge that all young women subscribe for their own missionary periodicals, if such are published; if they have none, that they subscribe for their women's denominational missionary periodicals.

(b) We ask that the text-book for the current year be made the basis of the study in every society, and that each year a home and a foreign mission study class be conducted.

(c) We urge that each circle, chapter, guild or young women's society plan to send a delegate each year to the Summer School of Missions at Boulder.

Most admirable work has been done by this young women's committee, seconded and aided financially, as well as by advice and encouragement, from the women's committee. The young women's missionary organizations of ten denominations, most ably led by three successive chairmen, each a Guild girl, have pushed this enterprise to a successful issue. So much enthusiasm has been aroused that the building has had to be enlarged over the original plans in order to house all the girls who want room—more floor space has been added, as well as a porch and a kitchen.

At the eight days' session of the Summer School the girls have largely their own activities, their own chaperon (who, by the way, is a Guild committee woman), mission study classes, quiet hours, conference luncheon, Westminster Guild and general conferences and attractive recreation features. They also share in important parts of the women's program.

These young women and the older women who have worked together with them for this building and for the permanent establishment of this joint conference, will come in more or less intimate touch with one another during the sessions, in a religious, intellectual and social way; they will

see each other's problems and ideals, plans and methods; they will understand each other and their common and separate needs, as never before. A resultant common understanding and

sympathy will surely make much easier the future recruiting for the women's societies from the younger ranks, from the young women who are in training for the service of the King.

## Notes from the Young People's Department

M. Josephine Petrie, Secretary

### A CALL TO YOUNG WOMEN

THE greatest work in the world needs you today. Why? What for? Read the August number of the HOME MISSION MONTHLY, and as you read, listen to the loud calls in those pages for some of the time and talents in your possession. Or perhaps you prefer a "call" from a secular magazine? Then listen to this:

"You bear on your person some unmistakable sign of the Lord Almighty's special favor to you. Maybe it's a singing voice; maybe it's a memory for dates; maybe it's a wonderful face; maybe it's a genius for friendship. But even the least of us of course does not pretend to be satisfied with His gift. I, for instance, would so much rather have had curls myself than any amount of pen and ink ability to bestow them on paper people. Donald would infinitely rather have been a baseball player than a poet. But he *had* to be a poet. Life is funny about things like that." (*Everybody's*, April, 1913.)

Perhaps we can help you determine your "unmistakable sign." What are you and other girls who are at home from college doing with your time? You may have undeveloped talent for leading the girls or boys who need your fresh enthusiasm. Some of them may be waiting for your initiative in church activity. If you have no other young women's society in your church, call the girls together and talk up a Westminster Guild Chapter. Bring the younger girls to your home and organize a Westminster Circle. How does the Westminster Guild differ from the young women's society? The girls in the chapters must be over eighteen years of age, and those in the circles under that. They pledge to study each year one course in home missions, one in foreign missions, and a definite Bible course. The pledge also includes an equal division of funds between home and foreign missions. (Our records would indicate that not all registered organizations are keeping this pledge.)

The books on immigration which the 500 chapters and 100 circles will study are fascinating. You will enjoy directing the girls in this topic. Try, and see. Then girls like to see things happen. There will be splendid opportunity for practical work with the classes, and in the home mission campaign of the fall months. "Try out" some of the plans of which you have heard. The synodical officers are looking for "the right one" to lead the young people's work of the synod, and Westminster Guild secretaries must be chosen. Does this mean you? Children's organizations are dwindling for lack of leaders; one hour a week (their meetings are usually monthly) is not too great a tax for such a paying investment of time as this work with the boys and girls. Perhaps you prefer boys? Many of them would be grateful for your help toward developing their talents.

They are not overwhelmed with such attentions. This appeal is not solely to the "favored few" who are at home from college, but is also to the great army of young women of our Presbyterian homes who spend their days in offices, stores, class rooms, etc., etc. We need you in the home churches, but there may be others for that work. We need you *on the field*. Have you noticed the significant September heading in our Prayer Calendar, "THE INSPIRATION OF WORK"?

A YOUNG people's secretary sent to local presidents the following questionnaire two months before the spring presbyterial meeting. The answers were an unmistakable argument for a more intimate touch with the work of the young people.

1. What provision is made for the missionary education of the young people?
2. What organizations of the church (Sunday school included) emphasizes missionary instruction by program or study class? How often?
3. In which organization is the best work done along these lines?
4. Which of your young people, boys of what age or girls of what age, are not reached by some form of missionary instruction aside from missionary sermons or addresses from the pulpit?
5. Has your woman's society discussed these facts?
6. Does your society provide leaders for the young people or endeavor to develop leaders among the young people who will promote the study of missions?
7. If you had the services of a trained leader for your young people with what would it be most important for her to begin?

The secretaries for the young people, including Westminster Guild leaders, have a splendid chance to promote their work through the columns of the "quarterlies" in which definite space is assigned them. Here are the names of some of these papers: The "Far West," Cal.; "The Quarterly News Letter," Colo.; "The Missionary Tidings," Ill.; "The Missionary News," Ind.; "The Presbyterian Messenger," Neb.; "The Bulletin," Westminster Guild.

The summer conferences have been well attended; the home mission study classes have been enthusiastic over the new immigration books; notebooks of delegates are full of methods; young men and young women have pledged themselves for definite service. We begin the work of the fall and winter assured of the loyal co-operation of new recruits and some better equipped workers. This number of the magazine finds us busy with synodical preparations, and with plans for the three months' home mission campaign. Have you asked, "What is my share in this work for my country?"





# Along the Line of Advance



## A ONE MINUTE REPORT

Is a good one minute report impossible? Some people think so, and we, therefore, publish the concise and effective report which was presented by Missouri's new synodical president at the Annual Meeting at Atlanta, thinking that it may show some doubting one the possibilities of brevity. The acrostic was lettered on a good-sized cardboard which Mrs. Baity held before the audience as she emphasized each point there represented, and added the further information which we append below.

*McAfee leadership.*

*Indefatigable secretary Van Dyke.*

*Synodical standard of excellence.*

*Study classes—the fashion.*

*Our literature gaining.*

*Unprecedented growth of young people.*

*Reports from 147 new organizations.*

*Infant tens growing rapidly.*

Of the 147 new organizations 129 are young people's. A gain of 5 Westminster Guild chapters; 32 bands; 38 cradle roll tens and 54 Y. P. S. C. E.; 22 Sunday schools contributing. Woman's missionary societies added 18 to their new organizations with a membership of 291.

*Forward, not backward, is Missouri's motto.*

## METHODS FOR YOUNG PEOPLE'S WORK

Don't miss the August HOME MISSION MONTHLY. It was devoted to the subject of "Young People in Missions." It was rich with stimulating articles by our best workers and our best writers and also with helpful methods. Everyone should be interested in this part of our work and, if you are not, then surely you need the August magazine.

## CLOSER RELATIONS

We are trying to cultivate closer relations between the women's society and the Westminster Guild by making the president of the guild a member of the women's society cabinet. We think it is going to work well, but many others may be trying it also; I do not know as to that.

L. D. R.

## LEAFLET AND MAGAZINE ORDERS

Subscriptions for the magazine should be sent to the HOME MISSION MONTHLY, not to the Literature Department. If sent to the latter address they should always be listed on a separate sheet of paper from the leaflet order, as the two departments are separate and one communication involves considerable clerical labor.

## REMUNERATION WHICH ALL COULD GIVE

From the treasurer of Carlisle Presbyterial Society to the treasurer of the Woman's Board:

"I thank you very much for your kind words of commendation. When appreciation is one's only

remuneration, and not many seem to think it worth that, or at least fail to express themselves, one prizes it all the more when it does come. I love the work; it is as interesting to me as a game of bridge to most people. To see my accounts tally with the bank at the first trial is vastly more satisfactory than any game of chance.

## "MY PURPOSE CARD"

Under the above title, Miss Rowley, president of Niagara Presbyterial, prepared the following card for distribution at the presbyterial meeting. It was in duplicate form in order that one copy might be retained by each person. It read as follows:

I purpose to earnestly try to do the things checked below

1. Report this meeting to my society.
2. Organize a cradle roll ten.
3. Organize a mission band.
4. Organize a junior society.
5. Organize a Westminster Guild.
6. Subscribe for and read regularly the HOME MISSION MONTHLY.
7. Subscribe for and read regularly "Woman's Work."
8. Secure subscriptions for *Over Sea and Land*.
9. Elect an efficient secretary of literature.
10. Win at least one new member.
11. Organize a mission study class.
12. Organize a prayer circle.
13. Tithe my income.

Name.....

P. O. Address .....

Name of Society .....

My relation to the society .....

"Stir up the gift of God which is in you."

## ADVERTISING OUR MAGAZINE

The synodical president of Illinois has a favorite way of producing a very interesting program for a local meeting by basing it on the contents of the HOME MISSION MONTHLY, but without letting the women know this until the close of the meeting. She then tells them that all the good things of the day came from the HOME MISSION MONTHLY. This would be an ideal way for a clever secretary of literature to interest the women in the magazine.

## HONORARY MEMBERSHIP

The following quotation from a letter is shared with our constituency, because it so clearly reveals how conferring Honorary Membership (the cost is one hundred dollars) on one loyal officer has cheered her in her service of love. Other societies or individuals may be encouraged by reading this to so honor their faithful and devoted officers.

"I received the beautiful pin and certificate

to-day and I think I have never been at a greater loss for words to express my feelings than at this moment. The honor that our synodical society has bestowed upon me came as a complete surprise, and do you know what it did? It sent me straight to my knees to thank our Father for the privilege of ever having done *anything*, however humble the service, for *Him*.

This token of the appreciation of my dear fellow workers is so far beyond my merit and anything I ever dreamed of attaining! May I be made more worthy of receiving it, through the grace of God. I cannot help feeling, as well, the added responsibility that comes with having been brought into closer relations with our Woman's Board of Home Missions. It means to me a call to deeper consecration, a wider vision of this great work, and a more intense devotion to it, a constant inspiration while life shall last.

I want to thank most sincerely all who helped to prepare the beautiful certificate of membership. It will ever be highly prized. The signatures themselves mean so much! The pin is a beauty and will be worn with great pleasure. I thank all the dear ladies of the Board again and again, and assure them of my warmest sympathy and earnest prayers."

#### SALAD AND PIE

Mormonism is not a favorite subject here, but the HOME MISSION MONTHLY was clipped and short items served in a missionary salad at one meeting. It was a happy thought and now we are planning to have a Christmas pie made from cards which can be taken home and kept.

M. A. R.

#### A POSTAL REMINDER

The following message, sent on a postal to each member of a local society, was the method employed by one secretary of literature to aid in securing magazine subscriptions.

*If convenient, will you kindly renew your subscriptions to missionary magazines through me this year?*

HOME MISSION MONTHLY, 50 cts.

"Woman's Work," 50 cts.

*Over Sea and Land*, 25 cts.

All payable at Friday's meeting or by mail to Mrs. \_\_\_\_\_,

Secretary of Literature.

#### OUR IDEAL—OUR AIM—OUR AMBITION

In a race, the one who keeps his eye on a definite goal runs the straightest, shortest course, and has the greatest likelihood of success. It is delightful to notice how many societies, local, presbyterial and synodical, publish a distinct aim. Baltimore Synodical entitles its list of desired achievements for the year, "Our Synodical Ambition," and includes ten features, among them being at least one Honorary Membership from each presbyterial, Life Memberships to help the General Fund, study classes emphasized, increased magazine subscriptions, etc.

Westminster Church, Wooster, Ohio, announces "Our Ideal"—"Every woman member of the church a member of the missionary society." Jersey City Home and Foreign Presby-

terial Society issues a leaflet entitled "Our Aim." Under this they planned last year:

For an increased subscription list to HOME MISSION MONTHLY, *Woman's Work*, and *Over Sea and Land*.

For a home mission study class, and a foreign mission study class.

To arouse a feeling of active responsibility for the young people's work in the local church.

To have a Westminster Guild, a mission band, and one or more cradle roll tens.

To have one praise and thank-offering meeting.

In the Sunday school to have a Home Mission program and an offering made on the Sunday nearest Thanksgiving Day.

To meet all pledges in full, and for increased contributions to the General Fund.

To make prompt monthly or quarterly payments in even dollars. Quarterly payments due the first of July, October, January and March.

To be largely represented at the semi-annual meeting and at the annual presbyterial meeting.

For greater loyalty to our Woman's Work! Let no society fail *this year* to send its funds through our own presbyterial treasurers.

#### DO YOU LIKE TO HEAR OF SUCCESSES?

Then report yours. Here are two brief reports that are worth sharing. From Utah: "Many of our auxiliaries are small, but their gifts are larger than any in their history for thirty years." From Washington Presbyterial Society, Pa.: "An increase of 780 subscriptions to the HOME MISSION MONTHLY."

#### HAVE OTHERS HELPED YOU?

If you have found one item of real helpfulness in this column will you not express your appreciation to those who have contributed their tried plans by sending to our pages the best working method of which you know?

#### TO SECRETARIES OF LITERATURE IMPORTANT!

On an editorial page mention is made of the HOME MISSION MONTHLY aim for the year 1913-1914. Any secretary who fails to receive the *Red Letter Year* circular which is to be sent out in September should notify our office.

#### ANOTHER SPECIAL MESSAGE TO SECRETARIES OF LITERATURE

A strong, concerted effort should be made early this fall to put *Over Sea and Land* into every home where it is not now a visitor. If this can be done by getting the Sunday school to subscribe in quantity, to be given out in school or sent direct to home addresses, that is splendid. If not, get every mother or father in the church interested to put this strong, helpful, bright little magazine in the children's hands to encourage high standards of loving and giving. Secretaries should bear in mind the securing of renewals; especially renewals of those subscribers who were interested through the children who earned the Blue Ribbon of Honor. Let us take for our motto: "Double Lists for 1913-1914."





## Our Aim for 1913-14

By S. Catherine Rue

*"Forward! be our watchword,  
Steps and voices joined;  
Seek the things before us,  
Not a look behind."*

SECRETARIES of literature, to the number of about four thousand in our Presbyterian Church, have accepted the commission to pass on to others information regarding those in our own land who need the Gospel, and particularly about the needy ones of our exceptional populations whose care and education have been assumed by the societies auxiliary to our Woman's Board of Home Missions.

This secretarial force, inspired by our Heavenly Father's blessing, wields a wonderful power in the advancement of His work in our homeland. Their work is carefully planned for definite results, and the reports rendered by them annually prove their faithfulness in maintaining a standard and in trying to advance each year.

The line of progress for 1913-14 is based upon the following aim:

First. The HOME MISSION MONTHLY in the home of every member of every missionary society.

Second. A copy of the "Prayer Calendar" in the hands of every member.

Third. At least one child in every church who shall have won a Blue Ribbon Honor Badge for *Over Sea and Land*.

Fourth. A map locating mission schools in every society.

Fifth. Study classes in every church, using: "The New America" (text-book for women's societies).

"Immigrant Forces" (text-book for young people).

"Comrades from Other Lands" (text-book for juniors).

Sixth. Ample literature in the hands of every local secretary of literature for the observance of Home Mission Week, November 16-23, 1913.

Any societies having already attained points in this standard will have a higher mark set for them because we cannot outgrow our opportunities in this work.

Each local secretary should believe that she is withholding a privilege when she does not invite a member to share in the effort to secure these results. She never should entertain the thought of failure but pass the responsibility for it on to the individual member,

Look for a complete list of literature aids for the celebration of Home Mission Week, November 16-23 in the next issue of this magazine. We can promise helps the use of which will be both practical and profitable.

We are prepared now to send out the new program for the praise service that should be one of the most important meetings of Home Mission Week. Its title is "On the Long Road," and its use should lead to a desire not only to walk in the right way, but to rejoice that "through Me the message might be fully proclaimed."

As only twenty minutes will be required for its development it can be used for the devotional part of the regular missionary meeting, or if an address or papers on various phases of the work be included it will serve for a full meeting hour. Send two cents for a single copy; eighteen cents for one dozen; twenty-five or more copies can be had at the rate of one dollar per hundred.

Special invitations for praise meetings are sold at forty cents per hundred; thank offering envelopes are free except postage at parcel post rates. Secure our catalogue, supplied gratis, for further details.

\* \* \* \* \*

New text-books on immigration are ready for the autumn campaign. Our department will fill all orders for "The New America," by Mrs. M. C. and Rev. L. C. Barnes, thirty-five cents paper, and fifty-seven cents cloth, postpaid, which has been prepared especially for the use of women's societies; "America, God's Melting Pot," by Mrs. Laura Gerould Craig, twenty-five cents paper, a parable study for supplemental reading in connection with "The New America," and "Comrades from Other Lands," by Leila Allen Dimock, twenty-five cents paper, for the use of all organizations of juniors. It is hoped that these excellent helps will be used throughout our entire country during the campaign of preparation for Home Mission Week.

\* \* \* \* \*

The article in this magazine by Mrs. Gildersleeve, our associate secretary, entitled "Ready for Action 1913-14," presenting the outlook for another year of work in our societies, will be issued in leaflet form also. You may have, without charge, a sufficient number to give one to each attendant at your September missionary meeting. Let us know how many you will need.

# Summer Conferences for Young People

EAGLES MERE, 1913, AS AN EXAMPLE

*"When our daughters shall be as cornerstones hewn after the fashion of a palace"*

ON June 24th, as one stood at historic Eagles Mere in Pennsylvania, watching about 475 young women from the colleges and normal schools of the East Central States alight from the little narrow-gauge train that had creaked up the mountain-side with its precious freight, the words of the poet filled one's thoughts:

"Still stands the forest primeval; but under the shade of its branches  
Dwells another race, with other customs and language."

The mighty denizens of the forest stood as of old in their stately independence, but instead of the Indian war cry, college songs and national anthems from many lands were heard, and only the canoe on the lake was left to remind one of the days gone by.

The conference this year, at Eagles Mere, was unusual in having twelve foreign guests from the World's Christian Student Federation Conference at Lake Mohonk, and these representatives of student life in India, Japan, Norway, Hungary, Finland, Russia, Switzerland, Germany, England and Scotland helped to create a wonderful atmosphere of unity and fellowship.

"In Christ there is no East or West,  
There is no North or South."

All were thrilled to hear of the difficulties of student work in these foreign lands. Young women of America! Do you fully comprehend the blessed privilege of living in this land of the free? Those of you who have not attended any of the summer conferences, do you realize what a golden opportunity has been lost? These sum-

mer conferences are planned for you. Aside from the eleven conferences under the management of the Young Women's Christian Association there have been the following young people's missionary conferences: Silver Bay, Pocono Pines, Lake Geneva, Blue Ridge, Winona Lake, Lebanon, Hollister, Storm Lake.

Some one, speaking enthusiastically of young people's work, said: "The young people are the backbone of the Church, and we must take this backbone and move it to the front." At the summer conferences we are having a wonderful chance to assist in this ecclesiastical surgery.

At Eagles Mere the young women were eager to gain information along lines of definite church work, and many returned to their homes with plans for specific summer work in their home churches. One of the largest study classes was the class on Mormonism, and many from the class will teach this subject during the coming year.

The Christian young people of our land "hold in their hands the hope of the coming years." They are thinking in "terms of humanity, and know that humanity means the world."

Shall we not give the necessary stimulus by showing deep appreciation of our young people, and thus urge them on to greater effort?

Wanted! Every young woman in every church for definite Christian service.

Wanted! From the experienced church workers, an unfaltering faith in the overflowing energy and enthusiasm of our young people.

ELIZABETH I. CAMERON

## The Growth of Study Classes

THE general subject—Immigration—cannot help but stir to the depths the heart of every Christian patriot. "God, the alchemist, stands over America, God's Melting Pot." You are being amalgamated with the other ingredients until the new American shall be produced. "The American is not here; he is yet in the making."

If you have attended one of the summer conferences you are already full of fire yourself and ready to set others ablaze. Pass your light on to the next one and get her ablaze; she will pass on the light to the next and so on till your whole society is blazing with enthusiasm and then—

With the thrilling books on this subject you will want to plan at once for your mission study class. "The New America," by Mrs. L. C. Barnes, is the book you want for your women's societies plus a wonderful set of reference books. For instance, "The Immigrant Forces," by Rev. W. P. Shriver, superintendent of the Department of Immigration of the Assembly's Board, is won-

derfully convincing. "America, God's Melting Pot," by Laura Gerould Craig, brings the message home, while "Comrades from Other Lands," by Leila Allen Dimock, makes you a companion of the breaker boys and the little children in cannery, mill and lumber camps. It is fascinating, just the book for the boys and girls of our bands.

How about the mission study class? Have you planned the ideal one with the weekly meetings and one leader? If you have a class one year, you will have one every year. When you realize that in April, 1912, we had a record of 188 classes formed in women's societies, and in April, 1913, had 589, you will see that 400 new classes in one year prove their popularity. We are counting on 1000 in April, 1914, and we are not estimating too high; we know we shall have them. The study of a definite subject is the best stimulus for a woman's missionary society. It is not only a stimulant but good, wholesome nourishment.

MARY A. GILDERSLEEVE



# Study Books on Immigration

**"Comrades from Other Lands."**—This little volume for juniors, by Leila Allen Dimock, former editor of *Over Sea and Land*, is such a bright and interesting presentation of the subject that it should inspire many a young woman to assume the leadership of a study class. Though intended primarily for our boys and girls, it is decidedly interesting reading for "grown-ups," for the lighter touch which appeals to the young attracts many of us who are older as well. The story of the breaker boys of the coal mines, and that of Uncle Sam's canary birds and their part in the dangerous underground work are told in the first and second chapters. Each succeeding chapter presents a very different tale of young immigrants in America for, so far as possible, Mrs. Dimock describes in each "one industry, one locality, one race, one special feature or problem, and one agency of helpfulness."

The "Junior Supplement" for leaders, also prepared by the author, gives a wealth of suggestions for making the study classes of intense interest to boys and girls. There are methods, there is a thoughtful outline of Bible study, and there are numerous references. Many of the latter will be found helpful in older societies as well. Surely the outcome of the carefully carried out study of this book can but be according to the desire of the author "to win all our boys and girls to such a 'comradeship' as shall spring from the inspiration of the ideals of Jesus, and shall lead to practical service such as they can now render, and preparation for just legislation and Christlike effort bye and bye."

**"The New America."** This text-book for women's societies, by Mary Barnes and Dr. Lemuel C. Barnes, gives a survey of immigration from the day of the first settlers of this country up to the latest arrived aliens. The subject is so vast that to be comprehensive a text-book must indicate lines of study rather than enter into great detail. Yet much of information and interest is set forth in a clear way concerning the sources of

immigration, the causes of fluctuating tides, the racial factors of immigration and their characteristic tendencies. It is noticeable that in discussing various races the authors emphasize the highest character of the immigrant and pass lightly over those habits and customs which have a tendency to sap our national life.

One cannot too heartily approve the various agencies for the betterment of these people mentioned in the final chapter. The book is worthy of earnest, faithful study, and if "American Christians will see and respond to their opportunity for personal service in giving of our best to those who have come, the world will be enriched, not by the possession of an empty tomb, but by the inspiration of millions of Spirit-filled temples of Life."

**"America, God's Melting Pot,"** by Laura Gerould Craig, is a volume intended for supplementary reading in connection with the text-book of the year. The first two chapters are quite largely statistical. Throughout the book the figure of the "melting pot" is carefully carried out as the ingredients of the pot are considered, the ore is weighed, reduction and transformation of the contents of the melting pot studied and the final tests for successful outcome applied. Every missionary library will be strengthened by the addition of this book.

**"Immigrant Forces,"** by William P. Shriver, is the text-book issued by the Missionary Education Movement for the use of young people. It is brimful of interesting information, is well illustrated and contains forceful diagrams. Mr. Shriver gives not only an inventory of immigrant forces, but considers sanely the perils and problems which they encounter and which they bring to us as well. He sketches the religious background of the immigrant in the Old World, as contrasted with the religious forces which he meets here, all of which should open up new lines of thought and inquiry in many localities.

For prices of books which can be secured from our Literature Department, see page 272. "Immigrant Forces" can be secured from Presbyterian Department of Missionary Education, 156 Fifth Ave., New York. Price, cloth, 50c.; paper, 35c.; postage 9c. extra.

## Summer Schools of Missions

### MINNESOTA SUMMER SCHOOL

THE Minnesota Summer School of Missions was held at Merriam Park, midway between the "Twin Cities," June 11-17.

The first thing to impress one was the spirit of co-operation, or, as Mrs. Wells termed it, "team work." From the time the door was entered till the sessions closed, one felt that this spirit prevailed. Every one recognized that she had a share in making the undertaking a success: the ladies in charge at the door greeted us with a smile or word of welcome; those who served our lunches were courteous and thoughtful; the president, with her quiet, earnest forgetfulness of self, welcomed us kindly, and her face was an inspiration—the short words of prayer, at intervals during the day, made us see how truly she was in sympathetic touch with every one present; the

literature department was managed so that books and leaflets were suggested by those who knew about them; even the janitor was *always on hand*, and seemed to realize his share in the work. Certainly every one must have seen the beauty and importance of working together.

Mrs. Wells, in leading her class, gave each thought so pointedly, and in such an interesting way, that it was not the teacher's fault if the pupil did not master the subject. The Bible studies were full of fresh and helpful thoughts. One went away humbly from each study with a burning desire to grow. The instruction in primary Sunday school and Christian Endeavor work gave many new methods. It was a pleasure to get these thoughts from younger women, for not only the older workers but the younger element were active.

The program-making lesson was unique, showing much thoughtful care on the part of Mrs. Hill in her preparation of illustrated programs. Her boxes of helps for bands or missionary societies give suggestions for making interesting programs, and show how to enlist interest in starting bands or societies.

In the story hour, in the study of the home mission text-book, and in the talks on the different mission fields, method and stimulus were gained.

Mrs. Coleman gave startling information about Mormonism, enlightenment on many points which could not be obtained by reading; facts for which she could personally vouch.

The parting address on "The Road of Loving Hearts" seemed a fitting close to our course of study and surely each left with the desire to be one of those whose united effort is to win the world for Christ.

M. J. M.

### WINONA, INDIANA

The Interdenominational Committee of the Central West for Home Missions held the Ninth Annual Session of its summer school at Winona Lake, Indiana, June 19-27. "Better than ever," was the universal verdict in regard to Winona in 1913. The attendance was good, with a much larger number of young women present than usual. The chairman, Mrs. O. W. Williamson of Chicago, was an exceptionally pleasing leader. Each day's session was opened with a very spiritual prayer service, conducted by Mrs. A. E. Reynolds, of the Chicago Baptist Training School.

Mrs. Geo. W. Coleman of Boston, President of the "Council of Women for Home Missions," explained the work of the Council and gave the very latest information in regard to Mormonism. She was most cordially welcomed, and the tie binding Winona to the Council vastly strengthened.

The home mission study book, "The New America," dealing with our great national question of immigration, was taught, as usual at Winona, by Mrs. D. B. Wells of Chicago. Tracing God's leadings in the present turmoil among the nations, she made her audience feel the immigration problem to be one of His ways of hastening the coming of His Kingdom on earth, and giving to Christian America a wonderful opportunity to be used by Him in His grand march to victory.

Mrs. Wells showed some very fine charts on immigration, especially prepared for her by the Home Board. These charts gave many telling facts in regard to the immigrant and called forth a great demand for them from leaders of study classes. As they are not printed for general use, the demand could not be satisfied.

Mrs. Mary Clark Barnes, author of the study book, and president of "The Fireside League," gave an address on "The Field of Romance in America," showing the lives of these immigrants to be as full of pathos and tragedy as are ours. She said the greatest need of the immigrant is a knowledge of English, both as a defense and a means of advancement, and showed how, by use of the primer she has prepared, every one may help in giving them this knowledge. Dr. Safford of Chicago, by means of the stereopticon, gave glimpses into their homes and working places in Chicago, and Dr. Steiner presented views of the

minds and hearts of these strange people in our land.

Many friends for the immigrants were made at Winona, who will henceforth look upon them as God's *other* children, to be helped whenever possible.

C. B. SHARP

### NORTHFIELD, MASS.

The seventh Interdenominational Women's Summer School of Home Missions for the East, held at East Northfield, Mass., July 18-24, was marked with success from beginning to end, for two especial reasons: the registration of 325 was the largest on record, and the increased attendance of young women, with their activities, gave a new impetus to the spirit of the meetings. The chairman, Mrs. C. H. Patton of the Congregational Board, was ably assisted by her large committee in carrying out the program, which included addresses from many missionaries and able men and women vitally engaged in studying how to meet conditions in the various home mission fields.

The study book, "The New America," was ably taught an hour each day by Mrs. D. Everett Waid of New York. The Bible Hour was conducted by Prof. Charles R. Erdman of Princeton, and presented calls to higher service as exemplified in the study of Old Testament heroes and comparisons of their times with present day conditions.

One of the marked features of the sessions was the presentation of "Methods" by means of exercises. In "What our Girls are Doing," by Miss Florence Fellows, a group of young women showed a missionary society suffering from different diseases: nervous prostration, rheumatism, anæmia, etc. "How Not to Do It," by Miss Helen C. Crane, represented a session of a missionary society, where the minutes had been forgotten; the member who "always prayed" was absent; the treasurer found so much difficulty in raising funds that unless a rummage sale was given, or some other device suggested, she would resign; but a visitor, "the lady who knows," kindly set them straight by her knowledge and intelligence through reading her magazines; and the moral to many was most suggestive.

The junior text-book, "Comrades from Other Lands," was delightfully presented in one session by Miss Mary Ogden White, and was followed by a charming demonstration of a band meeting by Mrs. Reuben Maplesden and a group of children.

The afternoon given up to field sports by the young women was one of the most successful ever held in its results of attendance and enthusiasm. After an address upon "Mormon Opportunism and our Opportunity," by Miss Mary Ogden White, a resolution was passed pledging the support of the conference to effort to secure the Constitutional amendment forbidding polygamy. A majority of the speakers presented the "Cause of the Immigrant" in some form of Christian work and opportunity.

MINERVA L. CRANE

### BOULDER, COLORADO

Colorado Summer School of Missions completed its seventh annual session at Boulder, on July 12. The attendance was large and enthusiastic. Presbyterians led in numbers with an enrollment of 180.



Lectures on the foreign study book, "The King's Business," were most ably given by the author of the book, Mrs. Paul Raymond, our own gifted and devoted synodical president of Home Missions. The lecturer on "Home Mission Study" was Mrs. D. B. Wells, whose very name is sufficient guarantee to Presbyterians everywhere, of deep thought, clever presentation and forceful interest. Mrs. Wells also led the Bible studies of the session. Study classes were taught by Mrs. Silverthorn, Mrs. W. C. Robinson and Miss Grace Nash. Other speakers of note were Mrs. Lincoln M. Coy of the Board of the Northwest, Mrs. Lydia Lord Davis of Oberlin, Mrs. J. F.

McConnell, Miss Jeanne Rollier of Guntur, India, Miss Inez Kinney; Mrs. J. C. Ross of Albuquerque, Miss Ina Shaw, Mrs. Deane of Los Angeles, Dr. Bruce Kinney, and Mr. Chang, general secretary of Chinese Student Volunteers in American colleges.

The new building, "The Young Women's Camp," was ready for occupancy, and was dedicated with an impressive service.

The week was one of work and study, of education and inspiration, of prayer and consecration that is bound to bring, under God's blessing, greater results in the coming year.

H. McK. BISSELL

## Program for October Meetings

### TOPIC: THE MORMONS

**Hymn**—"O, Worship the King All Glorious Above."

**Scripture**—Psalm 23 (Repeat in unison.)

**Hymn**—"O, Master, Let Me Walk with Thee, in Lowly Paths of Service Free."

**Minutes** of the last meeting.

**Old and New Business**

**Collection**

**Prayer**—That God's presence may be felt; that His blessing will rest upon the gifts made; that they may advance His kingdom; that there may be a reconsecration of lives and possessions to the Lord's work.

**Hymn**—"We Give Thee but Thine Own, What-e'er the Gift May Be."

**Paper**—What Is Mormonism?

a. Its history.

b. Its present condition.

See pamphlets: "Questions and Answers on Mormonism"; "Articles of Faith by the Latter-Day Saints"; "Mormonism To-day"; "Present Day Conditions in Mormon Utah."

**A Story of Utah.** (Have this story told well. See pamphlet.)

**Hymn**—"Lord, Speak to Me that I May Speak."

**"The Life of a Mormon Girl."** (Have the contents of this pamphlet well presented as a type of a Mormon girl's life.)

**Mormon Influence.** (A short talk.)

a. In America.

b. In Europe.

(See pamphlets: "The Experience of a Mormon Convert"; "The Mormon Propaganda in Europe.")

**Mormonism As Opposed to Christianity.**

(A short talk or paper.)

(See pamphlets: "Ten Reasons Why Christians Cannot Fellowship the Mormon Church.")

**A Thought for the Future**

The Help for Mormonism.

a. Teach Christianity to the Mormons.

b. Teach others the truth about Mormonism that they may help wipe it out.

(Have this mentioned briefly before the closing prayer.)

**Closing Prayer**—That a blessing may rest upon all missionaries to the Mormons, that the spirit of Christ may be with each of them, that while they work to blot out Mormonism they will have patience and a loving sympathy for those who have fallen under its influence—especially children; that the purity and sacredness of the Christian religion will soon wipe out Mormonism; that all people in public and private life will work for its complete abolition.

**Hymn**—"Hark! The Voice of Jesus Calling. Who Will Go and Work To-day?"

**Benediction.**

(For all pamphlets mentioned above see Literature Department, Woman's Board of Home Missions, 156 Fifth Avenue, New York.)

EDITH M. REID

**The "Prayer Cycle"** for Home Mission Week gives suggestions for definite prayer which cannot fail to bring down blessings. Oh! if all the churches would but spend that week in united prayer, what forces for righteousness would be set going which would reach out to all lands!

"There is no omnipotence under the sun, but far above all suns, hid with Christ in God, love has the power to lift, to light, to move, to save the world."

**Baltimore Synodical Meeting** will be held in the First Church, Baltimore, October 28, 29, 1913.

Meeting of Executive Committee Oct. 28, 2 p.m. Annual Meeting Oct. 29, 2 p.m. The chairman of the entertainment committee is Miss Grace Fisher, 10 Beechdale Road, Roland Park, Baltimore, Md.

**New York Synodical.** The thirty-first Annual Meeting of The New York Synodical Society of Home Missions will be held October 22 and 23 in Calvary Church, Auburn, N. Y. Further notice will be given.

### CHANGE OF ADDRESS

Was your magazine address changed at our office for the summer months? If so, do not fail to notify of your return in ample time. Otherwise you may be one of those who, each autumn, wonder why it is that their magazine does not reach them, forgetting that it is still being mailed to the summer home.

Receipts will be published in October

# HOME MISSION MONTHLY

VOL. XXVII

OCTOBER, 1913

No. 12

## Editorial Notes



AN we remain patriotic Americans and yet take no hand in the suppression and extinction of Mormonism in the United States? Are we not bound as citizens of this country to rise

*en masse* and protect the American republic from being undermined by the machinations of the Mormon church, whose avowed purpose it is to control the state legislatures and eventually the federal government? It is a surprise to the average person that Mormonism has so strong a hold on our country. Let us see that our friends know of this octopus that is continually reaching out to grasp more power and more people. Let us secure their support and their help. Women are coming more and more to the front in support of reforms; women can materially decrease Mormonism if they will work toward that end. Does it not stir every drop of patriotism in our blood to read that in the "endowment ceremony" of the Mormon church the applicant is made first to swear "to obey all the laws of the priesthood of the Mormon church *in preference to the laws of the United States.*"

¶

THE spread of information concerning Mormonism should be encouraged. Everyone should be thoroughly aroused to the deceptions practiced upon this nation by a church whose head admitted, during the Smoot trial, that he had broken his promise to President Harrison, that he had never had a "revelation," and was therefore a false prophet. If the Mormon missionary who comes to our town, who calls at our own homes, is met with a knowledge of the true workings of his religion, he will no longer be a menace; he will not care to stay where the truth is known. Therefore, spread the truth far and wide, rather than attempt to drive the Mormon from our doors by un-Christian force.

THE Mormon problem is bigger and deeper than most of us realize: how to change the whole religion of a people intensely indoctrinated with pagan error called Bible doctrine is the problem. They are a people marshalled for work under a marvelous financial organization that guards and protects its members, and hoodwinks them into belief in a man, the head of the organization, who is a self-confessed false prophet. Must we not first make friends with them and win their confidence, before we can prove to two millions of people the falsity of their religion?

¶

WHAT women among the readers of the HOME MISSION MONTHLY have influence with the newspaper or newspapers of their town? Those of you who have influence can exert it to have a continuous series of articles published, exposing the fraud of Mormonism. Publicity will help much, if it can be secured. The strength of the Mormon hierarchy is so great that many newspapers are "afraid" to publish the truth and hammer at it continually, as should be done. Can you start the ball rolling? "A little leaven"—that is our part. If we supply this we know that the whole lump will in time be leavened.

¶

EVERY reader of the HOME MISSION MONTHLY can make it her duty to see that Mormon literature is kept out of the library and reading rooms of her town. The leading Mormon paper, the *Deseret News*, according to one of our contributors, is sent free and put on many library tables by librarians who do not know its character. It is also creeping into our boys' and girls' colleges, giving them a rose-colored view of Mormon life and practices. Mormon girls and boys, sent by the Mormon elders as a bait, are attending eastern colleges. These young people do not necessarily know the purpose in their coming, and innocently make friends, leading them to their doom. No stone should be left unturned to forewarn



our young women and men, and to protect them from Mormon influence.

¶

FOR many years a force of two thousand Mormon missionaries has been at work making house to house canvass throughout the United States for the purpose of proselyting converts, for they never work with heathen peoples but with those already holding a faith. Neither do all converts make their homes in Utah. Practically every State in the Union has its Mormon colony. There is much of Mormonism in the New England States, and the Southern States furnish annually a large quota.

¶

REPORTS come that the Mormons are gaining strength rapidly in Illinois, the gain in converts being startlingly large. Chicago has been a growing stronghold of Mormonism and is regarded as the headquarters of the church in the middle west. In these regions the name Mormon is tabooed and the sect is always alluded to as the "Church of the Latter Day Saints of Jesus Christ." In connection with the remarkable headway gained in Illinois it is stated that an ambition of the Mormons has long been to ultimately make headquarters again at Nauvoo, Illinois, the historic early home of Mormonism.

¶

MRS. COLEMAN in *Baptist Missions* tells that "the Mormon church now holds the balance of power not alone in Utah but in Montana, Idaho, Wyoming, Colorado, New Mexico, Arizona, and Nevada, and is rapidly increasing its numbers in Washington, Oregon and California."

¶

THINK, if you please, of the cohesive political unity of the Mormons as a church, and their consequent great power to sway parties to their purposes. Remember that this same Mormon power to sway extends to all large commercial concerns over the country. Reflect, still further, that this power is well nigh sufficient to completely throttle the press, and that it commands favorable access to the columns of thousands of newspapers. And all this because Mormon patronage and Mormon votes are thrown wherever the leaders command.

¶

THIS year is to be a Red Letter Year in every society. If you, secretary of literature, have not received the HOME MISSION

MONTHLY folder with chart suggestions for making every member of your society a subscriber, send for it at once. Our aim for 1913-1914 is no less than this—with the help of the secretaries to put the HOME MISSION MONTHLY *into the home of every member of your missionary society.* It should be a matter of pride with every society to see that work to this end does not lag.

¶

MAKE the most of Home Mission Week; enter into it with energy born of confidence in the importance of our great work. Follow the example set last year by Canastota, N. Y. "We are eating, drinking, sleeping Home Missions," was their message. "The effort is worth while, just to waken the sleeping members of missionary societies, and we hope for *greater* results." This live society tripled its subscriptions to the HOME MISSION MONTHLY during Home Mission Week, canvassing thus early to "avoid the Christmas rush." There is a suggestion here to other live societies.

¶

WOULD that we might keep in touch with all the former workers on our mission fields whose hearts are still responsive to every note concerning their loved work. When it became necessary for Miss Chase to retire from the arduous duties of mission service at Hoopa, California, it was considered best to close our work at that point. Miss Chase writes that it was a sore trial to leave her beloved Indians, and that to forego the delightful correspondence with officers of the Board and sympathizers of the work also caused no little regret. She remembers with especial appreciation the good letters and helpful messages, the packages, papers and magazines sent her while representing the Church in the work at Hoopa.

¶

THE charts on the subject of Mormonism, which were prepared by Mrs. John Padlock and Miss Elizabeth Vermilye for display at the Annual Meeting of the Woman's Board at Atlanta, and which were also the source of much interest when subsequently displayed at "The World in Chicago," are published in this issue of the HOME MISSION MONTHLY.

¶

WOMEN of the M. E. Church recently issued an appeal asking that influence be brought to bear upon legislators at Washington to secure their co-operation in making impossible any recognition of Mormon-

ism by the government at the coming Panama Pacific Exhibition. While other denominations financed and managed their exhibits at the Seattle exposition in 1909, the Mormons were in the government building, under government patronage. Shall Presbyterian women do their share?

✠

REV. DELOS EDWIN FINKS, who for more than twenty years presented the work of the Woman's Board through stereopticon lectures in the Presbyterian churches of the land, was suddenly called from earthly service on August 15th, while at Ogunquit, Me. Mr. Finks was identified with home missions from the time of his graduation from Auburn Seminary in 1873, first having ren-

dered efficient service as an organizer and pastor of pioneer churches in Colorado, under the leadership of Sheldon Jackson. When failing eyesight brought him East for skilled treatment, Mrs. Finks was called to the editorship of the HOME MISSION MONTHLY, and, as soon as health permitted, Mr. Finks began the work of lecturing in behalf of home missions, filling an important place in the work of the church. Less than two years ago Mrs. Finks heard the Master's summons and this second call of "Well done" permits a joyful reunion on the other shore, while we may give thanks for the many years of faithful, consecrated and effective service given the church through the life that has now been translated.

## A Last Message

"THE question is: What are *we* doing?" were the significant closing words of a missionary address by Miss Allison on August 15th, at the First Presbyterian Church of Inglewood, California. She had been relating the triumphs of workers in other lands; then, coming back in thought to the need of workers in the home land, she exclaimed, "What are *we* doing?" and as this last message fell from her lips, she became unconscious and in a few minutes our Miss Allison had been translated to the joys and blessings of Higher Service.

It was in the summer of 1881 that Miss Matilda L. Allison placed herself under the Woman's Board and began in a day school at Santa Fe her work for Mexican girls; a work that was carried on with zeal and earnestness and constant advancement for more than twenty years.

Three years of day school life convinced Miss Allison that the most efficient work for the moral and spiritual upbuilding of the Mexican girls required that they be separated from home influence, and therefore she urged, as an experiment, that she be allowed to take a limited number of boarding pupils.

Three more years passed, and the experiment of taking boarding pupils was recognized as a decided success, as shown in the physical and moral betterment of the pupils, and also in the attitude of the parents who, though at first unwilling, now showed themselves so willing to allow their daughters to remain under Miss Allison's care that the small adobe house

which served as a home was overcrowded, and many had to be denied an entrance.

Then it was that Miss Allison made an appeal to the Board for a building. This was granted, and the present large brick building, now bearing Miss Allison's name, was erected and opened with an enrollment of seventy-four boarders and fifty day pupils. As years passed and the school grew, there were enlargements and additions, for the great need of the Mexican girls was ever in the heart and mind of Miss Allison, and until her retirement in 1903, for a much needed rest, her entire time and strength were devoted to their welfare.

The early years were full of discouragements, such as demoralizing influences in the homes, priestly interference and superstition, together with much indifference on the part of both parents and pupils. But she went forward with cheerful courage and time wrought happy changes, which she had the joy of seeing, and while the Allison School Building, named for her, stands a monument to her untiring energy and executive ability, the *lives transformed* through her teachings and through the Christian principles she instilled into the hearts of her loved girls—now wives and mothers in the little Mexican plazas—these are her enduring monuments, and there is doubtless no plaza in all New Mexico without such lives.

Hers was a life full of faithful, loving service, and her last message comes to all of us to whom opportunity for service is still granted—"What are *we* doing?"

S. H. P.



# Present Day Mormonism

By Mrs. D. B. Wells

THE activities of the Mormon hierarchy are by no means quiescent at the present time. The nature of their work is such that unless public attention is especially drawn to it, it attracts little notice, since it seeks obscurity and prefers that darkness which is Biblically associated with deeds of evil.

Let us note some facts, since the logic of facts is irresistible. The number of its working missionaries in this country and abroad is not diminished. They are everywhere present and active. In spite of legal exclusion from Prussia, ten men were found a few months ago preaching on the streets of Berlin. They were arrested and forcibly escorted outside the national boundaries. In Liverpool, the Church of England has organized its societies of young men into picket societies to prevent the attendance of women, young and old, upon Mormon services. In Hawaii the Methodist Episcopal Bishop writes of them as "evidently desiring to found an Island Utah." The colony resident in Mexico, being driven out of that country by its unsettled condition, has bought a large tract of land in Texas. Such instances could be multiplied.

Again: note the activity of the Mormon Church in entertaining associations and conventions. The best of "good times" is assured every organization meeting in Salt Lake City, even an Evangelical Christian organization. Hosts of teachers and professional people thronged to the annual meeting of the National Educational Association. The writer was told in the winter by a Salt Lake City gentleman that the Mormon church authorities had early in the year appropriated a goodly sum of money for the entertainment of this company, "just to show them what we are like." Many returned to their homes with the strong conviction, born of a "good time," that the Mormons were a much maligned people, of "a pretty good kind after all." How much of their secret violation of the laws of God and man could be seen in a week of special hospitality and sight-seeing?

Are they obeying the laws of our nation to-

day? Note this clipping from a reputable paper of recent date—the *Chicago Journal*—under the heading, "The Licensed Law Breaker":

"Some days since, American newspapers recorded the end of a remarkable story whose scene was laid in Chicago. A man had been arrested for bigamy. He had four living wives, and the case against him seemed clear. But the much-married gentleman explained that he was a Mormon, that his spouses had followed him from Salt Lake City against his wish, and that he had now shipped them back to their homes in that town.

"This account was published all over the United States. The *Journal* has been waiting to see if some other newspaper would not see and point out the important part of the story, but not one has done so. Everyone seems to accept the man's religion as both explanation and justification of his marrying propensities.

"Yet the Mormon church is the only one in the United States which is bound by a special revelation from God NOT to practice polygamy. The manifesto of 1890, forbidding plural marriage, was accepted and published as such a revelation. In return for yielding this point, the church received back its escheated property; its leading men, then hiding on the 'underground,' were pardoned and finally Utah was admitted as a state.

"By every law of God and man, as was admitted by Joseph F. Smith, president of the Mormon church, that church is bound to abstain from the teaching or practice of plural marriage. Yet the church thus particularly bound to obey the marriage laws of Christendom esteems itself licensed to break those laws at pleasure—and 'Gentile' papers tacitly grant the claim."

An amusing and suggestive incident occurred during the recent "World in Chicago." One of the well-known speakers on Mormonism was addressing a group of people in one of the smaller lecture halls. In the audience were several Mormon elders. Reference was made to the open confession of President Joseph F. Smith to the Senate Committee that he was living with five wives. One of the elders became very angry and shouted out, "You are lying; that is not so; one of them has died, and he has only four wives now." A recent Ogden newspaper records under general news the application of Mrs. \_\_\_\_\_ and Mrs. \_\_\_\_\_, wives of Mr. \_\_\_\_\_

to the Probate Court for papers of administration in the estate of *their* late husband. This is certainly very definite as to fact.

One of the active forms of propaganda to-day is through the introduction of their literature into public and college libraries. During the past year, the writer has frequently found upon reading tables in such places, as a regularly received periodical, *The Deseret News*, the leading Mormon journal. Librarians have explained that it was sent free, and that they did not know its character. In the case of one strong Presbyterian college of the central west, it was discovered by a wide-awake mission study secretary, who brought to the writer a package of clippings of the most pronounced Mormon teachings. This secretary immediately established a continuous acquaintance between the *News* and the waste basket.

In a large public library, during the past winter, a young college woman was making some studies of certain historical periods. After a time she became conscious of the close attention of a man, also seemingly at work, in the same alcove. After working side by side for a couple of days, he asked her what she was studying. When he was told, he said: "Why do you not study something worth while, such as the life, character, and wonderful works of Joseph Smith, Jr.? The Kingdom of God is growing so rapidly here in our own land that you will want to be a member," and he gave her a handful of Mormon literature from his pocket.

Mormon students, men and women, are found to-day in increasing numbers in nearly all our leading colleges, and even in evan-

gelical theological seminaries. They frankly avow their purpose of proselytism.

Has any progress been made in combating this gigantic, insidious, smirking evil? There is space for but two facts. In regard to the constitutional amendment, thirty-one of the necessary thirty-six states have passed a resolution asking for such an amendment. To Massachusetts belongs the honor, through its congressman, the Hon. Mr. Gillette, of introducing into Congress a resolution for the passage of a constitutional amendment giving to our Federal Congress the power to prohibit and to penalize polygamy in all the states, territories and dependencies of the United States. Thereby is afforded the opportunity for Congress to do the gracious, righteous thing without waiting for the other five states to be secured. Let us hope that Congress may have a "revelation" of its own, and use its opportunity.

The other hopeful fact is the report made to the second World's Christian Citizenship Conference at its meeting in Portland, Oregon, in midsummer, by the chairman of its special committee on the investigation of Mormonism. It was a clear, dispassionate, convincing array of *facts*, stated with such cumulative force as to fall upon an unprejudiced mind like the successive blows of a hammer. It carried great weight, and should result, in a body of such thoughtful men, in renewed, definite, well-considered and powerful action in defence of our homes, our morals, and our nation.

These are a few facts, taken from a host of similar ones. Let us not forget that the secret of success is "keeping everlastingly at it."



DAY SCHOOL BOYS IN A UTAH COUNTRY SCHOOL



# The School a Factor in Home-Making

By Edna A. Bright, Principal New Jersey Academy, Logan, Utah

*"True to the kindred points of heaven and home."*

THERE would seem to be nothing so fascinating in all the scientific world as the science of the home. Through recent investigation, many experiments, and articles written by noted men and women, the subject is securing a firm scientific foundation, and becoming one of vital importance and interest to every woman.

"Utah's best crop" is the familiar expression for a large family or group of children in this state; families of eight, nine, and ten children being far more common than families of one, two and three. Very heavy, then, are the duties and responsibilities of the home-maker and great the need for adequate preparation.

## WHAT NEW JERSEY ACADEMY IS DOING

New Jersey Academy at Logan, Utah, renders the girls no greater service than the very practical as well as theoretical training, given in domestic science. A large part of the general housework is done by the girls under careful supervision of a competent matron. The work occupies about three hours on Saturday and one hour on other days; and the girls are divided into groups, usually of four, changing work each Monday morning.

Mary, Katie, Lizzie, and Ruth are in the dining-room this week. Before meals they help place the food on the tables; after meals they clear the tables, sweep, dust, and set the tables for the next meal. On Monday morning they reluctantly go into the kitchen to wash dishes. I am afraid dish-washing is no more popular in New Jersey Academy than with the average girl in the average home.

The next week finds our four girls still in the kitchen; during half of the week they wash glass and silver and the other half the detested pots and pans and kettles. Fortunately the next move is a distinct promotion from the kitchen to our very attractive parlors and lower hall. The dusting and care of these rooms is not only easy and interesting, but takes less time, and the same is true of the following week's work in the upper hall and bath-rooms.

The long looked forward to Monday

morning is the one that brings our girls the napkins and towels to wash and iron. This work divides beautifully. Mary will wash napkins the first of the week and Katie will iron them; then Lizzie will wash the last of the week and Ruth will iron. If our girl is very ambitious and employs all her spare time, she will finish the work in a day, and she is seldom more than two. Then there are five happy days when she has no housework, when she looks with pitying eye on her toiling sisters and quite forgets the days of pots and kettles.

There are several other portions of labor for our girls before they come again to the dining-room, but in this manner the work in every part of the house is accomplished, and at each stage the matron teaches the right and the wrong way of working, and the difference between the careful and the careless housewife.

## THE NEW COURSES

The department of domestic economy provides the more scientific and technical training in home-making. The department offers the usual academic courses, and the school is adequately equipped for efficient work. The domestic science kitchen, one of the most attractive rooms in the buildings, is provided with individual desks and complete individual equipment. An electric stove has been provided for each desk, and a large coal range for general use. The first year the girls study plain cooking and plain sewing. The next year they are ready for advanced cooking and for making out menus, limited in cost, and for preparing and serving some of the menus they have planned. The sewing class becomes this year the dress-making class, and each girl finds herself able to draft her own pattern and cut and fit and finish a gown.

A new course is offered this year which we hope will be very helpful and very popular, called "home-making." This course will combine many subjects in a general way, such as the management of the house, sanitation, the home laundry, lectures in home nursing, etc. It is intended that all these courses shall meet a need in the lives

of the students and fit them in an efficient way for that most important institution—the home.

Courtesy and hospitality are also duties of the home-maker, and our girls are therefore taught the general rules of social custom and good society. It is delightful to note how readily and how generally they respond to suggestions, but occasionally the temptation to indulge some cherished habit becomes irresistible.

Sometimes as individuals, sometimes in groups, often as classes, the girls act as hostesses, and the guests may be students, teachers, or town friends. In a very attractive manner they learn to decorate the home, to provide entertainment, and to serve refreshments. Occasionally the social event is a picnic. Nothing is so delightful as a day in Logan Canyon, where the Wasatch Mountains stretch their rocky, massive, barren sides five thousand feet above us and the Logan river rushes on its mission to water the valley. Here we test the truth of John Muir's advice: "Climb the mountains and get their good tiding. Nature's peace will flow into you as sunshine flows into the trees. The winds will blow their freshness into you, and cares will drop off like autumn leaves."

The good home-maker will find a place for books and reading, and the girls need little encouragement in this. And one of the pleasantest hours of the week is the Saturday morning mending hour, the girls bringing their work to the sitting-room, and mending or sewing while a teacher



reads. Entire books as well as short articles have been much enjoyed.

To read, to sew, to cook, to mend, to study the home and its management, to welcome and entertain friends within the home, to be kind and to be courteous to the members of the family, are some of the duties of the home-maker that find a place in New Jersey Academy.

## Aunt Dinah's Ideas on the Mormon Question

By Flora B. Spencer

**L**ADIES, I's done been asked to give my views on dis h're Mormon question. It 'pears it am a one-sided community an' really ought to be called de *Mormon Men's Club*, wid de women throwed in fo' good measure, fo' sartin dar is a good many poor misguided women ensnared in de net dese men hab throwed out. We is supposed to send missionaries into dis h're valley, whar Satan hab landed de men, but it am a dangerous undertakin', fo' we hab done been told dar am many what can't stand transportation, dat is, dar religion gets lost on de way. Now, sisters, it am an awful situation when de debil can plant a white community

right in de middle of dese United States, an dar ain't 'nough religion, either white or black, to drive him out. Sartin it is, we can't hab dat little grain ob mustard seed, full of de lub of God, or it would be so warm for him in dese parts, he would take hisself to his own quarters to get cool.

I 'spicions some of de white men am encouragin' de Mormon business, fur we is told as how dar am a Mormon settin' right on de porch of de White House, waitin' to get his hands on de reins of de law, and it am our bounded duty to try an' help dese poor white folks get ahead of de Mormon octopus, fur if dey get to makin' de laws, dey may get a



grab on de black folks, an' may de good Lord deliber us from eber fallin' as low as a Mormon! So far, Satan hab neber been able to lead de black folks so far away from de paths of righteousness as to jine dat ebil settlement. Dat is whar we is ahead of de white folks.

We am told dar am two thousand Mormon missionaries sent out of dis ebil valley ebery year. Dey has to leave dar famblies and be gone fo' two years; dey isn't paid anything, but must sponge dar livin', which dey generally do by beguillin' some Gentile widow into furnishin' dem board in exchange fo' dar so-called religion. In dar absence, dar wives has to go out to work at anything dey can do, and send de money dey gets to dar missionary husbands, so de mo' wives dey has, de mo' money dey gets.

It am well enough to be de fust wife of any man, but when it come to bein' de fifth, sixth, and maybe de twelfth, it am a cruel situation, if you am unfortunate enough to lub yo' husband; on de other hand, ef you is so degraded as to marry fur a home, den it am a fine situation fo' de po' white trash. We is told as how it am against de law to hab mo' dan one wife, but in dis h're Utah it seems de laws am broke down, and only gets fixed up when some po' misguided person steals a watermelon, or a chicken—den it am

in workin' order. 'Pears to me like dis am a curious country—it's against de law, an' it ain't. I's so mixed in thinkin', I's got to stop right h're, but if we all can collect enough money to send to de white folks, to support a missionary, we is doin' our part in tryin' to straighten out de laws of dese United States.

Sister Brown say as how dar am so many chillen in Salt Lake City dat all de street cars had hooks on de back on which to fasten baby carriages, which she done seed wid her own eyes. Either de street cars am very slow in dat town, or de baby carriages must be automobiles.

Sisters, why is it de ebil spirit can create so much enthusiasm in de human heart, but de little seed called de Love of God, lie so still? Ef only we would water it with de tears of repentance, it would grow and burst its shell, and we would see de beautiful branches of kindness reach out 'til dey cover dat wicked settlement, and de dew of righteousness would fall from de leaves of brotherly love right on de po' misguided white people, an' exterminate de Mormon microbe, an' dar would be peace in dat Utah valley for eber mo'.

Sisters, I'd radder be black wid a white heart, dan white wid a black heart, praise de Lord!

## A Sturdy Presbyterian Institution

WASATCH ACADEMY, MT. PLEASANT, UTAH

By Charles L. Johns, Principal

**T**HIRTY-EIGHT years ago, a young man, full of the vigor of life and animated with an abundance of enthusiasm developed at an eastern college, came to Mount Pleasant to devote himself unsparingly to the needs of the people and the community. One glance convinced him that preaching and teaching were much needed in the town where little of either had been known. Having reached this conclusion, his first thought was to secure a building that might be used for his work. He succeeded in purchasing a frame structure that had been used for years as a dance hall. After obtaining the hall, he bought lumber and constructed desks and benches which were to constitute the furniture for the room. In spite of the orders issued by the opponents of the young enthusiast, pupils

came in to receive instruction from the pioneer teacher. Soon the school was well established, and took on the appearance of a permanent institution. From this meager beginning, the school founded by Dr. D. J. McMillan in 1875 has grown to be one of the most promising home mission projects in the West.

As the October number of the HOME MISSION MONTHLY is circulated, its readers will welcome the news that the Finks Memorial Hall, now in process of erection, will, in all probability, be ready for use the latter half of this school year. It is fitting here to state that all associated with the work at Mount Pleasant acknowledge a debt of gratitude to those who aided so generously in making this splendid building possible.

The completion of the dormitory will

open a new era in the history of the Academy. Now that it has become a reality, our boarding girls will have a home, attractive, comfortable and convenient. The boys will be well cared for, also, in the smaller buildings recently purchased and re-arranged for their accommodation. The new dormitory building furnishes the solution of a problem which has faced the Board of Control since the initiation of the dormitory plan.

Besides the provision of better dormitory accommodations, other features combine to set apart the present as a new epoch. The courses of study, always strong, have been improved, and a demand for instruction along practical lines has been met by adding new departments. The public schools here, as elsewhere, have introduced vocational subjects into their courses. Since this movement has been so general we have found it necessary to extend our curriculum, though we do not desire to carry out the principle of vocational training to such an extent as to substitute the practical for the cultural subjects. We still wish to emphasize the cultural as an essential part of American education.

A commercial department, quite well equipped to prepare pupils for the work required in the business office, has been put

in charge of a competent instructor; a home economics department, providing courses in both domestic science and domestic art, is overseen by a capable, well-trained teacher; and the music department has been strengthened by offering vocal instruction to those desiring voice training. Since our local conditions present some difficulties that could be adjusted easily by manual training courses, we hope soon to be able to introduce a department equipped for that work.

It was with considerable pride that we reported the winning of the state high school championship in debate last spring. The athletic teams have done well, too, as the seasons for the different sports have come. The athletic field brings out a part of the student's character which the classroom fails to disclose. We can do best for the pupils only as we learn to know them at play as well as at work.

Definite encouragement comes to those connected with our schools, because the importance of the work is commented upon by those who come in for a short time to study conditions, as well as by those who are spending their lives in Utah. One belonging to the former class who has been here for some months, wrote a few days ago: "I am glad your school is doing so well. From what I have seen of things here



WASATCH ACADEMY STUDENTS WHO WERE THE WINNERS IN THE STATE HIGH SCHOOL CHAMPIONSHIP DEBATE LAST SPRING



THIS INTERESTING PHOTOGRAPH SHOWS THE "BLINDFOLD TEST" IN THE TYPE-WRITING CLASS AT WASATCH ACADEMY



I would say that the mission schools have been the main factor in the enlightenment of the Mormons." A teacher who has been connected with our school work four years, writes while on her summer vacation: "Can you take any more pupils next year? I believe I could get any number if we could accommodate them. I haven't made any effort, but several have asked me about Wasatch."

At the present time the school is developing rapidly. The courses are being extended to meet the demands. Hence the opportunity for service is greater than it has ever been before.

Now, what of the future? Being one of few Christian influences in a field of more than 42,490 square miles in extent, where live people who are looking for more enlightenment and more Christianity, especially for their children who are forced to grow

up and develop where the standards of morality are low, and where proper control over young people in home life is almost unknown, can there be any place more in need of a Christian boarding school than this? As long as a religion which is a commercial institution dominates southern Utah—and many are leaving the religion of their fathers because they cannot sympathize with its tenets—as long as Gentile people are coming into this state to establish homes in town and city; so long will there be an abundance of work for a well established Christian boarding and day school.

The question for us to consider is not: "Is there work to be done in the line of Christian education?" but rather: "Are the Christian forces sufficiently well prepared to take care of the great work that is before them?"

*Are they?*

## Teach the Truth

The Mormon organization has one member for every one hundred and twenty-five of the population of the United States; it behooves us to retrench at once. In the west we must teach Christianity to the Mor-

mons. In the east we must teach everybody the truth to warn them against Mormonism and the Mormon elders, and to incite them to help us carry on the great work both east and west.



# The Fundamental Mormon Problem

By a Prominent Citizen of Utah

IT is not a problem in material civilization that confronts the Presbyterian Church in Utah. Well-to-do Mormons are building splendid modern dwellings with great rapidity. On page 733 of the June number, the *Review of Reviews* tells of an example of the modern rural home, to be found in Fielding, Utah, that is almost the last word in convenience and sanitation. Mormons do not need missionaries to tell them how to make use of the latest products of science. The writer has lived in five states and has never found electrical appliances used as freely as in the Mormon community in which he now resides. A good woman once asked if the Mormons owned automobiles. Assuredly they do; and if life consists in fine farms, beautiful homes, luxurious motor cars and an abundance of material things, recall forthwith all missionaries from Utah, for Utah is fast getting her share of these.

Materialists will continue to scoff at the idea of sending missionaries to the Mormons; but the reader of the HOME MISSION MONTHLY will ask herself: "What would it profit my peace of mind if I possessed all the wealth of Utah, and thought my salvation depended on my own sufficiency or on the performance of a rite? How could I build more stately mansions for my soul if I knew nothing of an indwelling Christ? How would I teach my boy to revere the name of God if I thought of Him as being about seven feet tall and living with one or more wives? How would I teach my daughter the sacred lessons she needs to learn if she had to look up to 'holy' men who were living in open polygamy? How easily would my spiritual life be nourished if, when I went to church I never heard anything of the constraining love of Christ? And does the Master then wish me to share with my Mormon brothers and sisters the true riches of life?" This is the real question.

For the Christian church the fundamental Mormon problem is not a problem of politics. The Mormon church is in politics. It is an insult to the intelligence of an observer who has lived through a campaign in Utah to tell him otherwise. But a better antidote even than congressional action is the spiritual emancipation of the Mormon voter. If the Son shall make him free, he will be free

indeed from the domination of a hierarchy that would control his political actions.

Again, the problem is not primarily one of culture. We are helping in the educational enterprise in Utah in obedience to the golden rule, and the best Mormons appreciate our efforts. But we are doing it also, and mainly, because in the teaching of truth comes the very best opportunity to teach The Truth. It may be a beautiful bit of benevolence to assist in secular education, but as a church we have failed in our main purpose unless boys and girls learn, through contact with our teachers, of a Christ so mighty to save and so winsome as to be irresistible. One of the greatest delights of the writer's life has been found in watching the unfolding of Christian character in some of the young people in one of our Utah schools. Certain consecrated teachers, who are responsible, will be surprised when those that reap receive their wages.

It may be generally true that an individual's advance in culture is attended by a diminishing adherence to the offensive tenets of Mormonism, but it is not universally so. Doctors of philosophy are to be heard enthusiastically proclaiming Mormonism. The Mormon church can command real eloquence in her behalf. The writer believes that not one man in forty in the Presbyterian ministry has been so richly endowed by nature with the oratorical gift as has B. H. Roberts. But even if Mormons were as cultured as the Athenians that would not be enough. Had it been enough Paul could have saved himself at least one unpleasant experience.

No, it is not a question of civilization, of politics, of culture, but of Christ—the Christ, who in the kingliness of His beauty, the fulness of His salvation, the freedom of His grace, the Mormon church does not preach. Shall we then cease to proclaim Him just when Mormons are coming with a greater freedom than ever before to our summer evangelistic services; when the reaction against the crassness of Mormonism within the church itself is so unmistakable; when there are so many tokens of a stirring and a hunger for better things; when the young people are so insistent on their own liberty of thought?



# Our Four Day Schools in Utah

Records Which Prove That They Are Much  
Alive And That Their Influence Is Needed

## A FORTY-YEAR-OLD SCHOOL

ONE of the oldest mission day schools in Utah is the Presbyterian school at Monroe. For almost forty years it has sent its teachings abroad in the lives of many who there received their early training. Miss Rosilla Lowry has had charge of the school for more than ten years, since 1906, being assisted by her sister. With an enrollment of about fifty-five pupils, the teachers are permitted to come into close personal touch with their lives.

Of the eighteen graduates of the past ten years Miss Lowry writes:

"They have gone forth to exemplify the Christian training received within the walls of the mission chapel, and the lives of some of our pupils now in higher schools are full of promise in every way.

"Recent opportunity has shown that the work of the mission school in Utah is an uplift to many a life and has founded Christian homes where the children are taught in the ways of righteousness. As I tarried a few days in Salt Lake City, on my return to Monroe after vacation, I saw several instances where the result of mission work in Utah day schools was shown in beautiful lives and homes. I know of instances nearer home, and these things make one feel that it does pay."

## FERRON IS THRIVING

In the attractive chapel schoolhouse at Ferron, Utah, the Woman's Board maintains a day school which is manned by three earnest mission teachers: Miss Emily Fleming, Miss Winifred Fitzhugh and Miss Blanche Manley. The principal, Miss Fleming, writes:

"The parents of many of the eighty-five pupils enrolled last year were themselves pupils in our former Presbyterian school at Manti, and their own schooling led them to desire to place their children with us.

"Among the encouraging features of the work are the interest taken in the Bible lessons, and the taste for good reading which is being acquired by our boys and girls. We have a small school library, and also loan many books and magazines from our own

home. Educational sentiment seems to be growing in the community, and more of the young people are going away to school. Our pupils are loyal to the school and proud of the fact that they are required to be thorough and faithful in their work. This is a wonderful opportunity to sow the good seed in the lives of these boys and girls. We need the interest and prayers of Christian people to help us in our work."

## WORKING ALONE

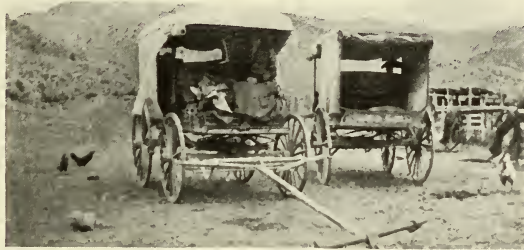
The influence of one young woman is marked in the town of Salina, where Miss Harriet Elliott conducts our work alone. Figures may seem small—thirty-one in the day school; an average of twenty-five in the Sunday school; from six to ten gathered for Sunday evening song service; a Bible class each Tuesday evening in a private home, seven belonging—but listen to the results, large and small, as Miss Elliott tells of them:

"Three girls from Salina have been attending our Presbyterian Academy at Mt. Pleasant during the past year, and five others are thinking seriously of going this year. Humanly speaking, not one of these would be in any of our schools but for the personal influence of the day school teacher, and each year, during the twelve I have been in Utah, there have been girls and boys in the boarding schools whose start was gained in the day school. As I see it, the day school is as much needed in Utah to-day as ever. In that way pupils are reached who could be reached in no other way. Children from strong Mormon homes come to our school for various reasons and learn the Bible verses and truths. During the last year, gifts from the townspeople enabled us to buy a new organ, thirty singing books and a new stove.

"I have just visited the town of Franklin, where I taught during my first six years in the Utah work. In the town there is now no service but Mormon. It seems regrettable that those who want something else have no opportunity to secure it. Even strong Mormon people urged me to come back.



THE CHAPEL AND SCHOOL HOUSE AT PANGUITCH, UTAH, ON TOP OF THE ROCKIES, AND THE "EXPRESS STAGES," WHICH MAKE THE FIFTY-FIVE-MILE JOURNEY IN ONE DAY. THE LOWER PICTURE SHOWS THE METHOD OF DELIVERING FREIGHT AT PANGUITCH.



#### AN ISOLATED TOWN IN UTAH

Miss Luella E. Rolofson writes that "to reach this little village, in a beautiful valley on the top of the Rockies, one must travel all day by stage through canyons and over mountains, for the mission at Panguitch is fifty-five miles from the railroad. The journey is made in one day by changing horses four times. The stage leaves the railroad station at Marysvale at four o'clock in the morning, reaching Panguitch about five p.m.

"All supplies not produced in the valley are brought from the railroad over these same mountain roads by a freight wagon. Usually two wagons are tied together and four or six horses hitched to the front wagon. One man can thus haul two loads of freight. It takes about six days for freighters to make the round trip. By the time supplies reach us, they, as well as the altitude, are rather high.

"Services are held in our chapel as well as in the school. In these isolated places we find many bright, capable, talented, lovable

young people who need the Word of God and the Spirit of God to guide their lives."

The pastor stationed at this same far-away Mormon town attended General Assembly, and it was the privilege of those present at the meetings of the Woman's Board to hear his

views concerning our work at Panguitch.

Not only is the town isolated so far as railroad is concerned, but, according to Mr.



Keusseff, "in the valley are families of growing boys and girls, families of from six to ten and fifteen, the future citizens of the state, citizens of the United States, yet left with no religious instruction except that offered by the Mormon elders. This is a strong Mormon community and the Presbyterian mission stands at a strategic point.

"Within a radius of about seventy or seventy-five miles, including no less than four counties, with towns ranging from two hundred up to two thousand and more inhabitants, there is absolutely no Christian work carried on with the exception of the work located in Panguitch."

In Mr. Keusseff's closing words: "The school you have placed in Panguitch is, indeed, a voice crying in the wilderness, and the voice is sure to be heard. It has already been heard, and we are sure to reap in due time if we faint not."



# The Opportunity in Utah

By Clara B. Wright

READERS of the HOME MISSION MONTHLY, and other current magazines, have within the last few years been made thoroughly acquainted with general conditions in Utah. You know, as well as do we who live here, how a cunningly organized power, tending to superstition rather than to righteousness, holds in a firm grip this surpassingly fertile and attractive intermountain region. You know, too, something of the details of this organization and how it has grown to such power.

One of the chief difficulties arises from the self-sufficiency of the people with whom we have to deal. It is ingrained from earliest childhood by their religious teaching. They are taught to speak of themselves as "saints." "We are the people" is the theme of most of the leaders when they speak, no matter what the occasion. How can it be otherwise when they believe that their "prophet" was chosen of God to receive special revelation in this modern age, and that his successors may still receive such revelation? Although they acknowledge Christ as the head of their church they show little familiarity with His words, "Except ye become as little children, ye cannot see the Kingdom of God."

The Mormon God is too much like an ancient pagan deity to inspire much spirituality in a people. His temples are made places of mystery which close their doors to outsiders, and open them to the "saints" only for a marriage ceremony or for the entrance of those who wish to perform the rite of baptism for their dead ancestors. Public prayer is chiefly for material blessings or for bodily healing, so little sense is there of the spiritual needs of the soul.

## EFFECTIVE MORMON METHODS

If we are to find the point of contact in order to work with these people we must appreciate the fact that along with their glaring faults, they have, as well, some really estimable qualities. The leaders are watchful of their own people. They carefully instruct the young in the Mormon doctrines in the well-filled Sunday schools, in the "primaries," and in the young men's and young women's "mutuals." A careful system of house to house visiting is maintained. Cases of need are reported and cared for by

the relief society. Mormons have, too, some excellent ideas about community social life, leaving out of account their extensive patronage of the unchaperoned public dances which have been so harmful a factor in the lives of many young girls. One of their pleasant customs is the giving every year of an "Old Folks' Dinner." Much care is taken to hunt up old people, and to make sure of their attendance by sending carriages for them if necessary.

These illustrations are given to show that over against the often impenetrable Mormon self-sufficiency and grievous error of doctrine, we must recognize that they employ some effective methods in building up the church.

## THE MORMON AT YOUR DOOR

The eastern friends of Utah have a peculiar responsibility resulting from the Mormon missionary zeal that is directed toward the east. Every year many young men and women are sent out on a "mission." To some, time is given for preparation, and courses in "theology" are taken at Brigham Young University or at the Latter Day Saints' College. On the other hand, a young man who has the reputation of being "wild" is bidden to go at once, and the doctrines of the church are put into his hand to study as he goes.

Many of these young people go to different parts of our own country. You may have been called to your door by a young woman who handed you a tract. In that young woman a rare opportunity for missionary work came to your very door. If she comes again ask her in. She will be glad to talk to you. No doubt she is a little homesick, and your kindly interest will lead her to talk of the home she has left. These months away from Utah are crucial for those young people, and it is possible you can influence them toward a Christian life. They usually return to Utah better Mormons than ever. That is partly due to the fact that they are generally attached to a little company of Mormons and do not meet outsiders in any intimate way, and partly to the harsh treatment which they sometimes receive and which gives them the right to the increased zeal of the persecuted.

## BECAUSE WASATCH WAS THERE

I should like to speak particularly of Wasatch and what such a school means in Utah. It is so situated as to draw its pupils from the southern part of the state which is full of little towns predominantly Mormon. The Wasatch out-of-town pupils are largely "Gentiles," yet they have imbibed much of the Mormon self-sufficient spirit. Young people who have a desire for more than a grade school education come to Wasatch, and many more will come when that splendid new dormitory is ready. Here we can create our own environment.

There is as great an opportunity with the day pupils in a school like Wasatch. Many come from Mormon homes and remain loyal to their church; but that does not mean that they have not been helped. One such young man who had not applied himself sufficiently to graduate said to me: "People might think I hadn't got much out of Wasatch. But if it hadn't been for this school I'd be one of the biggest toughs in town." Another boy, whose careless work and irregular attendance had been a trial, decided in the spring that he was tired of school. So off he went to the desert to herd sheep. In that lonely life he had a

good deal of time to think. It was not many days before he was back to gladden the heart of his mother and to say to his teachers that he wanted to make a little more of himself than he could out in the desert.

## A HIGHER STANDARD OF EDUCATION

Wasatch has set a high standard of attainment which the local high school is also trying to reach. In fact, the mission schools in many parts of the state have set the standard for the public school system. Our efficient state superintendent himself, who, although a Mormon, began his education in a mission school, acknowledges the debt of the state to those schools.

It is gratifying that the interest of the eastern friends in Wasatch has been so great that the Finks Memorial dormitory which is to mean so much increased efficiency, is already started.

Wasatch has made a place for itself in Mt. Pleasant where it now has many friends and few enemies. It has not always been so, as earlier workers could testify. But now the friendliest feeling exists. When our debaters won the state championship there was much cordial recognition of their having won an honor for the town.



OUR WASATCH BOYS ARE GOOD ATHLETES, DEVELOPING CHARACTER  
IN PLAY AS WELL AS IN WORK



# The Aggressiveness of a False Religion

By Frances J. Diefenderfer

**D**URING the recent "World" exhibit of missions in Chicago, there came into the anti-Mormon booth a young Scotchman of pleasing address and quiet, courteous manner; but his face wore an expression of sadness. When approached as to his interest in our section, he told me the following story:

Seven months before his mother had died in Scotland. The home was broken up; no immediate relatives were near, so he decided to come to America. On arriving in Chicago he was at once approached by Mormon missionaries who made themselves very friendly, securing board and lodging for him in a Mormon home. They manifested great interest in him and talked much about the advantages of the Mormon system, expounding to him some of the less harmful doctrines of the church. Having been trained by a godly mother, in good old Scotch Presbyterian manner, he hesitated to accept their teaching; but, in his loneliness and unsettled frame of mind, the interest of the missionary and the friendliness of the Mormon people appealed to him.

We explained the falsity of it all, entering into detail concerning their methods and teaching, answering many questions that needed explanation. Finally, with a determined expression, he arose, saying, "I will have no more to do with that religion; I will find another home, and at once affiliate with some evangelical church." He did so, and in a recent letter expressed himself as most happy in his new surroundings, grateful, indeed, for the knowledge that saved him from Mormonism. He was unusually intelligent and would have made a valuable missionary for the Mormons.

More and more am I impressed with the lack of brotherhood in our so-called social and church life. We fail to seek out the friendless and strangers, ministering to their need. On the contrary, we leave this most accessible approach for the numerous cults of the day, and the Mormons are quick to

take advantage of every opening. There are now one hundred and fifty Mormon missionaries at work in Chicago. A new church is being built near Logan Square. Their mission headquarters is located near and a daughter of the third wife of Joseph Smith is one of the workers. Their Chicago interests are under the direction of elder Ellsworth, who came frequently to the Coliseum to defend the teachings of the Mormons and the debasing immorality of the Mormon priesthood. He was coarse and rude in his attitude toward the Christian workers.

Large audiences came to hear our presentation of the question from its religious, social, political and commercial standpoint. Thousands of visitors signed the petitions asking for the anti-polygamy amendment to the Constitution of the United States, to place polygamy under federal rather than state jurisdiction. A few argued our *over* concern, saying, "These objectionable things will die of themselves—why agitate?" The experience of the past seventy years proves the falsity of such a statement.

The Mormons to-day push forward into prominence their most aggressive law-breakers and immoral defenders. B. H. Roberts, of national fame as a polygamist, was the one selected to deliver the baccalaureate sermon to the graduates of the Utah State University in May. He also delivered an address before the National Educational Association in July. And yet we are urged to let the matter rest, while these teachers of their convenient doctrines and indulgences beat the drum to attract thousands of pilgrims to their Mecca!

We speak not against the rank and file of Mormon people; it is the leaders we denounce. We lift up our voice against the system that debases womanhood, corrupts the innocent and sears the conscience. Shall we not agitate until we are sure that the system shall not extend toward our own homes?

**RENEW!**

**RENEW!**

**RENEW!**

Do it early also, for it will be a great help in the HOME MISSION MONTHLY office to receive your renewal ahead of time—even months ahead—rather than behind time. Of course, it is never too late to mend your ways, and if you have dropped out we will welcome you back most cordially.

# Summer Schools of Missions

## MOUNT HERMON, CALIFORNIA

THE Federate School of Missions, in which seven denominations are federated, was held at Mount Hermon, in the beautiful Santa Cruz Mountains, California, July 20-26. Over three hundred persons registered at the school, and one hundred and twenty-six were Presbyterians. Many more people, however, who did not register, attended the lectures, and undoubtedly many of them were Presbyterians. Presbyterians stood at the head of all denominations in number registered. Among the prominent Presbyterian women present were: Mrs. R. B. Goddard, president of the Woman's Synodical Society of Home Missions of California; Miss Margaret E. Boyce, young people's secretary; Mrs. D. U. Ross, editor of *The Far West*; Mrs. J. W. Aldrich, field secretary of the Woman's Board of Home Missions for the district of California, Arizona, Utah and Nevada; Mrs. H. B. Pinney, president of the Woman's Occidental Board of Foreign Missions; Mrs. H. H. Gribben, secretary of bands; Miss Frances L. Beardsley, box secretary.

Mr. S. Moore Gordon, formerly Presbyterian missionary at Tientsin, China, spoke concerning the different religions of China. Mr. Gordon, while pursuing his studies at the State University, holds the office of president of the Student Volunteers of the University of California.

Other speakers who addressed the Federate School of Missions were: Miss Elma C. Irelan, Christian missionary from Monterey, Mexico; Dr. J. C. Davidson, for forty years Methodist missionary to Japan; Dr. Susan B. Tallmon and Mr. and Mrs. E. W. Ellis, all of Lintsingcho, North China (Congregational); Mrs. Amy Bridgman Cowles, of the Congregational work among the Zulus at Adams' Mission Station, South Africa; Miss Isabel Crawford, formerly Baptist missionary among the Kiowa Indians of Oklahoma; Rev. J. E. Hoick, pastor of the English Lutheran Church of San Jose, who spoke on "Immigration"; Rev. T. A. Boyer, pastor of the First Christian Church of Oakland, California, who spoke on "What time is it, and where are we?" The daily text-book classes were taught by Mrs. D. B. Wells, so widely known in summer schools. Exhibits of literature were made by different denominations.

MARY E. BAMFORD

## WOOSTER, OHIO

The Synodical School of Missions in Ohio was held at the University of Wooster, August 9-14. This was a new enterprise, undertaken for the greater efficiency and fellowship of workers. The interest and enthusiasm of incoming visitors gave assurance that no mistake had been made in establishing a school of missions at Wooster. The University is beautiful in its situation. The heat of August days was tempered by the refreshing shade of the many fine forest trees on the campus. The attendance was three times as large as had been anticipated.

This conference was unusual in the spiritual quality of its atmosphere. Small groups met each morning for a ten minutes' season of prayer,

followed by the greatest event of the day—the Bible story hour. Under the wonderful leadership of Miss Angy Manning Taylor, we ascended the Mount of Transfiguration, where we had a vision of the Christ through the Gospel of St. John. The mission study hours for "The New America" and "The King's Business," under the leadership of Miss Cameron and Mrs. Dwight E. Potter, were a joy to the student and an inspiration to leaders of study classes. Short addresses from home and foreign workers put us in touch with conditions on the field. Conferences by our synodical secretaries solved many problems for our presbyterial officers.

The climax of interest centered in Dr. S. T. Headland's two addresses—"The Chinese Woman" and "America's Part in the Making of the Chinese Republic."

The first meeting of the Synodical School of Missions at Wooster satisfied the most sanguine hopes of its promoters. A unanimous expression of great inspiration received assures another such gathering in 1914, with larger attendance and a deeper hold upon the people of Ohio.

HARRIET M. ADAIR

## Schools and Workers Among Mormons

**New Jersey Academy, Logan, Utah.**—Edna A. Bright, Principal; Bessie L. Coat, Dorothy Montgomery, L. Fern Smith, Louise E. Murray, Eda G. Willard.

**Wasatch Academy, Mt. Pleasant, Utah.**—Charles Lee Johns, Principal; Lida M. Smith, F. Bernice Potts, Edith Montgomery, Claribel L. Bickford, Cora M. Dumbauld, H. Guy Wood, Helen Whittlesey, Elizabeth Smith, Pat-tie Metzger, Mrs. Ione Bowman.

**Ferron.**—Emily Fleming, Principal; Rebecca C. Moore, Marian D. Dutton.

**Monroe.**—Rosilla Lowry, Principal; Mary Isabel Lowry.

**Panguitch.** Luella Rolofson.

**Salina.**—Harriet Elliott.

**Fairview.**—(Mission Station). Eleanor Potter, Community Worker.

**Gunnison.**—(Mission Station). Josie Curtis, Community Worker.

**St. George.**—(Mission Station). Sara Louise Conklin, Community Worker.

## NOTICE TO SECRETARIES

**Secretaries of Literature** are requested to give particular attention to the needs of *Over Sea and Land* this fall. It is hoped that this will be "Banner Year" for our children's magazine and that results in new subscriptions will far outnumber expectations. Especially important is the placing of the magazine in Sunday schools. It is to the Sunday schools that we look for new members for mission bands, and if *Over Sea and Land* is used as an "Opening Wedge" there will be a greatly increased interest in missions. Get the Sunday school to subscribe for every child under thirteen, and the magazine will make thousands of friends for missions as it goes into the homes each month. REMEMBER, *Over Sea and Land* is the only magazine for boys and girls that tells of our—the Presbyterian—missions. Therefore let us teach our children to love them by giving them the Presbyterian mission magazine, *Over Sea and Land*.





## THE NEW AMERICA

### CHAPTER I—"BEGINNINGS"

**T**HERE are two viewpoints from which to study and to present the subject of immigration: the practical, and the prophetic or vision-seeing. The one sees only facts, figures, forces; the other sees these, but also seeks to find within and beneath these the larger relationships of humanity, and to trace the gradual evolution of God's Messianic purpose for this and all other nations. The former looks through the eyes of the United States citizen; the latter through those of the Kingdom-of-God citizen. Many more will follow the first method than the second. Christian women may be of large helpfulness by holding the discussion of this problem to the higher level.

1. Take as the Key-thought of this study Revelations 11:15—God's Messianic purpose for nations. Why did He need a new nation at the time of the birth of this New World? Show how there was no country at that time in the world's history where His great basic principles of righteousness had actual and living expression. No nation gave to its people

*Liberty to follow conscience.*

*Equality of opportunity.*

*Fraternity of regard for others.*

In accordance with God's *laboratory* method of working, He set this nation to developing the practical revelation of such ideals.

2. What were the expulsive forces of the Old Country at this time? Did the character of these affect the personality of the immigration? What was the supreme grudge of State and Church against these rebellious elements? Recall the significant *bon mot* of James I.: "If no Bishop, then no King." Did this hold any relationship to the development of the Kingdom of God?

3. A study of the motives and desires which led the various colonists to come to the New World; of their handicaps; their inducements; their inheritance from the old struggle between Roundhead and Cavalier, and its significant resultant influence.

4. "Puritanism," as a foundation for a nation which was to exhibit to the Old World the practical expression of *Independency*. How was that great basic principle worked out in the various

Colonial settlements? Why was the more rigid aspect of Puritanism needed in these days of "Beginnings"? Had Puritanism any phase of expression in the Virginia colonies?

5. The personalities of this period. For what did these men stand? Wm. Brewster, the friend and associate of Raleigh, Shakespeare, Spencer, Burleigh, the court favorite in his youth, to become the "Theological Dynamitard," and the apostle of *Independency of Conscience*; Roger Williams, the father of home missions, the staunch defender of *political independency*, turning his back upon a colony which limited suffrage to church membership, and trekking through the wilderness to found a colony which separated Church and State; Thomas Hooker, the exponent of an independency of conscience which should be consistent and broad enough to allow to others what it demanded for self; William Penn, the man who believed that in the sight of God all men are equal, and therefore refused to doff his hat to a mere man, holding that the due of God only; the loyal adherent to the rights of humanity; Lord Baltimore, who recognized the need and inherent truth of *social independency*, without which no community can thrive and be the benefactor of its citizens; George Fox, to crown all with his gentle, sweet confidence in the Spirit-filled life as the culminating expression of God's sovereignty and man's happy dependency.

These men and others laid deep foundations for the New World, rock foundations never to be disintegrated, abiding always.

6. Read the Declaration of Independence. Show how its great principles, growing out of living conditions, *must* be the principles of that Nation which was to become in the future, in the purpose of God, the home of humanity. Was this period working out God's purpose? Did everybody know and understand the larger meaning beneath the surface? Do we to-day?

Suggested helps: "The Pioneers of Religious Liberty in America," "The Spirit of America" (Van Dyke), "Elemental Forces in Home Missions" (Barnes), "Christianizing the Social Order" (Rauschenbusch).



"They serve God well who serve His creatures."

# Among Ourselves

By Mary A. Gildersleeve

**T**HIS is the time for the gathering of the clans in the synodical meetings. The inspiration here gained provides ammunition for the year's work. May God speed the devoted women in their loyal and self-sacrificing efforts to win the world for Christ.

The prayer circles which were started last year are doing excellent work, and reports received have been most encouraging. Much prayer, more prayer, is still desired. The attitude of the mind, the spirit of prayer, the abiding, only can bring the rich harvests. In this spirit, a movement was started at the Annual Meeting of the Woman's Board, in Atlanta, looking toward some definite intercession. A committee was appointed from the Honorary Membership for the purpose of enlisting some of the number to give themselves definitely unto prayer as intercessors with God for those who are busily engaged at the front, either in field or in organization. The responses from those who were appointed on the committee have been very gratifying.

The Home Mission Campaign is on and demands the zealous co-operation of the women of your churches to make it a success. Do not lightly pass over your responsibility to make it go. Share the burdens of the committee in your local church by suggesting plans for the observance of Home Mission Week, November 16-23. Send to this office for the tri-colored programs if you have not already received them; copies have been sent to presidents of every synodical, presbyterial and local society. Decide on the plan best suited to your locality then push it to a success. You can no doubt arouse more en-

thusiasm if undertaken interdenominationally, but the plan which will make the strongest impression, which will lead to aggressive action, is the one desired. Suggest that the spirit of the campaign be stirred in the home. Mothers would find children unusually responsive if at the story hour "between the dark and the daylight, when the night is beginning to lower" they read the story of "Comrades From Other Lands," and the stories of child-life among the foreign children—such as, "Christophe Colombe," a leaflet published by the Congregational Board; portions of "The Promised Land," by Mary Antin, or "Little Citizens," by Myra Kelly. Having aroused the enthusiasm of the children, try the attractive yet simple pageant for children entitled "America—A Living Flag"; this can be presented with good effect, and may be secured at a nominal price from the literature department, with full directions. This could be presented in Home Mission Week if superintendents do not approve of giving time for it on the day the Sunday school offering is taken for the Woman's Board.

There is no question about a wave of enthusiasm passing through every community if the children have been awakened, but there must be deliberate and faithful planning and it should be under way at once. Begin with yourself—do not wait for some one else to start. Be proud of the title of "missionary fiend." Many a church has been stirred to tremendous activity by one.

Your praise meeting could be held in *this* week of the campaign and would be a fine opportunity—make it a real harvest meeting, not forgetting the attractive decorations which stir one's soul.

## Presbyterial Study Class Secretaries at Play

By Elizabeth I. Cameron

**D**R. Frank Crane has said: "In the highest forms of its activity the soul always is at play. The virtuoso plays the piano, he does not work it. The good actor plays his part, the bad actor works at it. The writer whose only aim is the joy of self-expression catches the divine spark. The orator bores us while he labors, but when he begins to be carried away he carries us away with him."

The Summer School of Missions at the University of Wooster, Wooster, Ohio, has just closed, and after meeting a number of the Ohio mission study class secretaries there, one is assured that there is going to be some splendid mission study class "play" in Ohio during the coming year.

Presbyterial Secretaries! Are you "working at" this Mission Study Class Campaign simply because the office has been thrust upon you, or are you realizing the potentialities within the bounds of your presbyterial society and being so carried away yourself that you are carrying all away with you?

Have you planned normal classes and confer-

ence hours for your district meetings this fall? This will help in the organization of study classes in local societies where perhaps the leadership is weak. Are you planning to visit as many as possible of your local societies? This will prove a good investment. If it is not possible to visit the local societies, have you consecrated your time and pen to the Lord's work?

Have you organized deputation work in your presbyterial society among those who have attended summer conferences? This will help to conserve the inspiration and information of these summer conferences for your entire presbyterial society and will give you a strong point of contact with a number of local societies.

When William Borden returned from his missionary trip around the world a friend asked him how he chose to become a foreign missionary, and the answer was, "You have never seen *beathenism*." There are countless numbers of people who will never know actual conditions on the mission fields until knowledge comes to them through the mission study classes. What do



our boys and girls know of the "breaker boys," and the "cannery girls," and "Uncle Sam's canary birds," etc., until they have studied "Comrades from Other Lands"? What do we, who have not made a special study of immigration, know about assimilation, distribution, the perils and problems of our foreign-speaking people, until we have studied "The New America"?

You see, then, what a unique position is that of the presbyterial mission study class secre-

tary. Urge the use of the Junior book "Comrades from Other Lands"; organize classes for men and women in the study of "The New America," and feel that you are not "working at" an irksome, impossible duty, but "playing" a grand triumphal march which cannot fail to win the hearts of those who hear and which will help to usher in Home Mission Week in November and make it a week of far-reaching results in the advancement of Christ's kingdom.

## Notes from the Young People's Department

M. Josephine Petrie, Secretary

### A PERSONAL MESSAGE FROM THE YOUNG PEOPLE'S SECRETARY

OUR "notes" last month were to the young women and this month's message is Chapter II, with suggestions for service in which they may shine. The children want to do things, they are doing them, and they call aloud for some one to show them what and how. They are bright boys and girls, full of life and ready for new things. What can be done to help them prepare for the responsibilities which will come to them very soon? Of course we know this training must be done tactfully, skillfully, and with an enthusiasm born of knowledge. Children promptly discover assumed intelligence. The "yell" of one of the mission schools includes "Don't you know, they're not slow, Our Boys from Mexico?" And there are other boys and girls not slow, but ready and eager for some real live work.

EACH member of the army of Boy Scouts pledges (1) To do my duty to God and my country. (2) To help other people at all times. (3) To obey the Scout law. This vow must be taken by the Scout, standing, with right hand raised, the thumb resting on the nail of the little finger, and the other three fingers upright and together to remind him of his three promises in the Scout vow. The Camp Fire Girls pledge to keep the law of the order, which is to (1) Seek beauty. (2) Be trustworthy. (3) Give service. (4) Hold on to health. (5) Be happy. (6) Pursue knowledge. (7) Glorify work. Rank in the order depends on the "daily attainment" of the Law, and the girl may choose from "over two hundred elective honors." So time is found for all these things, and home missions fits in most beautifully with the pledges.

WHAT shall we do? The present theme for study—"Immigration"—opens a limitless field of interest to the young folks. Teach them the "comrade cheer," and follow this with the numerous supplement suggestions to "Comrades from Other Lands." Then we have the book "Some Immigrant Neighbors," and the numerous stories, sets of pictures, exercises, pageants—all sorts of things. Try some of the study and some of the play. Invite other societies to visit you and enjoy your program, and invite yourself, with your society, to repeat a good exercise or program for their benefit. If you live in a large city, take a few of your boys or girls for an occasional visit to a mission, settlement, day nursery, vacation Bible school, or to some of the sections where they will see the population living on the sidewalks.

HOME mission work should not be unattractive because of its nearness. One Junior Society is reported as "kept alive because of the missionary meetings, the boys insisting they are the only meetings worth their attendance." This is because of their live interest in other live children. One such group has made a series of scrap books on the children of various peoples. The boys and girls found the pictures illustrating the homes, food, clothing, methods of travel, etc., and told the stories or descriptions found in letters, leaflets, etc., but suggested by their leader. Two judges were appointed to decide which was the best picture or story to paste in the book. If you have tried this plan successfully, send a book to the next young people's rally, or to the presbyterial meeting. Consult the catalogues, and follow up all announcements of new leaflets.

AS these "notes" are written we are praying for "The Children of the Missionaries." Prayer is all-important in the training of our children.

BOYS and girls will want to express their enthusiasm through the outward sign of giving. A correspondent in a wee society asks, "Would you please inform us as to where the place most needful is at?" A similar request may come to you. Be ready for it—through headquarters. Just a hint along this line. If there are twenty children and each saves two cents a week for fifty-two weeks, they would have money to care for three or four (or more) children in the junior ward of our Presbyterian Hospital in San Juan, P. R. Or, they could help some big boy or girl through the scholarship fund; or, they could have a definite share in the salary of a missionary pastor or teacher; or help in the general expenses of a station—and a choice of fields would be allowed them. The hospital work appeals strongly where there are union societies. Of the thousands who have the benefit of our medical help in Porto Rico, but a very small proportion are Presbyterians, and the Baptist and Methodists in a small community can heartily unite on such an object for their gifts. Teach the children to "just give"—as was recently reported. One writes, "We made most of our money by doing without things we wanted."

REMEMBER. The Sabbath nearest Thanksgiving is to be the greatest day ever in our Presbyterian Sunday schools. Let every Sunday school share in it. Please tell us how you used that wonderful exercise. From this end of the line we shall watch the results in offerings.

# Charts on Mormonism

Prepared by Mrs. John Paddock and Miss Elizabeth Vermilye for display at the Annual Meeting at Atlanta

## ANTI-POLYGAMY RESOLUTION

The concurrent resolution for an amendment to the Federal Constitution, prohibiting polygamy and polygamous practices, has passed in thirty-one States:

New York	North Dakota	Washington
West Virginia	New Jersey	Arkansas
Delaware	North Carolina	Georgia
Missouri	Pennsylvania	Nebraska
Maine	Minnesota	New Hampshire
Iowa	California	Ohio
Oklahoma	Vermont	Massachusetts
South Dakota	Colorado	Wisconsin
Montana	Kansas	Oregon
Texas	Tennessee	Michigan
	Illinois	

## MORMON POWER, PURPOSE AND PLANS

### POWER

**Political:** Reed Smoot, apostle and representative of the hierarchy in the United States Senate, is the oldest and has been for six years one of the most influential members of that body. He is chairman of the U. S. Publicity Bureau and *has permitted to remain in its files nothing unfavorable to his church.* He has frequently occupied the executive chair and presided over the business of the Nation for hours together, thus fulfilling a prophecy of Brigham Young, that "Mormonism, polygamy and all, would be forced down the throat of the Nation."

Through its colonization policy in states where the balance of power is easily obtained, the Mormon church has immense political influence controlling the vote of every Mormon and thus giving the solid Mormon vote to the political party which will help and not interfere with the Mormon system.

**Commercial:** By far-reaching trust affiliations, the hierarchy influences or dominates business interests all over the land.

**As a Religious Force:** It unites church and state, assuming complete control of each. It sends thousands of missionaries throughout this land and all lands, under command to visit every city, town, hamlet and house and to talk with each person at least twice.

### PURPOSES

**Political:** To establish a temporal monarchy and to rule this Nation and all nations, because "The Kingdom of God (Mormon church) is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe."

**Religious:** To overthrow Christianity and the Christian Church.

**Social:** To make polygamy, as it is "the law of Heaven," the law, also, of our land.

**Individual:** To dominate all the life and action of every Mormon.

### PLANS

**First,** last and always to colonize.

**Second:** To send bright girls at the expense of the Church to Eastern schools and colleges, to disarm prejudice.

**Third:** To send bright young men to theological seminaries, to acquaint themselves with Christian methods and to enter Christian pulpits.

## MORMONISM—A MENACE

1. A *menace* to honor and the integrity of the nation; because in sworn testimony in the Smoot trial it was shown that every Mormon leader takes an oath of treason and vengeance against the United States. Their leaders have declared that they expect conflict sooner or later with this nation.

2. A *menace* to national ideals.

a. To pure home life, through polygamy.

b. To individual freedom, through claim to political and life control.

c. To democracy, by the ideal of a kingdom.

3. A *menace* to high moral standards according to Brigham Young's testimony.

4. A *menace* to regard for law and decency according to Joseph Smith's sworn testimony in Smoot trial. He confessed he violated both in order "to obey the law of God."

5. A *menace* in their appeal to converts.

a. They teach: That Mormonism restores primitive Christianity with all its powers and forms.

b. "That no sin enters Utah."

c. Additions to the Bible through constant and direct revelations.

d. The provision of a way by baptism and marriage after death to save dead relatives.

e. The right of selfishness in man, and duty of unselfishness in woman.

## MORMONISM

*Its corporate title,* "Church of Latter Day Saints of Jesus Christ."

*Politically.* A self-styled kingdom within a republic. One of the most compact, wealthy, one-man-controlled kingdoms in the world to-day.

"The organization of Mormonism is the most perfect secret organization with which I have ever come in contact except, perhaps, the German Army."—*Prof. Ely, of California.*

Brigham Young claimed, and maintained, the right of the hierarchy "to control every act of every Mormon from the cradle to the grave."

"Joseph Smith is God's representative on earth, and by virtue of his acknowledged polygamy will become a god after death."—"New Witness for God," p. 187, *Journal of Discoveries.*

*Commercially,* a gigantic trust, identified with most of the great trusts of the country, especially the "Sugar Trust."

Joseph F. Smith is director of all the great commercial activities of Utah and Idaho.

*As a Religion.* A mixture of Paganism, Mohammedanism, Judaism and Diabolism, with the lowest conception of a God of any system the world has known except devil worship. Teaches many gods who become gods through practice of polygamy. The "Divine and eternal order of Heaven"—"to disobey means damnation." "Christ obeyed and had several wives."—Quoted





# Program for November Meetings

## TOPIC—MEXICANS IN THE UNITED STATES

**Hymn**—"Jesus, wher-e'er thy people meet."

**Scripture Reading**—John 3: 14:17.

**Prayer**—For a blessing upon the society, officers and members; for a deepening of the Holy Spirit in each heart; for all work, that more helpers shall come so that the work shall increase and the time be hastened when all people shall believe on the Son of God.

**Hymn**—"O God, in whom we live and move."

**Minutes** of the last meeting.

**Old and New Business.**

**Collection.**

**Hymn**—"O Lord of heav'n and earth and sea."

**A Map Visit to our Mexican Missionary Stations.**

See "Home Mission Schools Map Talk: Missions Among the Mexicans."

Use map and have a rapid, interesting talk on above.

**A Glimpse of Missionary Work in New Mexico.**

See "Pen Pictures from our New Mexican Field."

(Have the contents of pamphlet told).

**Hymn**—"O Lord our God arise, the cause of truth maintain."

**Paper**—Our Mexican Schools.

a. The Allison.

b. The Mary E. James.

See "Preparing for Life—A Sketch of our Santa Fe Boarding Schools."

**"Benito"**—A true story and an encouraging example of the results of work in Mexico.

(See pamphlet. Have this story well told).

**Sentence Prayers**—For Mexico—its work, missionaries, and people, especially children.

**Hymn** (Benito's hymn)—"There is a green hill far away."

**Mizpah Benediction.**

(All pamphlets mentioned above can be secured from Home Mission Literature Department, 156 Fifth Ave., New York City.)

EDITH M. REID

## SYNODICAL MEETINGS

**New York Synodical Society** of Home Missions will hold its thirty-first Annual meeting in Calvary Church, Auburn, N. Y., Oct. 22 and 23, 1913. Details of the meeting will be sent to presbyterial societies.

**Kansas Synodical Society** will meet at Atchison, October 28, 30, Miss Petrie representing Woman's Board of Home Missions, Miss Barr the Freedmen's Board. All expecting to attend please notify Mrs. N. T. Veatch, 525 Mound St., Atchison, Kansas.

# Receipts of Woman's Board, June, 1913

	Woman's Board	Immigrant Pop.	Freedmen		Woman's Board	Immigrant Pop.	Freedmen		Woman's Board	Immigrant Pop.	Freedmen
<b>Alabama</b>				<b>Rock River</b> ...	\$160.00		\$25.00	<b>Minnesota</b>			
Birmingham-A.	\$1.25			Rushville	174.50	\$1.50	47.00	Duluth	\$100.00		\$15.00
Florida	3.40		\$5.78	<b>Indiana</b>				Mankato	114.15		18.00
Huntsville	52.00			Crawfordsville	194.50	24.00	101.40	Minneapolis	734.57		70.85
<b>Arkansas</b>				Fort Wayne	176.92	51.00	106.75	St. Paul	187.95		106.26
Arkansas	34.97			Indianapolis	153.10	31.00	62.60	<b>Missouri</b>			
Fort Smith	57.00		3.00	Indianapolis	227.27	20.00	93.35	Carthage	121.25		33.75
Jonesboro	13.25			Logansport	160.65	42.25	82.00	Iron Mountain	22.85		
Little Rock	12.00			Muncie	84.70	49.90	34.95	Kansas City	280.50	\$149.50	36.00
<b>Arizona</b>				New Albany	39.70	22.95	20.50	Kirksville	46.80		1.60
Phoenix	36.00			Weite Water	169.20	13.42	21.35	McGehee	123.53		16.00
<b>Baltimore</b>				<b>Iowa</b>				St. Joseph	165.50		37.00
Baltimore	165.00			Cedar Rapids	292.75		92.00	St. Louis	582.85	70.75	147.00
New Castle	497.27		13.00	Corning	114.50		29.00	Sedalia	88.00		2.00
Washington C.	983.25		31.00	Council Bluffs	86.00		60.00	<b>Montana</b>			
<b>California</b>				Des Moines	173.25		40.00	Butte	28.50		4.50
Benicia	145.90		22.00	Dubuque	85.55		10.00	Yellowstone	7.00		
Los Angeles	2,978.00		523.50	Fort Dodge	120.00		38.00	<b>Nebraska</b>			
Oakland	406.57		35.00	Iowa	274.67		62.25	Box Butte	18.00		11.00
Riverside	178.05		51.75	Iowa City	211.75		68.49	Kearney	106.00		54.00
Sacramento	154.90		3.00	Sioux City	185.30		56.13	Nebraska City	228.15		110.20
San Francisco	278.65		63.40	Waterloo	282.07			<b>New England</b>			
San Joaquin	161.55		22.50	<b>Kansas</b>				Boston	24.00		110.00
San Jose	166.25		30.00	Emporia	87.00		9.00	Connecticut Val	102.25		37.50
Santa Barbara	73.25		18.40	Highland	104.10		33.40	Providence	15.00		18.00
<b>Catawba</b>				Larned	141.50		13.50	<b>New Jersey</b>			
Cape Fear	1.00		3.00	Neosho	174.00		41.00	Elizabeth			11.20
<b>Colorado</b>				Solomon	70.00			Jersey City	6.25		4.00
Boulder	185.06		81.00	Topeka	231.40	17.00	101.70	Monmouth	253.65		
Denver	435.53		175.00	Wichita	219.95		21.75	Morris &			106.00
Gunnison	36.00		15.00	<b>Kentucky</b>				Orange	266.13		10.00
Pueblo	141.40		43.50	Logan	103.25			Newark	555.00		10.00
Sheridan	13.50		4.50	<b>Michigan</b>				New Brunswick	121.00		10.00
<b>Illinois</b>				Detroit	90.25	251.08	56.55	West Jersey	157.25		7.00
Bloomington	288.75	\$5.00	88.00	Flint	65.00	10.00	1.00	<b>New Mexico</b>			
Ewing	1.20			Grand Rapids	23.00		27.00	Pecos Valley	6.00		
Freeport	109.00		60.00	Kalamazoo	136.50		13.35	Rio Grande	4.00		
Mattoon	100.00			Lake Superior	40.00		22.00				
Ottawa	18.00		9.00	Petoskey	43.00		27.25				
				Saginaw	98.10	25.00					



	Woman's Board	Immi-grant Pop.	Freed-men		Woman's Board	Immi-grant Pop.	Freed-men		Woman's Board	Immi-grant Pop.	Freed-men
<b>New York</b>				<b>Oklahoma</b>				Austin.....	\$42.40		
Albany.....	\$968.28		\$121.00	Cimarron.....	\$20.95		\$6.00	Brownwood....	12.00	\$22.00	\$5.00
Binghamton..	165.00			Hobart.....	21.30			Fort Worth....	88.14	75.36	3.80
Brooklyn.....	416.50	120.50		McAlester....	16.60			Houston.....	15.25	7.25	3.00
Champlain....	24.50	7.00		Muskogee....	29.65		3.00	Jefferson.....	18.01	14.97	
Genesee.....	25.00			Oklahoma....	93.86		19.16	Paris.....	54.25	47.30	
Geneva.....	197.00	36.00		Tulsa.....	43.00		1.00	Waco.....	124.50	29.50	
Hudson.....	137.00	14.00		<b>Pennsylvania</b>				<b>Utah</b>			
Lyons.....	81.00	5.00		Blairsville...	198.00		164.50	Ogden.....	6.00		2.00
Nassau.....	205.00	53.00		Butler.....	142.10	\$18.00	75.60	So. Utah.....	13.00		2.00
New York....	766.10	\$150.00	43.50	Erie.....	101.00	210.29	15.00	<b>Washington</b>			
Niagara.....	82.50			Huntingdon...	259.00		44.00	Walla Walla..	1.00		
North River..	75.50	11.50		Kittanning...	2.00			<b>West Virginia</b>			
Steuben.....	47.00	35.00		Lackawanna...	678.50		159.55	Grafton.....		35.00	
Syracuse.....	242.00	12.00		Lehigh.....		40.00		Parkersburg...	181.90	30.00	
Troy.....	139.00	78.00		Philadelphia..	314.75	177.50	180.70	Wheeling.....	206.00		64.00
Utica.....	531.00	45.00		Pittsburgh....	10.00			<b>Wisconsin</b>			
Westchester..	299.00	114.00		Shenango....	37.07	90.00		La Crosse.....	10.00		5.00
<b>N. Dakota</b>				Washington...	389.50		310.53	Milwaukee....	125.78	49.10	35.70
Mouse River..		5.00		Westminster..	239.31			Miscellaneous..	1,920.70		25.00
Pembina.....	20.00			<b>South Dakota</b>				Interest.....	2,004.64		197.72
<b>Ohio</b>				Aberdeen.....	17.00		5.00	Legacies.....	3,449.46		880.79
Athens.....	33.50	3.00		Central Dakota	5.00			Tuition.....	6,146.25		
Cincinnati...	169.75	13.20		<b>Tennessee</b>			6.60	Rent & sales...	99.40		
Cleveland....		120.00		Columbia-A....	35.40			Literature....	334.87		
Columbus....	274.00	86.00		McMinnville..	18.45			<b>Totals</b>	\$40,048.33	\$1,932.62	\$6,781.21
Dayton.....	2.82			Nashville....	90.50			<b>Total</b>	\$48,712.16		
Maumee.....	16.00			West Tennessee	97.00						
St. Clairsville.	131.00			<b>Texas</b>							
Steubenville..	7.93			Amarillo.....	90.95	23.00					

DORA M. FISH,  
Treasurer.

## Receipts of Woman's Board, July, 1913

	Woman's Board	Immi-grant Pop.	Freed-men		Woman's Board	Immi-grant Pop.	Freed-men		Woman's Board	Immi-grant Pop.	Freed-men
<b>Alabama</b>				New Hope.....	\$8.85			Oakes.....	\$31.80		\$7.20
Gadsden.....	\$2.00			Oxford.....	15.40			<b>Ohio</b>			
<b>Arizona</b>				<b>Missouri</b>				Cincinnati...	301.85	102.50	64.79
Phoenix.....	46.00			Ozark.....	72.65	\$1.00	\$2.00	Cleveland....	661.95	104.00	157.50
<b>Baltimore</b>				Salt River....	91.55			Huron.....	34.50		65.50
Baltimore....	375.00			<b>Montana</b>				Lima.....	5.00		
Washington C..	136.71			Butte.....	25.75		10.00	Mahoning....	323.57		
<b>Catawba</b>				Kalispell....	2.50			Marion.....	228.35		27.00
So. Virginia..		\$5.00		Helena.....	11.70		5.85	Portsmouth..	86.66		10.00
<b>Colorado</b>				<b>Nebraska</b>				Wooster.....	226.80		61.15
Laramie.....	7.00			Hastings.....	41.26		14.05	Zanesville...	182.73		50.60
Pueblo.....	11.60	37.50		Niobrara....	50.20		12.15	<b>Oklahoma</b>			
<b>Illinois</b>				<b>New England</b>				Ardmore.....	17.50		1.00
Bloomington..	90.20	\$0.50	33.00	Conn. Valley..	114.25		27.50	McAlester....			1.00
Chicago.....	1,000.87	565.00		Newburyport..	36.00		13.00	Muskogee....	4.00		1.00
Ewing.....	79.05			<b>New Jersey</b>				<b>Pennsylvania</b>			
Freeport....	72.50	52.00		Elizabeth....	764.81		91.50	Beaver.....	78.50		49.00
Mattoon.....	133.75	86.00		Jersey City...	1,215.00	8.00	49.50	Butler.....	50.00		
Peoria.....	222.00	36.00		Morris & ..				Carlisle.....	517.40	5.00	147.00
Springfield..	316.60	46.50		Orange.....	450.00		12.00	Chester.....	489.46	78.15	45.00
<b>Iowa</b>				Newark.....	2.00			Erie.....	92.50	75.42	
Corning.....	7.00			New Brunswick	206.50		40.00	Kittanning...	58.40		15.50
<b>Kansas</b>				Newton.....	67.50		83.00	Lehigh.....	200.40	85.00	55.50
Emporia.....	1.50			<b>New Mexico</b>				Northumberland	359.00	7.00	14.00
Osborne.....	36.40	25.12		Santa Fe.....	27.81			Philadelphia..	899.55	97.00	68.00
Solomon.....	189.00	72.00		<b>New York</b>				Pittsburgh...	1,388.88	10.00	724.69
<b>Kentucky</b>				Binghamton..	109.00			Westminster..	95.05		
Ebenezer.....	111.00			Brooklyn.....	171.75		12.00	<b>Tennessee</b>			
Louisville...	200.50	150.00		Buffalo.....	341.00	113.85		Cookeville....	9.00		
Princeton....	40.00	1.00		Cayuga.....	55.50		26.00	Holston.....	26.15		2.45
Transylvania..	24.50			Chemung....	32.00		10.00	Union.....	150.25		37.30
<b>Michigan</b>				Columbia....	84.00		6.00	<b>Texas</b>			
Detroit.....	681.51	253.25	225.02	Genesee.....	38.36	4.00	12.00	Abilene.....	30.31	24.20	2.50
Flint.....	46.00	5.00		Long Island..	69.00	5.00	46.00	Dallas.....	86.60	44.50	1.50
Kalamazoo...		5.00		Nassau.....	125.00		106.00	<b>Wisconsin</b>			
Lake Superior..		35.00		New York....	204.25	50.00		Chippewa....	49.00	30.00	12.00
Lansing.....		25.00		North River..	202.77		19.00	Madison.....	84.30	12.00	
Monroe.....	114.21	40.00		Otsego.....	54.00		16.00	Winnebago...	92.00	127.11	
<b>Minnesota</b>				Rochester....	238.00		160.00	Miscellaneous..	526.10		25.00
Duluth.....	31.00	2.00		St. Lawrence..	218.00		88.00	Rents & Sales..	157.12		
Minneapolis..	10.00			Steuben.....	38.00		11.00	Tuition.....	1,665.39		
Red River....	21.00	15.00		Syracuse.....	39.00			Literature Sales	219.16		
St. Cloud....	43.95	10.00		Troy.....	63.00		35.00				
Winona.....	28.70			Utica.....	158.00		110.00				
<b>Mississippi</b>				Westchester..	265.00		22.00				
Bell.....	14.00			<b>North Dakota</b>							
				Minnewaukon..	21.00						

\$19,233.14 \$1,307.49 \$4,080.87  
Grand Total. \$24,621.50

DORA M. FISH,  
Treasurer

